

THE
CHRISTIAN
REMEMBRANCE,

OR, THE

Churchman's

BIBLICAL, ECCLESIASTICAL, & LITERARY

MISCELLANY.

VOL. XIV.

JANUARY—DECEMBER, 1832.

London:
PRINTED FOR J. G. & F. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, PAUL MALL;
AND SOLD BY J. PARKER, OXFORD; AND J. AND J. J. DEIGHTON,
T. STEVENSON, AND R. NEWBY, CAMBRIDGE

THE CHRISTIAN REMEMBRANCE.

JANUARY, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Thomas Ken, D.D., deprived Bishop of Bath and Wells; viewed in Connexion with Public Events and the Spirit of the Times, political and religious, in which he lived. Including some Account of the Fortunes of Morley, Bishop of Winchester, his first Patron, and the Friend of Izaak Walton, Brother-in-law of Bishop Ken. By the Rev. W. L. BOWLES, M. A. M. R. S. L. In two volumes. Vol. I. pp. xlii. 268. London: John Murray. 1830.*

THE rancorous hostility,—more rancorous, indeed, and more universal, than during the period of fanatical Puritanism from 1640 to the death of Cromwell,—which is now directed not only against our venerable Church, but against every foundation and institution connected with her prosperity, if not her very existence, has, we are happy to say, called forth the energies of some of her best and most powerful champions, and incited them to do battle in the good cause of sound doctrine and pure religion against all enemies, whether Popish or Puritan, whether surrounded by the trappings of Romish superstition and idolatry, or urged on by the ascetic spirit of the Geneva school.

The name of Mr. Bowles has frequently been before the public, and always met with most honourable mention. Who, for instance, can have forgotten the fervid enthusiasm and poetic chivalry with which he entered the lists against the practised champions of the *material* school of poesy, Byron and Campbell, wherein he so powerfully vindicated the just and exalted pretensions of that *spiritual* class, whom it was the aim of his antagonists to debase? We mention this, because the same spirit, in a more holy cause, breathes throughout the volumes before us; and although we could have wished that his honest zeal had been tempered by a little more Christian forbearance, we at once pronounce the *Life of Bishop Ken* to be one of the most interesting and instructive pieces of biography we have ever been called upon to notice.

It is an unfortunate fact for the advancement of true religion, that historians have generally confined their views to mere political events, scarcely ever mentioning ecclesiastical affairs, unless directly implicated with the history of individual statesmen; and then glossing them over as of minor importance, and not calculated to interest the general reader. To this alone is attributable that utter ignorance of the position and actual condition of the divided and subdivided religious sects at the period in which Ken lived. In contemporary writers we too frequently trace their own peculiar bias, whilst succeeding commentators have, as it were, caught the spirit of their favourite chronicler, and endeavoured to discover, not the real truth, but such facts only as may coincide with their own views. Perhaps Mr. Bowles himself is not entirely free from this charge; but still the evidences of his patient examination are so strong, and the arguments thence deduced so precise and masterly, that the cause of true religion has clearly gained no inconsiderable accession of strength by his labours.

In the Life of a Protestant Bishop a vindication of Protestant Episcopacy, and the Constitution of our Church, was to be expected; and the Biographer, in this point, has amply done his duty. Not only have the malevolent attacks of the Cheynells of old, and the Lord Kings of the present day, been rebutted, but the very weapons with which these worthies commenced the engagement have been turned against themselves, and wielded to their discomfiture, shame, and confusion. "When the intolerant tone of some of the revilers in the seventeenth century is revived, it becomes us to meet the proudest adversary firmly, particularly when the Clergy are represented as hostile to every feeling of enlightened humanity, and when the University of Oxford has been made the peculiar object of sneering acrimony."

We are by no means inclined to pass a panegyric upon Fell, for his servile obedience to the mandate of the royal visitor, in expelling Locke; but why should Pope's sarcasm be for ever ringing in our ears? Why should Lord King, the *pious, courteous, and moral gentleman*, take every occasion of insulting the bench of Bishops in his place in Parliament, or printing the disgusting and obnoxious calumny, "that reason and truth can find no favour in the eyes of the rulers of the Church?" What identity of talent, feeling, or patriotism, we would ask, is there between John Locke and his "relative," as Lord King ostentatiously boasts himself? The cry of "Intolerance, intolerance!" which his lordship raises (like the "*Carthago delenda*" of Cato the elder) against the Church of England, ought to recoil on his own degenerate head. What has he produced in evidence of the charge? A solitary prayer; a prayer written by Sancroft, when it was universally believed there had been a conspiracy against the life of Charles II.;

and when the conduct of the Papists, and the king-selling Puritans, was not only viewed with suspicion, but remembered with horror and detestation ;—a prayer composed at a time when the House of Commons declared “ that there has been, and is, a damnable and hellish plot carried on by Popish recusants for assassinating the king ! ”

Mr. Bowles's very able, though somewhat harsh introduction, has induced us to digress thus far ; we now come to the subject of his high and just encomium. Bishop Ken was the youngest son of Thomas Ken, an attorney of Furnival's Inn, by his first wife ; and was born at Little Berkhamstead, in Hertfordshire, in July, 1637. He had two sisters ; the elder, Anne, was married to that singular and interesting character, Izaak Walton, the celebrated “ *Piscator* ; ” Martha, the younger, to a Mr. James Beacham, who had one son, a fellow of Trinity College, Oxford, and another, fellow of New College ; the latter probably educated at Winchester, from his uncle Ken's recommendation. The future Bishop of Bath and Wells, it thus appears, entered into life at that eventful period when the murmurs of the storm began to increase, which soon afterwards shook to their foundations the battlements of the Church of England. Where he received the first rudiments of his education is unknown, as also by what interest he became a scholar on William of Wykeham's munificent foundation. “ It must not, however, be forgotten,” observes Mr. Bowles, “ that Ken had a *musical* voice, which had no small recommendation for admission to all ancient ecclesiastical establishments from their foundation ; for, in after life, it is known that no day passed without his singing his evening and morning hymn to his lute, the origin of those beautiful morning and evening hymns sung at this day by the children of every parish.” This accomplishment, probably, was not very valuable in the eyes of Harris, the warden, who had taken the covenant ; but it might have induced his parents to exert themselves to place him upon a “ foundation where music, by the statute, was essentially associated with education, and was held in such estimation, that the chief chanter, or precentor, ranked next in dignity to the Dean.”

It is impossible for us to follow our delightful author through all the details of the life and character he is describing. In the account of Ken's sojourn at Winchester, the benevolence of his historian breathes in every line of the narrative ; and we can almost picture to ourselves the scene he so vividly and feelingly describes, and participate in the flood of feeling which busy memory must have called from the fountain of the heart, when the mind's eye beheld the little actors in the scene of early days, and a silent unconscious tear told him how they had been scattered, and lost, (to his view at least,) in the wilderness of life.

Ken left Winchester a superannuate, in 1655-6, and subsequently became a probationer-fellow of Merton College, Oxford; during his residence in which University he contracted that friendship with Lord Weymouth, which led, in the reverses of his lot, when the loyal clergy had "fallen upon evil tongues and evil days," and when he had no home upon earth, to the asylum in that noble friend's mansion, where he closed his eyes.

In perusing the history of a period so inauspicious to the Episcopal Church of England, we feel ourselves irresistibly impelled to institute an inquiry into the relation it bears to our own days. On this head, a reference may safely be made to Mr. Bowles:—

Formerly petitions were sent to both Houses of Parliament, "that it would please them to promote true godliness, and take their estates from obese Bishops, oscitant Deans, and unworking Clergy." A cry was raised throughout the land in favour of the *painstaking Clergy*, that is, Calvinistic Puritans! And do we not hear the same cry revived? A distinction is made between the Rector, with tithes, and the *working Curate*, with a miserable stipend. The stipend at present is such as to induce a thousand uneducated and illiterate men to press into the Church for one substantial reason—the stipend! Such illustrious *workers* have often shewn much zeal—less knowledge—and not unfrequently with as little character as judgment! The stipend, which was forty pounds per annum forty years ago, is now 150*l*."—P. 201.

In his days of health and strength, and residing necessarily on his living, where is there a Clergyman who is not *working*, unless exempted by ill health from residence; or, as in some cases, holding two livings? He, besides his weekly duties, instructs the children, visits the poor, prays over the sick in the parish where he has been long resident, as much, and with as warm, why not warmer interest, than any Curate? When a *Curate* is resident in a parish in which the Rector or Vicar cannot reside, having another living, and being exempted by act of Parliament or license—most active, and laborious, and anxious, is generally the life of the *working Curate*, but *not more* than a conscientious Rector or Vicar; though, among ten thousand persons, there must of course be many individual exceptions. But, let us see who, in a higher sense, are the *working Clergy*? Not merely the Curate, or Rector, who *does his duty* in his parish. In a much higher and more appropriate sense, the Horsleys, the Paleys, the Fabers, the Magees, the Lawrences; the thousand eloquent defenders of Christianity against assailants; the ten thousand vindicators of truth; the host of learned elucidators of the Scriptures, from those who translated the Bible to the present day. These are the *working Clergy*; and these, almost without exception, are from the higher stations or orders of the Clergy. But I as warmly say, whenever such *working Clergymen* are found among those whom the sunshine of preferment has not visited, *they* have a claim, a paramount claim, on their more prosperous brethren. Many such examples I do know; many of the greatest talents and of the purest lives are found scattered through our Zion, yet are their grey hairs unremembered. As to sinecures, those who are called to reside at their cathedrals attend the service of the cathedral every day; for three months they cannot go beyond the sound of the bells; they preach in their turns; and, when the term of residence is expired, they go back again to their village duties, as parochial Clergymen. Besides this, I affirm, and the proof is easy, that the most learned, the most eloquent works, that throw a radiance on our intellectual and Christian country, are not from the lower Clergy. Jewel, Butler, Bull, Sherlock, Pearson (Creed), Douglas, Tillotson, Taylor, Lowth, &c., are from the highest orders; and those of the *working Clergy*, are the noblest and most useful. Pp. 202—204.

We wish that my Lord Mountcashel, and his synod of Church reformers, would peruse this passage, and indeed the whole work before us; but we much fear, from the measures of which his lordship and his colleagues have professed themselves advocates, that the real good of the Church, and the propagation of Christian knowledge, means, in their vocabulary, the adoption of certain tenets, and that *peculiar kind of piety*, which brought Laud to the block, and, for a season, banished Episcopacy from Great Britain. We doubt not, my lords Mountcashel and King, if a court of "Tryers" were again to be established, would, like their prototypes, dismiss thousands of pious and deserving men to seek their bread, because they would not satisfactorily answer upon questions of *experiences* and *grace*. But we would recommend these *solifidians* to reform themselves before they attack others;—not to "strain at gnats and swallow camels,"—not to boast of conscience and piety, and forget that the English language contains such a word as CHARITY. If the crimes imputed to the Church are, in some rare instances, discoverable, they exist not amongst the old, plain, pious, unostentatious Clergy, but amongst the disciples of the Genevan school, who, with a nobleman at their head, substitute cant for Christianity, and who, under pretence of being dutiful sons of the Church, are her most insidious and most fearful enemies. Were we disposed to imitate our calumniators, we could point out a peer, who is well calculated to tread in the footsteps of the notorious Earl of Pembroke; a degenerate Clergyman, whose principles are those of the blaspheming Cheynell; and others of the *clique*, who might find types in Prynne and Hugh Peters. But let us pursue the career of Ken to the termination of the first volume of his life, a subject at once more profitable and pleasing; in the examination of which, however, it is much to be feared, we may again be called upon to compare eras.

The year after Ken's admission to New College, Oliver Cromwell died; and, thereupon, an entire revolution took place in the habits and discipline of the University of Oxford. "Square caps" were again resumed. Again, at St. Mary's,—

"The pealing anthem swell'd the note of praise."

Again the chant, as Prynne termed it, "*was tossed from side to side*;" in reality, heard responsive; and the country revived from the delirium of Puritanism, and true Christian charity flourished under the benign influence of the sons of the Protestant Church. In 1661, Ken proceeded Bachelor of Arts; and, in all probability, shortly after took orders. In 1666, he was unanimously elected a Fellow of Winchester College; and we find him, the same year, in daily communion with his brother-in-law, honest Izaak Walton, who resided with

his friend Morley, Bishop of Winchester. The fortunes of these most interesting characters are so interwoven with the thread of Ken's history at this point, that we feel it our duty to say a few words respecting them. And this we do with greater satisfaction, because the episode of Walton's Prayer-Book, and the Colloquy at his Cottage, are amongst the most beautiful features of the whole book, and will give us an occasion of offering a few observations on the proscription of the Book of "Common Prayer."

Morley was son of Francis Morley, by Sarah, sister to Sir John Denham, the poet. He was born in 1597, and educated at Westminster School, whence he was elected Student of Christ Church, Oxford, and was afterwards domiciliated as Chaplain and friend in the household of Robert, Earl of Carnarvon, where he resided till 1640, being, at that period, appointed Chaplain to Charles I. At this time he held the rectory of Hartfield, in Sussex, which he shortly after exchanged for that of Mildenhall, in Wiltshire. The following year he was appointed Deacon of Christ Church, by the King himself; but notwithstanding, from being considered a rigid Calvinist, he was selected to preach before the Parliament, in 1643. He does not appear, however, to have satisfied his audience of "Purists," as his sermon alone, of all those preached by the *select*, was not ordered to be published by that *august* and *pious* house. That this was no subject of mortification to him will be readily conceived, after the perusal of two short extracts from the "truly godly" and charitable discourses of the approved, which, for gratuitous blasphemy, challenge all we ever met with.

Case, in his Sermon before the Commons, 1644, proclaims "God is angry;" and then makes the God of mercy thus expostulate: "Will you not *strike*? Will you execute judgment, or will you not? Tell me—for if *you* will not, I *WILL*! [*God will strike, unless the Parliament take it out of his hands!*] I will have the enemies' blood!

But this blasphemous fiend in the pulpit falls short of the pious Stephen Marshall, in 1641:—"What *soldier's* heart would not start deliberately to come into a subdued city, and take the little ones on a spear's point, to take them by the *heels*, and *beat out their brains* against the wall! Yet, if this work be to *revenge* God's Church (the Presbyterian!) against *Babylon* (the Church of England), he is a blessed man that takes and dashes the little ones against a stone!"—P. 118.

If it is asked, Why we select such passages? we reply, with our author, that otherwise their existence would be disbelieved, and we might be accused of speaking of *fanatical* preachers without proof. After the death of his early patron, Lord Carnarvon, and his accomplished friend, Lord Falkland, on the field of battle,—after the days of Chillingworth and Hall had been shortened by persecution and contumely,—and the martyred Laud had been sentenced to be "hanged, drawn, and quartered,"—Morley himself became the object of puritanic hatred, and was deprived of all he had. Whilst the

king was permitted to have his Chaplains with him, Morley was constantly in attendance, and remained steadfast in his duty till the Presbyterians sternly forbade *any spiritual attendance*, but that of their own priesthood; on which occasion, that affecting prayer in the *Εὐκὼν Βασιλική*, "On Parting with his Chaplains," was composed by the royal sufferer. \ Morley's last interview with his master was at the period of his being summoned to assist at the treaty in the Isle of Wight; when, as Sir Philip Warwick observes, he was "*baited* by his cold and astute enemies." Who, indeed, can read the following affecting detail of this honest and faithful servant, without feeling the highest indignation at his fanatical persecutors, and sympathizing on all the sufferings of the martyred Charles? "I never saw him," says Sir Philip, "*shed tears* but once; and he turned presently his head away, for he was then *dictating* to me somewhat in a window, and he was *loth to be discerned*; and the lords and gentlemen were then in the room, and his back was towards them; but I can hereof take my oath, that they were the *biggest drops* that I ever saw fall from an eye, but he recollected himself, and soon stifled them."

After the Calvinists had filled the cup of their iniquity by the cold-blooded assassination of their anointed sovereign, Morley, though himself calvinistically inclined, led a life of peculiar sorrow. In March, 1648, he was expelled from his canonry with personal violence, and also deprived of his living of Mildenhall. These misfortunes were, in all probability, the groundwork of Ken's connexion with him, and undoubtedly led to that intimacy which causes both himself and "Piscator" to occupy so conspicuous a place in the volume before us. But this part of the history is so admirably drawn by Mr. Bowles, that we must depute to him the task of introducing these amiable characters to our readers, in a style we can never aspire to imitate:

He was now without house and home in the world, but he remembered the delightful days, when in youth he had been the associate of Lord Falkland; of Hyde, afterwards Earl of Clarendon; of Ben Jonson; of Chillingworth, now left also bereaved by the storm which scattered the best and wisest of their day; of Charles Cotton, the adopted son of Izaak Walton, as he himself had been, in younger days, the adopted son of Ben Jonson. He remembered those times and those men, and having no refuge,—as some were killed, like the brave and accomplished Falkland, and some struggling themselves, or pursuing, like Hyde, a studious and laborious profession,—he thought of the quiet and contented heart of Cotton's adopted father, Walton, of their early acquaintance, when both were hearers of Donne, of Walton's piety and apostolical simplicity, of his warm but unostentatious attachment to the Church, of his cheerful but humble situation, remote from the storms of public life, when he lived retired, with his beloved Kenna and only one infant, in Staffordshire. Perhaps he had been invited to partake there, when the world frowned, his lonely but pious meal: he knew he should find welcome, and therefore hastened, in the day of adversity, to find peace and protection in the cottage of honest Izaak Walton.—P. 98.

Here, for above a year, with the word of God, and the proscribed "Prayer-Book," they took "sweet counsel togethèr." Here was the stigmatized service of the Church of England performed daily, in secrecy, by the faithful minister of Christ. And we can scarcely imagine a more affecting group, than the simple, placid, apostolic Walton,—his dutiful, pious, amiable, and beloved wife, the sister of Ken,—the infant child,—and the faithful minister of the Church, dispossessed of all worldly wealth, and here finding shelter, peace, and prayer. We wish our limits would allow us to extract the beautiful imaginary colloquy between these personages : as it is, we can merely offer our faint praise ;—it rivals Southey !

The "PRAYER-BOOK" here read is still in existence ; still in the possession of the last descendants of Walton ; and is highly interesting and valuable as containing memoranda of the family, and having been the "solamen mali" of Morley and his hosts when all earthly friends were wanting. We can easily conceive how dear that proscribed volume must have been to their hearts ; against which this ordinance had been fulminated in 1645, by the intolerant Puritans :—"If any person or persons shall use, or cause to be used, the COMMON PRAYER-BOOK, they, and every person so offending therein, shall for the first offence forfeit and pay the sum of five pounds (a large sum in those days) ; for the second offence the sum of ten pounds ; and for the third offence, shall suffer one whole year's imprisonment without bail or mainprize."

On leaving Staffordshire, Morley joined the court of Charles II., when he was about to leave the Hague ; and followed him to Jersey. But upon the expedition to Scotland, to take "the solemn league and covenant," he retired to Antwerp, and resided as tutor in the family of Lady Hyde, till the restoration. Upon his return to England, at this glorious event, he preached the thanksgiving-sermon, and shortly after was nominated Dean of Christ Church, and within two months Bishop of Worcester. From Worcester he was translated, in 1663, to Winchester, where he died, aged eighty-seven, surrounded by those who revered him—having but a single year survived his friend Walton, who, after his elevation, lived a beloved and honoured guest within the palace of Winchester, till he closed his eyes on all the "changes and chances" of his mortal life, at the patriarchal age of ninety. We have before observed, that Morley has been accused of Calvinism : to us he appears, not only in the volumes before us, but in the records of impartial history, a sincere and unostentatious Christian. It is easy to use harsh words, and to traduce the character of the departed great, but not so easy to substantiate accusations by proof. Let those who cast the first stone, take heed lest their charity savour somewhat strongly of the Geneva school.

Although the *Εἰκὼν Βασιλική* has been incidentally mentioned, still as our pages have, on former occasions, been devoted to a consideration of the controversy, we must omit Mr. Bowles's observations upon this "vexata questio."

The first volume of the work before us is so interspersed with interesting matters, wherein, for a period, the chief object of the history takes no part, that, following his footsteps, we have fallen into the same desultory style. Since, however, the two volumes appeared at considerable intervals, we shall not hesitate to leave him, (as we find him, at the end of volume one, a prebendary of Winchester,) and defer, till our next number, the continuation of his eventful history, contained in volume two.

A few reflections here suggest themselves, in the indulgence of which we shall avail ourselves unsparingly of the historical documents and remarks appended to the volume. In France, already has a motion been submitted to the deputies for the abolition of the Christian Sabbath! So true is it that republicanism, which in its very essence is hostile to the cultivation of the domestic virtues, is equally unfavourable to genuine piety and true religion. It behoves us to look to our own altars and hearths. That foul weather is approaching, and that, we fear, at no distant period, the faithful shepherds of the Christian flock will be called upon to take Morley's old cloak about them, and, like Ken, to suffer for righteousness' sake, must be obvious to the most careless observer of the "signs of the times." From the more ominous croak of Irish papists and incendiaries,—from the ill-suppressed shout of the Socinians and infidels,—from the open and ribald attacks of enemies of all denominations,—it is but too clear that the portentous storm which has for many years lowered over the battlements of the Established Church is about to burst, and the most powerful efforts of her most powerful champions will scarcely suffice to arrest the threatened ruin. One periodical, with the picture of the spires and venerable abbey of Westminster as a frontispiece, cries, "Down with it! why cumbereth it the ground—for of what use is it?" Another fulminates its anathemas on the "omnivorant tithe-holders," forgetting, or perhaps (for ignorance is the characteristic of the tribe) not knowing, that the far greater number of omnivorant *tithe-holders* are to be found, with the lands once devoted to the poor, amongst the Bedfords and Devonshires, and other magnates of the *movement* party.

Lord Mountcashel, like another Lord Pembroke, has already put himself in front, to raise orthodox "dulness" to the "vital" heat of his own evangelical barometer; and discovered, with holy horror, that the cathedrals of England are sinfully desecrated by the sublime strains of Handel!—his lordship doubtless conceiving, like another Prynne, that the choristers "roar out a treble like a *sort of hogs*."

We have not, it is true, *yet* discovered that the Purists of the present day make wry mouths at "custards royal," as in the time of the pious, "God-seeking" Cromwell; but then, thank God, we have still a Church and a King; and, although, in the conventicles, the same blasphemous phraseology, and familiar addresses to "the King of kings, and Lord of lords" is commonly used, still the Puritans, who have stolen into the sanctuary of our establishment, have not *yet* defiled our altars with such solemn mockeries.

But, in conclusion, hear Mr. Bowles:—

In a great and opulent country, a correspondent station is assigned to the Primate of the Christian National Church. He exhibits, from illustrious eminence, to the highest and the lowest of the nation, a public example of Christian charity, as of cultivated amenity of manners: he exhibits, also, in front of a Christian community, piety without Puritanism—independence, without subservience to the proud; employing wealth more as the munificent dispenser of charities (the patron of Christian benevolence as well as the pattern) than as the "rich man faring sumptuously." Such a character appears, in his place, the Christian associate, in a Christian kingdom, of a CHRISTIAN KING! For the same reason our spiritual peers, in limited numbers, appear mingling their mild dignity amid the nobility of the kingdom: yes, and hold their mitred heads amongst the proudest coronets in the seat of hereditary legislature, to teach even a *Lord King* to *feel* his *superiors*, in every thing but the accidental circumstance of patrician birth.

Whether the Episcopal Church of England,—one of whose most virtuous characters, among a thousand others in the same station, is the subject of this work,—shall be doomed, amidst the conflicting tumults of the times, to be levelled or destroyed,—or whether the spirit of sober, scriptural, apostolic truth, shall again be succeeded by illiterate and heartless puritanical fanaticism,—or whether the hallowed altar, rescued from superstitious pageantry, where the priest appears in the plain surplice, not the gorgeous cope, shall be profaned,—whether the roofs, resonant with daily praise, shall be silent,—whether the property that supports an order of the clergy in decent dignity, but not in splendour, called to officiate daily during their season of residence, shall be *confiscated*,—whether in the tempest which seems rolling near and more near,

* The spirit of the first-born Cain *

shall eventually prevail,—I have thought it my duty, regardless of the contumely of infidel demagogues or "puritanic lords," to deliver my own sentiments, as unreserved and as undisguised as I feel them, not as a Churchman, but as an ENGLISHMAN, who loves the institutions, the laws, and the religion of his country. Pp. 213—215.

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ART. II.—*Sermons preached in the Chapel of Lincoln's-Inn. By EDWARD MALTBY, D. D. F. R. S. F. S. A., Preacher to the Learned and Honourable Society of Lincoln's-Inn, now Bishop of Chichester. London: Rivingtons. 8vo. Pp. 402. 1831.*

OF the encroachments which the Church, from time to time, has suffered from her secular ally, the interference of Prime Ministers in the appointment of Bishops has not been the least unconstitutional. In all matters, indeed, relating to the state, the minister of the crown

is the responsible adviser ;* but, as regards the Church, constitutionally speaking, he is an impertinent intruder. The encroachment has indeed been submitted to without animalversion, because it has, of late years, been employed most beneficially for the Church. It is true that Tory ministers have selected for the office, men of Tory politics ; but it is also true, that the individuals selected, have been men whose qualifications for the office were indisputable, whose pretensions were before the world, and whose claims, on the score of ability, learning, and piety, were of the highest order ; and it is further to be considered, (we assign not the cause, but we affirm the fact,) that the vast majority of persons of this description were of Tory principles : indeed, we scarcely know of one eminent Clergyman who has embraced the views of the present government, of whom we should say, without even a knowledge of his politics, that he was the very person who ought to be selected for the awful office of a Father in the Church. We would not assume the individual labour of particularization : our readers will readily call to mind various names, copiously enwreathed with Whig laurels, but not particularly associated with spirituality, learning, scriptural belief, and aptitude for business, united, however adorned by any one of these qualifications singly. Tory patronage, then, was dictated by stress of conscience, by anxiety to advance the cause of religion, and by an ever wakeful sense of the presence of the public eye : it therefore conciliated the Church, and blinded her, to the danger she might incur when less scrupulous hands should be armed with the unconstitutional precedent. Judging from the general conduct of the present ministry, the Church might deem herself fortunate if she escaped committal to the hands of some mitred Ganelon, wearing her garb that he might more effectually misguide her into the arms of the infidel. It was, therefore, matter of surprise to find the vacant chair even so respectably occupied as by Dr. Maltby, although we are very far from thinking the selection such as would have been made by a ministry under the sole influence of religion. The University calendars exhibit names far more illustriously wedded to theology and literature,—far more practically connected with the labours of the ministerial office, than that of Maltby. To our readers it is unnecessary to suggest them. But Dr. Maltby would vote for the Reform Bill ! Then he was abundantly qualified, and would have been, though he had been deficient in all St. Paul's requisites for a Christian Bishop. He would not give an unchristian vote upon " the bill ! " *

* One of the daily prints (which it is not worth remembering) calls the almost unanimous vote of the Bishops " an unchristian opposition to the bill ! " So the bill, we suppose, is nothing less than the Gospel. And *this* is the stuff which it is the fashion to call " knowledge ! " for the dissemination of *this*, Mr. Hume would repeal all taxes on " knowledge ! " " If the people had knowledge " (*i. e.* if they could all read nonsensical

But we were not, on first hearing the intelligence of Bishop Maltby's advance, particularly well satisfied with the appointment; and that, on more serious grounds: We were little acquainted with him as a theologian, though we knew him as an elegant scholar, and a respectable man; but our attention was caught by a review in the *Christian Observer*, of some sermon put forth by him some years ago. The criticism appears equitable, as it is abundantly verified by extracts; and it is certainly as temperate as could be expected, when we consider that the subject was a Clergyman,—a candidate for the highest office in the Church,—and yet one, who, in two volumes of discourses, never explicitly recognised a vicarious atonement, talked of human merit, worthiness, and so forth, represented half the Scriptures as unnecessary, if not injurious, and gained the praise of a Socinian periodical,* for repudiating doctrines which the advancing intelligence of mankind had left with contempt to the English Clergy, or any persons equally ignorant and illiberal!

However concerned, that opinions like these should ever have the opportunity of being promulgated, *ex cathedra*, in a Church from which every private Clergyman is bound by his ordination vows to drive them, we were not surprised. Dr. Maltby was a Whig—a friend to “the bill”—and a spice of Socinianism was but an inconsiderable alloy in qualities so precious; but at a subsequent occurrence we *were* surprised. A volume of sermons, inscribed with the name of this highly liberal prelate, has issued from the shelves of our publisher! “And is it so?” we doubtingly exclaimed. “The honoured name of Rivington was ever a pledge of respectability, orthodoxy, and attachment to the Church; and is it possible that it can lend its venerable sanction to opinions and authors like these? If so, there is no security in a title-page, and no distance except that of a few doors between Rivington and Hunter.” Eagerly then did we cut open the book; and most happy are we to say that it is free from all the gross implicit heresy quoted from the former volumes, by the *Christian Observer*; that it distinctly recognises the fundamental doctrines of Christianity, the divinity and atonement of the Son, and the absolute necessity of renewing grace—the work of the equally divine Spirit. That to these doctrines, however, are awarded the prominence which they possess in Scripture, and which, consequently, they ought to possess in any well conducted scheme of pulpit instruction, is what we would not say: but

abuse of the Bishops,) “they would not commit excesses,” (*e. g.* burn episcopal palaces, &c. &c.) *O tempora!*

* It is remarkable, that two out of the three individuals raised to the Episcopal Bench by the present ministry, have been publicly lauded by Socinian publishers: Dr. Maltby, by the *Monthly Magazine*; and Dr. Whately by the Unitarian. We have not heard what are Dr. Pensonby's literary efforts in theology.

the book certainly clears our publishers from the charge of giving currency to heterodox opinions on the most important Christian subjects ; and we may add, that it was probably the Bishop's idea, that in a congregation so highly educated as that which he was addressing, we might take these elementary parts of Christianity almost for granted ; and " leaving the principles of the doctrine of Christianity," " go on unto perfection."

It is much rather, indeed, with a view to justify our publishers, than with any similar feelings towards Bishop Maltby, that we proceed to shew, by extracts from the present volume, that it compromises no portion of their just and high reputation. The idea that heresy had found shelter under " the Bible and Crown " would have the most injurious effects ; as Churchmen of small leisure often purchase works for distribution with no other guarantee than the name of Rivington. But the Bishop is entitled to no vindication at our hands. The greater part of the passages quoted in the *Christian Observer* are indefensible ; and if he has seen his error, and printed this volume as a retraction, we rejoice, and congratulate him ; but more would be beyond the limits of critical or even moral justice. We are much inclined to hope that the objectionable phrases which have formerly exposed Dr. Maltby to Christian censure and Socinian praise, are only a rash and careless phraseology, highly culpable undoubtedly, but widely differing from wilful heresy. From expressions of this kind it will be seen that the present volume is not wholly free.

The doctrine of original sin,—that on which the whole dispensation of grace is erected, and which alone overthrows the entire Socinian theory, is plainly stated (with much propriety) in the " Introductory Sermon," as follows :

Inheriting, as we ALL do, the frailty of our common forefather, the higher classes of society are not, by nature, more exempt from transgression than the lower ; the wealthy no more than the indigent ; the learned than the unlearned. Education, indeed, will have given the one a more accurate understanding of his duty ; his situation exempts him from the guilt to which poverty proves a temptation ; and a just sense of the responsibility which he incurs to society, may preserve him from meaner habits and from grosser vices. Nevertheless, every one of us may, nay *must*, occasionally stumble ; every one of us needs a warning against that " sin, which does too easily beset him." Can it be necessary for me to remind you that the pride of intellect, the love of power, a thirst after worldly honours and worldly enjoyments, an undue anxiety for heaped-up treasures, prove snares to the wise of this generation ; to those who possess knowledge and talent, and who occupy, or desire to occupy, high stations ? They are snares, into which the mighty and the wealthy fall as easily as the midnight plunderer will violate the prohibitions contained in the Decalogue, against the pursuit of such objects as pamper his appetite, gratify his lust, or satiate his vengeance.—Pp. 9, 10.

The following passages will leave no doubt of the Bishop's orthodoxy on the subject of Christ's divinity and atonement.

Above and beyond all other lessons, which may be learned from the words of the text, let me in conclusion turn your attention to that GREAT DISCOVERY OF THE GOSPEL, *which is the pledge of our pardon and acceptance before God.* "We preach CHRIST CRUCIFIED;" we proclaim that awful "mystery of Godliness; God manifest in the flesh," yet "humbling Himself even to the death upon the cross, for us, miserable sinners." Here, indeed, is the highest exercise of our faith; the strongest incentive to our humility; at once the proof and the remedy of the *corruption of our earthly nature*, the foundation of all our hope that it may be exalted into a participation with the heavenly. No wonder that, at the first announcement of this amazing fact, it proved "to the Jews a stumbling-block, and to the Greeks foolishness;" but with us, who have never been benighted with Heathen ignorance, nor beset with Jewish prejudice; who can carefully compare the prophecies before the birth of our Lord with the stupendous events by which they were fulfilled: with us, wonder subsides into gratitude, and derision is extinguished by conviction. Joyfully therefore do we recognise THE TRUTH, and humbly do we claim the benefits, of this dispensation. Deeply impressed with a sense of OUR OWN UNWORTHINESS, yet placing full reliance upon THE MERITS OF CHRIST, *we bow in lowliness of heart before the cross, and hail our great Redeemer as at once "THE POWER OF GOD AND THE WISDOM OF GOD."*—P. 68.

The topic, which is chiefly handled throughout the chapter, but a topic that required to be handled with the utmost delicacy and caution, is THE UTTER INEFFECTUENCY of the Law as to all those purposes which the Gospel professed to accomplish; and that the ends to which it really was subservient being now attained, it was no longer necessary to be observed. He argues that it contained in itself no intrinsic power to remove sin; nay, that in some respects it had rendered the Jews more liable to punishment for sin, than they would have been, if the law had not been revealed. He then proceeds to describe himself under the character of a sinner, in order to prove in a more lively manner how ineffectual the law was to cleanse from moral pollution; or to supply sufficient motives or impart sufficient strength, in order to avoid it. He personates the feelings of a Jew in the state of sin and guilt which he had described in the second and third chapters; and, in the strongest terms, represents the misery of such a condition, the better to establish his inference,—namely, that relief from such a state could not be afforded by the law, but ONLY through the knowledge of the Gospel, and the MERITS OF THE SAVIOUR. "O wretched man that I am!" he exclaims, in his assumed character, "who shall deliver me from the body of this death? I thank my God," he rejoins, "through Jesus Christ our Lord." Thus the conclusion of this, as of most other chapters, certainly of his whole argument, is the infinite benefit procured through the mission and DEATH of Christ; the comfort and advantage of the Gospel—in the knowledge it reveals, in the motives it supplies, in the feelings it awakens, in the strength it imparts, in the mercy it displays, in the PARDON IT ENSURES.—pp. 182, 183.

With regard to the necessity of spiritual aid, the Bishop observes :

It is only necessary to state, in the weighty words of the Apostle, that "the things which are seen are temporal; but the things which are not seen are eternal." It is only necessary to contrast the certain glory of the future world with the uncertain and often deceitful views of the present. In a mere appeal to the judgment, the conclusion in favour of the former forces itself upon us irresistibly. Yet the present acts with a power so much more direct, and immediate gratification stifles the voice of reason so effectually, that it requires a great constraint upon the inclination; nay, IT REQUIRES A STRENGTH SUPERIOR TO OUR OWN, to assist us in assigning to these different objects their relative value, and to give them their due place in our hearts and affections. We must betake ourselves with humble and fervent supplication unto that Being who puts into our minds good desires, that he will be graciously pleased to bring the same to good effect. WE MUST HEARTILY IMPIORE THE AID OF HIS HOLY SPIRIT to direct our erring imaginations, improve our imperfect designs, confirm our good resolutions, and

cooperate with us in our virtuous and unceasing struggles against "the world and the flesh."—Pp. 124, 125.

Some occasional infirmity will still frustrate the noblest purposes, and impair the most useful acts of fallen man. Yet is it the constant endeavour of the really religious to counteract this natural tendency to evil, *by invoking the aid of the HOLY SPIRIT, and relying upon the MERITORIOUS sufferings and mediation of the Saviour.* While they are unrenfitting in their efforts to obtain the succours of DIVINE GRACE, they call up every faculty of their souls to cooperate with His effectual aid: and, while they meditate with pious industry upon the pages of Inspiration, they are anxious to reflect its holy precepts by the purity and innocence of their lives.—Pp. 132, 133.

From these passages it will be evident that Bishop Maltby's present doctrine, at all events, is that of his Church; but it cannot be disguised that he has a most untheological way of expressing himself occasionally. So incorrect indeed is his phraseology, that, were it not regarded in combination with what we have already quoted, and (which is more to the purpose) its own context, we see not how he could defend himself against very severe charges. Thus he says,—

By religion then, I do not mean merely a system of thinking, but a habit of acting; not merely correct opinions, but a virtuous and useful life. Religion, properly understood, implies unfeigned belief in Almighty God, as revealed to us in the Bible; reverence for His perfections, with an ardent desire to imitate them; implicit reliance upon His promises, with an unceasing endeavour to DESERVE them. Religion also implies faith in the Son of God, with a grateful sense of all we owe to Him, in that He descended from the bosom of His Father, quitted the glories of heaven, and took upon Him our flesh, to save us from the dreadful effects of sin, even from everlasting death. It implies a *disavowal of all claim from OUR OWN MERIT to the happiness of eternity, but a profession of dependence on the EFFECTUAL ATONEMENT of the Saviour*; it implies also a hearty reliance upon the *proffered aid of God's HOLY SPIRIT, to strengthen our feeble resolutions, to elevate our devout affections, to guide us to every good word and work.*—Pp. 323, 324.

Now the meaning of this passage is excellent; but surely never did divine express himself more loosely. It is evident, from the whole paragraph, that the Bishop did not mean to claim any desert for the sincere Christian; because he says that religion *implies* "a disavowal of ALL claim from OUR OWN MERIT;" and yet he says, this same religion implies "an unceasing endeavour to DESERVE the Divine promises." Had he said OBTAIN, instead of deserve, he would, we conceive, have expressed his meaning. None would here charge him with intentional heterodoxy; the passage, taken at length, forbids it; but the wording is lamentably lax and defective. To the same class belongs the following:

But it will be contended,—it is contended by the generous but mistaken enthusiast,—that faith availeth to salvation, that "the blood of Christ cleanseth from all sin." These propositions, no doubt, are true, provided they be rightly understood. FAITH ONLY AVAILETH TO SALVATION; but it must be that "true and lively faith, out of which good works do necessarily spring." Again, we agree THAT NOTHING CAN EFFECTUALLY CLEANSE FROM SIN, EXCEPT THE BLOOD OF CHRIST; but certain conditions are imposed on those for whom these precious

means of grace are provided. They must *render themselves worthy to be cleansed*; they must not only "repent and turn to God," but they must "do works meet for repentance."—Pp. 337, 338.

The doctrine of this passage is so evident, that none but a most ungenerous adversary could accuse Dr. Maltby of an intentional perversion. Yet the expression, "render themselves worthy to be cleansed," is very much like the school doctrine of merit, "*de congruo*," justly impugned in our Thirteenth Article; and though the context clears the Bishop from *this* interpretation, we confess it is out of our power to assign the exact meaning of his phrase. Other parts of the volume are defaced with such expressions as "*self-complacency of virtue*," &c. One passage indeed seems pirated without acknowledgment from Cowper's *Orthodox Vinoso*. We will first set this gentleman's confession of faith before our readers, if their memories should fail, or their shelves and sofas be inconveniently distant; and then we will submit the Bishop's diffuser version, marking the more palpable plagiarisms.

VINOSO.

"My firm persuasion is (at least sometimes)
That heaven will *weigh man's virtues and his crimes*
With nice attention, in a *righteous scale*,
And save or damn as these or those prevail.
I plant my foot upon this ground of trust,
And silence every fear with—'God is just.'
But if, perchance, on some dull drizzling day,
A thought intrude that says, or seems to say,
'If thus the important cause is to be tried,
Suppose the beam should dip on the wrong side?'
I soon recover from these needless frights,
And 'God is merciful' sets all to rights.
Thus, between justice, as my prime support,
And mercy fled to as the last resort,
I glide and steal along, with heaven in view,
And—pardon me!—the bottle stands with you."

And now let me ask, whether any description of a future state can be imagined more suitable to the perfections of the Deity, or more adapted to the condition and feelings of such a creature as man, than the account which we actually find to be contained in the Scriptures? Can any state of things be more encouraging to the good, and more consoling to the afflicted? Can any have a more evident tendency to repress the audacity of the transgressor, and dispose him to turn aside from the path he has been pursuing into better habits, than that which represents the Supreme Judge of all the world, with power unlimited as His wisdom, and goodness proportioned to both;—than that, I say, which represents the Supreme Judge as *weighing* in the most *impartial scale* the precise amount of *merit or demerit* belonging to *each individual*, and then awarding a recompense of good or evil, fitted with the *nicest adjustment* to the aggregate of virtue and of vice? Will it not induce the righteous to persevere more steadily in his virtuous and Christian career, when he knows that each successive step in goodness will increase the quantity of reward? Will not even the audacious transgressor pause in his iniquitous undertaking, when he is distinctly informed, that, for each additional act of guilt, fresh coals of vengeance will be heaped upon his head?

In what particular manner this end will be obtained; by what species of allotment these proceedings regulated; what will be the condition of that existence, in which the *balance of good and evil* in this previous state of being shall be ascertained with *unerring certainty*, while the *exact preponderance of virtue or of vice* shall obtain its corresponding reward or chastisement; it is not given us to understand in this our mortal state.—Pp. 357, 358.

We would not accuse Bishop Maltby of adopting all the *reasoning* of the philosopher, from whom his *language* is so evidently borrowed; but we claim leave to think the latter the better logician. In a sermon on the reward of every man according to his works, no mention is made of that “work of God,” the reception of Christ by faith! The following also is startling to plain Bible Christians:—

That account of a future state, which divides the whole world into *two classes only*, and consigns one to everlasting glory, the other to everlasting shame, must have a tendency on the one hand to give security to the careless, and confidence to the bold; while, on the other, it may repress the exertions of the timid, and sink the casual offender into despair!!!—P. 350.

Such language would lead us to suppose that the Bishop had discovered some limbo in the immaterial regions, fitted for the reception of souls, whose “merit” and “demerit” should form a just equation: and, indeed, on the Vinoso-Maltbian scheme, some such abode would be actually necessary whenever the “righteous scale” maintained a horizontal “exactness.” But we are bound to say that, with all this laxity of expression, the Bishop’s meaning afterwards develops itself in the very rational and scriptural proposition,—that there will be grades of reward and punishment in a future world. Yet a style of language like this, in a divine and a Bishop, must justly expose him to censure.

Dr. Maltby has been charged by the Christian Observer with representing a large portion of the Scriptures as of no spiritual value at the present day. No such doctrine disgraces the sermons now before us. That many passages were of temporary application only, such as the ceremonial law of Moses,—the precept of the council of Jerusalem, not to eat things strangled,—the direction of St. James, to let the elders of the Church anoint the sick person with oil, &c.,—is what no sober-minded reader ever doubted. Still, however, Bishop Maltby has ridden this hobby somewhat roughly even in these sermons. His opinion that generalization of such passages has produced most of the errors of modern growth may be true; but in order to shew that the application of a scriptural passage has ceased, something more than mere conjecture is necessary. Above all, we must protest against such opinions as the following. Dr. Maltby is not quite able to explain the history of the disobedient prophet (1 Kings. xiii.), and thus he cuts the knot. Speaking of the Scriptures, he says,

The prodigious antiquity of these writings, and the many hands through which they must have passed before the invention of printing, although they were undoubtedly preserved with singular care and fidelity, yet prevent the *absolute certainty* that we have, in every instance, the *exact words of the inspired writer*. So that we may not be able to understand some passages, because we cannot ascertain the precise meaning of the original words; and in others, we cannot be sure that the original words themselves have been duly recorded.—Pp. 262, 263.

It is very possible, indeed, that the *exact words* of every inspired writer have not, in every instance, been recorded. Collated copies present us sometimes with \aleph for ι , μ for ν , λ for ζ , κ for $\delta\epsilon$, $\alpha\pi\omicron$ for $\acute{\upsilon}\pi\omicron$, or even more important variations than these; but to suppose that any variation in the text has occurred sufficient to vitiate the *facts* of any portion of Scripture history would not only be a monstrous improbability, but would admit such a latitude of interpretation as must presently evacuate every legitimate inference from an historical text.

Some passages, however, we can quote with unmitigated approbation. Thus the address to those persons who make the total corruption of human nature an essential article of faith is very just and felicitous.

I dispute not but such as deservedly incur the censure of the wise man, may be found in all religions, and in other modifications of our own. But it is to be feared they may more frequently be discovered among such as maintain most strenuously the doctrines of our fallen nature, our consequent liability to err, with the importance of humility and self-abasement. *If, however, our nature be so fallen, and if it be so liable to err, should not the conviction of these awful truths impress us with a deep sense of our own weakness, and with the necessity of seeking for assistance from above? Should it not make us less confident of our own strength, and prevent us from wasting in censorious observation of others that time and opportunity which might be devoted to our own spiritual improvement? When we feel so strongly, and urge so importunately, the prevailing infirmity of purpose and weakness of judgment, are we possessed of that spirit of meekness and humility which our Lord inculcated, if we presume to think ourselves alone exempt from the danger of mistake?*—Pp. 139, 140.

The presumption of unlearned interpreters of Scripture is also very fairly exposed:

Let us imagine a person totally ignorant of the Greek language, or but slightly acquainted with it, interposing his judgment upon a disputed passage in Homer or Pindar, Æschylus or Sophocles, Plato or Thucydides. Suppose him not only to interpose his judgment in it, but to maintain his opinion obstinately against another, who had devoted much of his time to the study of the language, and was accustomed to weigh the niceties of its structure and the peculiarities of its idiom. Would not all such interposition be justly deemed rash and presumptuous? Would it be any justification for such a one to say, that he had carefully studied the words of a translation? The translation, no doubt, may bring him acquainted with the general contents of a work; but, however well executed, it cannot be infallible; and, in matters of doubt, can only be appealed to as containing the opinion of the translators. Yet this very course is continually pursued in reference to the Holy Scriptures. Men who judge in haste, and who are ill qualified to judge at all, not only form their own opinions upon disputed points

according to the sense they affix to the version, (which version must itself be often expressed in ambiguous terms,) but they confidently oppose their own conclusions to those of sound scholars and able divines. When the eunuch of Ethiopia was reading a passage in the prophet Esaias, and the apostle Philip inquired, "Understandest thou what thou readest?" the modest and candid answer of the eunuch was, "How can I, except some man should guide me?" The shrewd observation of Grotius upon his reply was this: "Non putabat tam perspicuam esse Scripturam Sacram, ut nunc faciunt, non sellularii tantum, sed et *feminæ*."—Pp. 380, 381.

Our readers will no doubt be surprised to find the following just opinions proclaimed by one who stood, on a late political occasion, so peculiarly distinguished from his Right Rev. brethren. They are extracted from a sermon preached on the 30th of last January.

At the present conjuncture, I should shrink from my duty, if I declined the opportunity of advocating the cause of peace and good order; of pointing out the folly of turbulent clamour; and the DANGER of indiscriminate and unnecessary change. No advocate shall I be found for the wrong-doing of governors, when it is really proved to exist; no enemy to the wary and temperate removal of imperfections, which cannot but be found in every constitution settled by man. Nevertheless, it is the bounden duty of every minister of the Gospel of charity and peace to urge the expediency, as well as obligation, of obedience to lawful authority; and to show that, *even where provocation is given by the invasion of popular rights, yet resistance itself, however provoked and however justified, fails not to be accompanied with a train of evils scarcely less afflictive, for a time at least, than such as are entailed by the exercise of arbitrary power.*—P. 392.

We have lately had the misfortune to witness COMBINATIONS THE MOST DANGEROUS and acts the most violent. On one side, we have seen mechanics and labourers clamouring, as they say, for bread, yet destroying the very means by which bread may become more cheap; on another, the most artful and inflammatory devices are played off upon the passions and credulity of the multitude, for the purpose of inducing them to encourage designs which do not even in pretence look to PROGRESSIVE reform, but to a TOTAL SUBVERSION OF THE ESTABLISHED ORDER OF THINGS. Again, in the sister island, misguided and unthinking men are labouring to effect a separation, where mutual attachment and the closest union are indispensable to the security and welfare of all. If we look to the causes of these melancholy results, perhaps they may be traced to an *undefined and capricious desire of change*, excited by events of unusual interest in other countries. But, we may ask, is it necessary or wise that imitation should follow, when the causes of a proceeding are completely different? Has any distress of peculiar aggravation occurred of late amongst ourselves? Do our governors refuse to hear the voice of reasonable complaint; or express a determination to uphold notorious abuse? Nothing of all these. At no period of our monarchy has there appeared a prince more disposed to feel for the sufferings, and comply with the prayers of his subjects; at no period have the advisers of the Crown expressed a more honest and laudable determination to improve whatever shall really be found to demand improvement; and to redress, so far as their power shall extend, every substantial grievance. Let then such as are well intentioned beware how they indulge a visionary dream of perfection; or suppose that evils of any long duration can all be remedied, or on a sudden. [The Bishop's own italics.] In regard to such as are disposed to use *their freedom for a cloak of mischief*, let us hope that the good sense and good feeling, for which the people of this country are distinguished, will detect their sophistry and defeat their machinations. Our duty it is, and be it our constant endeavour, to use *our liberty as the servants of God*; regulating our conduct as social beings by motives dictated and sanctioned by religious principle.—Pp. 400, 401.

All this is excellent, and we would ask the worthy Bishop on which side has been "the folly of turbulent clamour?" whether "the bill" is a "wary and temperate removal of imperfections," or an "indiscriminate and unnecessary change?" We would further inquire which side of the question has generated "combinations the most dangerous, and acts the most violent?" who "played off the most artful and inflammatory devices upon the passions and credulity of the multitude, which do not, even in pretence, look to *progressive* reform, but to a total subversion of the established order of things?" "We pause for a reply." *Whoever they may be*, we fervently re-echo the pious sentiment of the Whig Prélate, "LET US HOPE THAT THE GOOD SENSE AND GOOD FEELING, FOR WHICH THE PEOPLE OF THIS COUNTRY ARE DISTINGUISHED, WILL DETECT THEIR SOPHISTRY AND DEFEAT THEIR MACHINATIONS!"

ART. III.—*Standard Works adapted to the Use of the Protestant Episcopal Church in the United States.* Vol. III. *The Apology for the Church of England; and a Treatise of the Holy Scriptures.* By BISHOP JEWELL. *With a Preface, Biographical Memoir, and Notes.* By W. R. WHITTINGHAM, M.A. New York: Published by the New York Protestant Episcopal Press, at their Buildings, No. 40, Lumber-street, in rear of Trinity Church. 1831. Pp. lxxx. 328.

Our sentiments with regard to the writings of the excellent Bishop Jewell have been so frequently expressed, especially in our Review of Mr. Isaacson's translation of the Apology, (vol. xi. p. 599.) that we do not feel called upon to offer any remarks on the value of this republication, considered *per se*. This is the third volume, which has issued from the Protestant Episcopal Press of New York, under the superintendence of Mr. Whittingham, and has been selected with the same judgment, and edited with the same accuracy, so honourable to the abilities and industry of that gentleman.

With respect to the translation fixed upon as a medium for conveying this "opus magnum" to the American public, we must, however, be allowed to differ with the editor: not that we would depreciate the invaluable labours of Lady Bacon, but because we think the reasons laid down by "A Person of Quality," in 1685, have tenfold greater force now. In speaking of Lady Bacon's Translation, the latter observes, "This version was made soon after the piece was first printed, though I cannot tell precisely in what year, for Mr. Humfrey tells us Mr. Harding answered the English book; and it is so well

done that I profess I could never have made so good a version as I have, if I had not been assisted by it; but then our language is so much refined and exalted since that time, (which is above an hundred years,) that it was perhaps necessary to put it into a more modish dress, in order to recommend it to the reading of those who do not much admire excellent sense in a harsh and obsolete style."

Much as we are disposed to admire the taste and learning of the lady alluded to, we must hazard our reputation with our fair and amiable countrywomen by preferring the later modernized editions, both of "*The Person of Quality*" and *Mr. Isaacson*, to one, which, although sanctioned by Bishop Jewell himself, and confessedly a beautiful specimen of the English tongue at the era in which it was written, still abounds with obsolete terms and quaint phrases, which must prove detrimental to its general reception amongst the refined and daily improving republic of letters. But a word or two with *Mr. Whittingham*. This gentleman, in his preface, says that "*The congratulatory Epistle of Peter Martyr to the author, prefixed to the Latin work, is for the first time given in an English dress in this edition.*" This he corrects in a note, stating that he has since seen a "*paraphrase*" of it by *Mr. Isaacson*. We have compared the two, and really have not discovered the necessity of the phrase, nor the superiority of *Mr. W.* Besides, he is in error in another respect—as an English version of the same letter is at this moment lying before us, dated 1685.

As the name of *Mr. Isaacson* is frequently introduced in the notes, and some cavils made respecting his general accuracy, we have been at some pains (having previously spoken of that gentleman's work in high terms) to discover the justice of the criticism. In the first place, in speaking of the *various* editions of the *Apology*, in *various* languages, it is quite clear *Mr. I.* does not pretend to enumerate all that have issued from the press, but only such as he has himself met with. Again, with regard to the date of the celebrated sermon at Paul's cross; in the list of Bishop Jewell's works the error complained of is rectified, and proves that it merely arose from the hurry of transcribing from old records, and was at worst a mere oversight, possibly only a misprint. In the third place, the names of John and Thomas Harding were often confounded by their immediate successors; both were controversial writers; and the old formation of the T and J. in title-pages, was so similar, that such a mistake would easily arise, and being of trifling importance, except to hypercritics, scarcely called for animadversion. Again, the date of the *Epistle to Scipio*, though clearly incorrect, appears to have been taken from an early copy, which we have seen; and that such errors were common, the Bishop himself complains, when speaking of the "*terrible tyranny*" of the printers: besides which, it is a curious fact that, in the folio edition of his works,

(1609,) Bishop Jewell's second reply to Cole is dated the 20th of March, though actually not written till *the thirtieth*!*

As Mr. Whittingham has alluded to Wolfe, and it may be interesting to know the history of the translation of Lady Bacon, and that individual's connexion with it, we are happy in having it in our power to decide the question at once.* Amongst the books contained in the munificent donation of his late Majesty to the British Museum, is a beautiful and perfect black-letter copy of the very edition, in square 12mo. The title is "An Apologie or answere in defence of the Church of Englande, with a brieft and plaine declaration of the true religion professed and used in the same. Londini, Anno Domini, M.D.LXIII.;" and on the last page is the following impress: "Imprinted at London, in Paules Church yard, at the signe of the Brasen Serpent, by Reginalde Wolfe, Anno Domini, M.D.LXIII." To this is prefixed the letter of Archbishop Parker, signed "M. C.;" and appended are fourteen pages, probably by the same hand, upon "the manner how the Church of Englande is administred and governed," wherein the writer says, "Wee thought good to annexe these thinges, to th'ende wee might confute and confounde those that spread abroad runnours how y^t with us nothinge is don in order and as ought to be don, y^t there is no religion at al," &c. &c.

This little tract, which is not found in any of the later editions of the book, exhibits Archbishop Parker in a most favourable point of view, as the warm friend of the Reformation, and the anxious Shepherd of that infant Protestant Church, which under his fostering care took such deep root in the hearts of Englishmen, that all the assaults of her "legion" of enemies have been hitherto unable to overthrow the fabric.

But we must conclude, and trust, in defending our countryman, we have said nothing to hurt the feelings of Mr. Whittingham, whose valuable labours in the Christian vineyard we have often had occasion to admire; and who we fervently trust will long be spared to the Church of which he is so faithful a minister, and be instrumental, under Providence, in bringing many a stray sheep to the fold of his heavenly Master.

* It is singular enough that a correspondent of the Christian Remembrancer, who furnished a Life of Bishop Jewell, inserted in the number for September, 1824, states, in a note to his communication, that "The memoir is compiled from the Life prefixed to the Apology of the Church of England, made English by a person of Quality, Lady Bacon, London, 1685," which shews how readily mistakes of trifling importance are committed; for had he perused the preface of this "Person of Quality," he would have found that although Lady B.'s translation was considered "a very faithful and perhaps elegant version for the time when it was made," and she herself pronounced to be "the most learned lady of the age," still, as before observed, a new translation, in consequence of the improvements and modifications of the English language, appeared highly desirable.

LITERARY REPORT.

A Charge delivered to the Clergy of the Diocese of Durham, 1831. By WILLIAM, Lord Bishop of Durham. Oxford: Parker. London: Rivingtons. 1831. 8vo. Pp. 48.

A CHARGE from the Bishop of Durham is always important; but the present crisis renders the admonitions which he has recently addressed to his Clergy, more peculiarly so. After alluding to the paralyzing effect of the present excitement upon the efforts of the Clergy, and congratulating them on the efforts which have nevertheless been made by them in the diocese over which he presides, the venerable prelate directs their attention to the aspersions which are so sedulously cast upon the ministerial character, and the most probable means of averting the dangers resulting therefrom. His first observations refer to the complaints respecting ecclesiastical revenues: and, having pointed out a variety of institutions which have been formed in his diocese, as illustrating the beneficial application of church property, he refers in a note to the projected establishment of a new northern University about to be established by the Dean and Chapter of Durham. Of the utility of such a foundation, and of the honours which it will confer upon its originators and supporters, it will be unnecessary to speak here. Passing from this topic to that of *pluralities*, and thence to the calumnies with which the enemies of the Church assail the whole body of its ministers, we meet with the following:—

“Of these, almost indiscriminately, it is said, that ‘they are distinguished neither for their learning nor their morality;’ that they are ‘negligent of public education;’ ‘wallowing in wealth, the produce of funds originally intended for the destitute and unfortunate;’ ‘manifesting little sympathy in human wretchedness;’ ‘oppressive on the people;’ ‘unjust towards the most deserving members of their own communion;’ ‘hard-hearted towards the poor;’ ‘consuming the spoil of the industrious;’ ‘without sympathy with the misfortunes and vicissitudes of life;’

‘having no bowels even for the indigent of their own class;’—and that the dignitaries and highly-beneficed Clergy are ‘at best but honourable lumber, who have been turned over to spiritual pursuits from inability to succeed in more arduous professions.’—These are some few of the very expressions of one of the most prominent of our antagonists; accompanied with the most acrimonious revilings of individuals, whether living or deceased, and however hitherto deemed of unimpeachable character.

“To accusations so gross, so unqualified, few, perhaps, will venture to give countenance. Nor will I descend to vindicate our Order against calumnies like these. Rather would I ask, confidently and fearlessly, of the *Laitie* around me, whether to *their own* Clergy, beneficed or unbeficed, wealthy or indigent, of higher or of humbler station, they are prepared to apply these offensive representations? Will they affirm, that inability, immorality, negligence, oppression, hard-heartedness, neglect of the poor, unfeeling disregard of their wants, indifference to their welfare and improvement, are generally characteristic of those of our Order with whom they are themselves connected? Look, I would say, to your charitable institutions, to your schools; your hospitals, your infirmaries, your various other benevolent undertakings, and see what proportion of their support is derived from *clerical* aid and influence. Into every parish, where there is a Pastor endowed with means of doing good, institute this inquiry, and judge from the general result. Even then you will not perhaps have discovered the full sum of benefits conferred by many a faithful but unpretending servant of God, whose ‘right hand knoweth not what his left hand doeth,’ though daily, in humble imitation of his heavenly Master, he ‘goeth about doing good.’ If then you cannot adopt the accusations of the slanderer respecting *your own* Clergy, surely you will not be so wanting in candour or justice as to admit them, upon the *ipse dixit* of

a bold calumniator, against those with whom you are less conversant. Rather might you infer that he who indiscriminately censures *all*, is so much less entitled to credit when he censures *any*; and that, in the one case as in the other, the colouring of exaggeration or misrepresentation may have been employed to impose upon the credulous and unwary."—Pp. 32—35.

The charge concludes with some admirable counsel with respect to the most efficient means of stemming this torrent of malignity, grounded on the hope, that, under the superintending providence of the Almighty, the labours of his servants "will not be in vain in the Lord."

Modern Claims to miraculous Gifts of the Spirit considered, in a Sermon, preached November 6, 1831, at the St. Pancras Parochial Chapel, in Regent-square. By the Rev. WILLIAM HARNESS, A.M. Minister of the Chapel, and Evening Lecturer at St. Ann's, Soho. London: Longman. 1831. 8vo. Pp. 20.

The Offices of the Holy Spirit:—Four Sermons, preached before the University of Cambridge, in the Month of November, 1831. By the Rev. CHARLES SIMEON, M.A. Senior Fellow of King's College. London: Holdsworth and Ball. 1831. 8vo. Pp. 102.

THAT the profane ribaldry which has been lately playing off at the Scotch Church, under the superintendence of Mr. Irving, should have excited a momentary curiosity, would not perhaps have been very surprising; but that it should have made an impression upon the credulity of any sound-minded man, is altogether unaccountable. Such, however, seems to have been the case; and it was therefore the duty of Mr. Harness more particularly, as the Minister of the adjacent neighbourhood, to appeal to the reason and judgment of his parishioners in refutation of these absurd pretensions to miraculous endowments. The gifts, to the renewal of which they especially lay claim, are those of *tongues and prophecy*, as mentioned in 1 Cor. xiv.; and Mr. Harness has accordingly proved, that if tried by that standard, they differ from the gifts vouchsafed to the first disciples in their

nature; that they do not conduce to the same objects; and that they outrage the laws prescribed by St. Paul for the use of them. In conclusion, he charitably attributes the claims to intellectual delusion rather than premeditated imposture; and wisely suggests that the most effectual mode of checking the nuisance is to treat it with neglect.

Mr. Simeon's academical course, though evidently written without a primary reference to the subject, naturally alludes to the mad "conceits" of these "brain-sick enthusiasts." With respect to the Sermons themselves, there are, as might be expected, many points on which we totally differ from Mr. Simeon's views; but, on the principles which the writer is known to advocate, they are well constructed and pointedly argued. The running text is from Rom. viii. 9, and involves the four following points of inquiry:—1. Who is that Spirit, whom all Christians are expected to possess?—2. Why the possession of that Spirit is indispensable to acceptance with Christ?—3. What the Spirit will work within us that we may be Christ's?—4. What when we are Christ's? The discussion of each head occupies an entire discourse.

A Sermon preached in the Parish Church of St. Bartholomew the Great, London, November 13, 1831, on Occasion of the Royal Letter being read for the Encouragement of Contributions in Aid of the Funds of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. By the Rev. JOHN ABBISS, M.A. Rector. London: Wix. 1831. 8vo. Pp. 26.

A Sermon preached at Beddington, Surrey, October 9, 1831, in Aid of the Funds of the Society for the Propagation of the Gospel in Foreign Parts. By the Rev. J. B. FERRERS, A.M. Rector of Beddington. London: Rivingtons. 1831. 8vo. Pp. 16.

Present national Delusions upon Wisdom, Power, and Riches: considered in a Sermon preached before the Sparkenhoe District Committee of the Society for Promoting Christian Knowledge, and the Incorporated Society for the Propagation of the Gospel in Foreign Parts, in the Parish Church of Market Bosworth,

Leicestershire, on Thursday, August 4, 1831. By A. B. EVANS, D. D. *Head Master of Market Bosworth Free Grammar School.* London: Cadell. 1831. 8vo. Pp. 31.

OUR opinion of the two former of the three Sermons, whose titles head this notice, is sufficiently marked by the selection we have made of them, from many others which have appeared on the same subject, as particularly worthy of public attention. A similar motive induced us to subjoin Dr. Evans's discourse, which though not actually preached in accordance with the Royal Command, is nearly allied in purpose; and in point of merit, is at least equal to those with which we have classed it.

Reform absolutely necessary; addressed particularly to the Lower Orders. By A TRUE FRIEND OF THE PEOPLE. London: Rivingtons and Whittaker. 1831.

THE absurd cry about *Reform* is here turned to real advantage, and made to inculcate the necessity of a reform in moral and relative duty. A proposed reformation of the prevalent vices of the times,—of dissaffection, of sabbath-breaking, swearing, drunkenness, adultery and fornication, incendiarism, idleness, scepticism, and irreligion,—forms the clauses of a measure respecting which every sober-minded man will be ready to admit, that "the Bill, the whole Bill, and nothing but the Bill," would be most desirable.

The Churchman's Almanac for 1832, &c. New York: Published by the Protestant Episcopal Press. Pp. 36.

THE notice of an Almanac may at first sight appear an unmeaning novelty; but the one before us has particular claims upon us, in consequence of the statistical accounts which it contains of the Protestant Episcopal Church in the United States. By this we find that Kentucky has been erected into a diocese, and assistant Bishops appointed in Pennsylvania and Virginia: thus increasing the numbers of the bench to thirteen, and further additions are contemplated. The number of Clergy dispersed over these dioceses is, at

present, 458; and there are nearly one hundred candidates for orders; and eleven new churches have been lately consecrated.

Number of Colleges	48
Instructors in forty-three ditto	292
Students in forty-four ditto	4021
Volumes in the Libraries of thirty-two ditto	160,836
Ditto in the Libraries of Societies of Students in thirty ditto	76,401
Number of Theological Seminaries	24
Number of Professors	54
Students in eighteen Seminaries	709
Volumes in the Libraries of fourteen Seminaries	40,924
Ditto in the Libraries of Societies of Students at five Seminaries	3,387

The above is a valuable document, as exhibiting the progress of America in religious and intellectual pursuits, and would alone have justified our notice; but the history of the reviews and alterations of the Book of Common Prayer, by the Protestant Episcopal Church of the United States, has been a further inducement; and its transfer to our pages will, we feel assured, on many accounts, be acceptable to our readers.

"Agreeably to a recommendation of several of the Clergy, who met together in New Brunswick, New Jersey, May 13, 1784, and subsequently in New York, Oct. 5, 1784, a convention of clerical and lay deputies from seven of the thirteen United States, assembled in Philadelphia on the 27th of September, 1785. They applied themselves to the making of such alterations in the Book of Common Prayer, as were necessary for the accommodating of it to the late changes in the State; and the proposing, but not establishing, of such other alterations in that Book, and in the Articles, as they thought an improvement of the service, and of the manner of stating the principal Articles of faith. These were published in a book, ever since known by the name of the '*Proposed Book*.'

"At a meeting of the Convention in Wilmington, Delaware, October 10, 1786, the Nicene Creed was restored

to the Book of Common Prayer; and also the clause in the Apostles' Creed, relative to the descent into hell.

"The first General Convention met in Philadelphia, October 3, 1789. The two houses entered on a review of the Liturgy; the Bishops originating alterations in some services, and the house of clerical and lay deputies proposing others. The result was the Book of Common Prayer as it was then established, and has ever since been used, together with the Psalter, and Psalms, and Hymns.

"In 1792, the ORDINAL of the Church of England was reviewed, and is now the established form for the consecrating of Bishops, and the ordaining of Priests and Deacons. In 1799, the service for the *consecrating a Church or Chapel* was established. It is substantially the same with a service composed by Bishop Andrews, in the reign of James I.; and since commonly used by the English Bishops in such consecrations; but without the authority of Convocation or of Parliament. In 1801, the Articles were for the first time authoritatively acted upon; and the XXXIX Articles of the Church of England were adopted, without the altering even of the obsolete diction in them, but with notices of such changes as change of situation had rendered necessary.

"In 1804, an office was framed to be used at the induction of ministers to the rectorship of Churches. The name of this office was changed at the next General Convention, (1808,) to 'the Office of Institution;' it is recommended, not required to be used.

"At the same session of the General Convention, (1808,) thirty Hymns were added to the Book of Psalms and Hymns. In the General Convention of 1826, the Hymns were revised, newly arranged, and the collection greatly enlarged.

"A Committee, appointed by the same Convention, and continued by the Convention of 1829, have the subject of the revision of the Book of Psalms in metre under their consideration."

PLATT on *Literal Interpretation*.

THIS pamphlet is levelled primarily against an interpretation of Heb. ii. 5,

found in one of the Rev. Daniel Wilson's sermons, but supported by some names of much higher critical authority. So far as regards this part of Mr. Platt's argument, we agree with him entirely; not because the passage may not be figurative, but because the figure for which Mr. Wilson and his commentatorial auxiliaries contend is, even violently, at variance with grammatical propriety. But on this foundation Mr. Platt proceeds to erect a very extraordinary position, viz. that *all* figurative interpretations of Scripture are, *cò quod* they are figurative, necessarily incorrect. This, indeed, he qualifies, by admitting that "no man imagines that our Lord changed himself into a tree, when he said, 'I am the true vine;' or that his disciples were quadrupeds, when he said, 'My sheep hear my voice.' But his doctrine, legitimately pursued, would go the length he deprecates. Mr. Platt appears to be a disciple of the "Morning Watch" school, and would apply, more especially, his canon to *prophecy*. We thought that, if there was one part of Scripture in which figurative interpretation was allowed, nay required, rather than in any other, this was the portion. We imagined that the fatal error of the Jews was the literal interpretation of prophecy, and the consequently prevalent notion of an earthly kingdom of Messiah. But if the "literal interpretation" system be true, John the Baptist was a mere metempsychosis of Elijah, David will revisit the earth, and Messiah will one day feast his people sumptuously on mount Zion. It is no argument in favour of these monstrosities, which expose the Christian faith to the daily sarcasms of infidels, that Mr. Platt is a man of rich and varied learning. Most readily do we admit the premises; but men in no wise his inferiors in biblical or general literature have felt very differently. The "literal interpretation" system does not indeed appear to us so much to depend on accomplishments, as on modes of thought. Extremes are as injurious in the interpretation of Scripture as in every thing else. The letter alone, leads to transubstantiation; the figure alone, to the reveries of the cabalists

and schoolmen. The *spirit* must be followed; the sound critic will never interpret figuratively without assigning his reason; but, where this is assignable, he will consider himself as much bound to follow it, as he would have been, in its absence, to adhere to the letter. For thus far, indeed, we agree with Mr. Platt, that the letter is the sense wherever it cannot be probably shewn to be otherwise. Mr. Platt's pamphlet may be considered as a kind of off-skinrinish in favour of the Morning Watch men, and may not, therefore, be very interesting to our readers, however dignified by a name which many of them have associated with the respect of the purest and happiest period of their lives.

Beauties of Sacred Harmony. By J. C. NIGHTINGALE, Organist of the Foundling. London: Luff. Pp. 124.

THE contents of this volume have been selected with the greatest care, and, it is undoubtedly one of the most pleasing and best collections of sacred music we have ever seen. The sublime compositions of Handel, Haydn, Corelli, Mozart, Beethoven, and other eminent composers, have been arranged for the voice, with an accompaniment for the pianoforte or organ, in a style and with a taste and judgment that fully maintain the previous reputation of Mr. Nightingale; and we have no doubt that the work will become deservedly popular, especially as, independent of having so many beautiful compositions condensed and complete in one volume, the contents, if purchased separately, would cost about four times the price of the present work: an additional recommendation, is the very neat manner in which it is "got up," since, in point of execution, it may fairly be said to rival the musical portion of the Cadeau, and other annuals of that description.

1. *Pietas Privata. The Book of Private Devotion. A Series of Prayers and Meditations, with an Introductory Essay on Prayer, chiefly from the writings of Hannah More.* London: Nisbet. 1831. 32mo. Pp. 184.

2. *Daily Communings, Spiritual and Devotional; or Select Portions of the Book of Psalms.* By the Right Rev. GEORGE HORNE, Bishop of Norwich. London: Nisbet. 1831. 48mo. Pp. x. 268.

LET the authors, from whose writings these little manuals are compiled, speak to their merits. We commit them to the hands of the pious without affectation, as useful manuals of daily devotion and self-examination.

A Word to the Labouring Classes on the Tumults at Bristol; being a Sermon preached in the Parish Church of Wrington, Somerset. By HENRY THOMPSON, M. A. Curate. London: Rivingtons. 1831.

A Plain Sermon on the Presence of God's Judgments in the Land. London: Rivingtons. 1831.

THESE Sermons are printed in a cheap form, for the purpose of circulation among the lower orders; and it is no little merit that they possess, in being admirably adapted to the end for which they were preached. Of the former we cannot speak too highly. The tone of earnest exhortation, plain sense, and affectionate expostulation in which it is written, cannot fail to have been sensibly and profitably felt by the hearers; more especially at the particular time, and in the immediate neighbourhood, of its delivery.

We may as well, by the way, seize the present opportunity of directing the attention of our clerical brethren to the new edition, which has just appeared, of Mr. Thompson's *Pastoralia*. To the review, which we gave of it at the time of its first publication, we have merely to add, that the single desideratum, which we pointed out, has been fully and ably supplied. It seems, however, that the author was more fastidious than ourselves: for he has introduced several improvements and additions, which tend to make what was before positively good, now superlatively so.

Luther's Table-Talk; or, Some Choice Fragments from the Familiar Discourse of that Godly, Learned Man,

and famous Champion of God's Truth,
DR. MARTIN LUTHER. London :
 Longman and Co. 12mo. Pp. xxvi.

IN this republication of the Scrap-book of some German Boswell, who had treasured up, with unremitting diligence, every passing observation which fell from Luther's mouth, there is much that is instructive, more that is amusing, and not a little that is puerile and unworthy of preservation. Unfortunately too, the work does not rest upon any very established ground of authenticity; and this alone detracts considerably from the intrinsic value of the work. At the same time, many of the marks bear the impress of Luther's peculiar manner; and that gaiety of conversation, even when discussing the most serious subjects, at which his enemies have not failed to cavil, attest the originality and truth of many of the fragments contained in the volume.

Anthologia Sacra; or Select Theological Extracts, arranged by the Rev.
BERNARD GILPIN, M.A. and WILLIAM HENRY VALPY, Esq. London :
 Valpy, 1832. 8vo. two vols. Pp. xix.
 352, 320.

THE plan of this work suggested itself to Mr. Valpy during his residence in India; and it is not unlikely that a compilation from the works of our standard Divines would not only tend in some degree to supply the means of religious instruction and edification in a land where Christian society and experienced ministers are thinly scattered, but to assist in the religious improvement of families at home. We cannot say, however, that we are altogether satisfied with the selections before us. Too great a portion of them are from the works of sectarians, even of the most enthusiastic caste; and though there is not perhaps any thing very objectionable in the extracts themselves, yet the same subjects have been treated with equal eloquence and more sobriety by the orthodox fathers of the Church of England, whose writings, simply as such, ought to have been searched in preference to those of doubtful repute. It may be asked, *What is a name?* "A rose, by any

other name, would smell as sweet." True: but the sweet savour of our own Communion is preferable to that of any other.

'Ο ΛΟΓΟΣ,' or, the Words of Christ, recorded by the Evangelists. London : Valpy. 8vo. Pp. xxiv. 102.

"THE design of this Manual," as we are told in the Preface (p. viii.), "is to collect, in the order in which they occur in the New Testament, and in his precise words, all those rescripts of Christ which are significant and authoritative, independently of the narration which contains them, &c. &c." In plain language, all the verses of the four Gospels, which contain any of our Lord's precepts, are copied word for word from the New Testament; and for what other reason, except for the purpose of making a book, we are wholly at a loss to conceive. Possibly, by a perusal of the Preface throughout, the reader may be further illuminated. The book costs five shillings and sixpence!!!

Bible Illustrations. By the Rev. **BOURNE HALL DRAPER.** London : Harris. 1831.

A DELIGHTFUL little book, intended principally for the young, but well deserving of attention from the more advanced in years among the humbler classes of society. It forms a volume of a very useful juvenile publication, called the "Little Library." The plates are well executed, and form a very important accompaniment to the text.

1. *The Infant's Daily Sacrifice. A Book of Short Hymns for Children.* With plates. London: Hatchard. 1831. Pp. xx. 75.
2. *Hymns for Children.* By the Rev. W. FLETCHER, of St. John's College, Cambridge, &c. &c. London: Hailes. 1831. Pp. xii. 96.

SINCE Watts's Hymns, these little volumes are decidedly the best that have been given to the public.

IN THE PRESS.

To be published early this month, in 12mo. *A History and Character of American Revivals of Religion,* by the Rev. Calvin Colton, of America.

A PLAIN SERMON,

SUGGESTED BY THE PRAYERS APPOINTED TO BE USED DURING THE CONTINUANCE OF OUR DANGER FROM THE PESTILENCE NOW SPREADING OVER A GREAT PART OF EUROPE.

2 CHRON. vii. 13, 14.

If I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

ON
she directs
Father

that with hearty repentance and true faith turn unto thee, look down, we beseech thee, from heaven thy dwelling-place, upon us thy unworthy servants, who, under an awful apprehension of thy judgments, and a deep conviction of our own sinfulness, prostrate ourselves before thee." And happy are they who have this day *from their hearts* sent up that prayer to the mercy-seat of heaven! And happy this most highly favoured, but least grateful of nations, if the prayer has gone up from the hearts of her people at large! if they have "awfully apprehended" the "judgments" of God, and felt "deeply convinced of their sinfulness!" if they have "humbled themselves," and "turned from their wicked ways!" then may they securely rely on this merciful assurance of the text, "I will hear from heaven, I will forgive their sin, I will heal their land."

My brethren, this prayer of the Church is a very solemn one; it must not be trifled with; "The Lord will not hold him guiltless that taketh his name in vain;" * and it is taking his holy name in vain if we say in his church and before his face, that we are "under an awful apprehension of his judgments," and "a deep conviction of our sinfulness," when we neither feel the one nor the other. If we do not awfully apprehend his judgments, the case is worse with us than we may think—it is no proof of our innocence, but of our hardness of heart. Noah, the "preacher of righteousness," gave the disobedient inhabitants of the earth long warning of God's terrible justice; Lot said to his sons-in-law, "Up, get you out of this place! for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law."† Even when the thoughts of men's hearts were only evil continually—even in a city where there were not ten righteous persons—where the people were "sinners before the Lord exceedingly," it never was thought that God would take heed and punish. Yet "God spared not the old world, bringing in the flood upon the world of the ungodly, and, turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly."‡ It was not

* Exod. xx. 7.

† Gen. xix. 14.

‡ 2 Pet. ii. 5, 6.

their carelessness and disregard that could make God reverse his judgment and forego his faithfulness; it was not because they took no heed to his warnings that they ceased to deserve his terrors, or to stand exposed to them; quite otherwise: this hardness of heart was the sin which crowned every other, and made them ripe for the harvest of destruction.

God forbid then that we should not have an awful apprehension of his judgments—for he has done more for us than he did for the sinful world before the flood, or for the sinful cities of the plain. They had the warning words indeed,—but they *saw* no part of the judgments God had in store for them till they sank beneath his hand. “They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.” Likewise also it was in the days of Lot; “They did eat, they drank, they bought, they sold, they planted, they builded; but, the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all.”* But we have had long and timely warning: for more than a twelvemonth have we received accounts from the continent of Europe of the approaching spread of a mortal pestilence; for some months have we heard that the destroying angel was standing on the very shores which face our own; and now we learn at length that he has actually visited us,—that the direful disease has invaded our long favoured and healthy land—a disease which, when it actually seizes its victim, gives small further warning, whose pangs allow the mind no time to collect itself for thought, and which commonly hurries the soul before its God in the brief space of one day, and not unfrequently in half the time!

I again ask, then, my brethren, do our hearts follow the prayers of the Church, when we say that we are under an awful apprehension of God's judgments? Why are his terrors thus displayed before our eyes? Does the just Judge of all the earth strike where there is no sin? We may say, indeed, he afflicts in mercy; this is true: but what is that mercy? Is it not that he may warn men what they deserve, and teach them in time to flee from the wrath to come? “He sheweth them their work and their transgressions that they have exceeded.”† Even where God strikes in mercy, it is sin that invites the rod. There are no chastisements in heaven—and why? there is no sin there. God is now punishing the nations for their sin. And has he defended us for our virtue's sake? We shall not say so, if we have this day prayed sincerely. In the prayers we say, “We acknowledge it to be of thy goodness alone, that, whilst thou hast visited other nations with pestilence, thou hast so long spared us.” What claim has this nation, on its own account, to be exempted from the fate of others? “What nation is there so great, who hath God so nigh unto them as the Lord our God is, in all things that we call upon him for?‡ Where is the nation which has such opportunities as ours, where the humblest may read in their own tongue the wonderful works of God? where provision is made for the instruction of every child whose parents will use it—where the word of God has free

* Luke xvii. 27—29.

† Job xxxvi. 9.

‡ Deut. iv. 7.

course, and is purchasable at the lowest prices,—where every parish has its church and its minister,—and where a spiritual service is offered, and spiritual instruction given, at least every sabbath day? And for these things we take no glory to ourselves, for they are not of our making, but of God's giving: no, if our prayers have been sincere to-day, "We confess with shame and contrition, that, in the pride and hardness of our hearts, we have shewn ourselves unthankful for his mercies, and followed our own imaginations instead of his holy laws." For where is the nation which has abused opportunities like ours? There can be none—for no nation has ever enjoyed them. And why were these vast favours bestowed on us?—Not surely for our own sakes, who have proved ourselves so undeserving them; but that God's name might be glorified upon earth, and his people might enjoy grace, hope, quiet, and happiness. Yet what is the case? In such a country we might expect to find every one well instructed in the word and will of God, from the least to the greatest. But is it so? Hundreds never learn to read, or try to learn. Hundreds who can read, prefer "the instruction that causeth to err from the words of knowledge,"* to the book that is able to make them wise unto salvation through faith in Christ Jesus.† Hundreds more never open that book, or at least never open it with the intent or hope to benefit their souls. In this country, we might expect to see the churches thronged with devout and thankful worshippers. Is the expectation realized? Hundreds squander the holy day of God in idleness—hundreds profane it by all manner of vice—hundreds think they do enough if they come once to church on the Sabbath, instead of being happy and rejoiced that they have the blessed privilege of two services. And, of those who come at all, how many come to pay "the sacrifice of fools!"‡ how many come to shew their fine apparel, and to gaze at others! how many would never come to church unless they could do what they call "dress well enough," proving thereby that they come not for God's service, but for their own vanity! In such a country as this, we might expect to see the holy table of our Lord diligently and constantly attended. Yet hundreds call themselves Christians, and, nevertheless, remember not Christ's death in the way he has commanded and appointed, go down to the grave, pass into eternity, without ever tasting of his blessed body and blood, although he has himself said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;"§ Hundreds are invited to instruction in this part, and will not accept it—hundreds declare that they cannot "live up to that holy sacrament;" that is, that they cannot "live up" to what is absolutely necessary, unless they would be lost for ever! It might be supposed, that in a country like this, God's holy name would be revered and adored; yet where shall we find a land surpassing our own in profane cursing and swearing? Men are glad to find the flimsiest pretences for doing that which every soul must rejoice to avoid, if he be not a child of the devil! They think it enough if they use not the name of God, when their Saviour

* Prov. xix. 27.

† 2 Tim. iii. 15.

‡ Eccles. v. 1.

§ John vi. 53.

has positively said, "Swear not AT ALL." In a country like this, we might reasonably expect that general morals would be pure: "Light" as we are "in the Lord," it might be expected that we should "walk as children of light," "and have no fellowship with the unfruitful works of darkness."* But is the case such? There is no nation where such works are more common—more usually looked over; there is no country more abounding in the fools who make a mock at sin;† and "it is a shame even to speak of those things which are done of them in secret."‡ There is no country where that horrible and abominable vice, drunkenness, prevails to a greater extent than in our own; though every man might know, if he pleased, that no drunkard shall inherit the kingdom of God.§ Considering the blessings we possess, we might at first suppose that our land resembled the redeemed Israel, to whom the prophet spoke, "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise."|| And yet what is the fact? Every man's head seems set against his fellow—plunder, cruelty, ruin, seem the sport and delight of our people. The Ministers of the Church, men whose lives are quiet, whose function is holy,—these are the first to be reviled and outraged for their Saviour's name-sake. Is this description more than the truth? "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."¶ And can we wonder that the judgments of God hang over us? Is it not much more wonderful that we have so long been spared? "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land; by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."** "Shall not I visit for these things?" saith the Lord, "and shall not my soul be avenged of such a nation as this?"†† It is "for all this," my brethren, that "his anger is not turned away; but his hand is stretched out still."‡‡

But you may say, "truly the country is very wicked, but we find nothing to accuse in ourselves—we are sure, at least, that we are not

* Eph. v. 8.

† Prov. xiv. 9.

‡ Eph. v. 12.

§ 1 Cor. vi. 10.

|| Isaiah lx. 18.

¶ Isaiah i. 9.

** Hos. iv. 1, 2.

†† Jer. v. 9.

‡‡ Isaiah, *passim*. In addressing his congregation, the writer confined himself solely to those subjects which have possible application to themselves. To have dilated further on national vice, might seem rather to have been inviting censoriousness than self-examination and repentance. But, in appearing before the public, it might imply

Sunday

press,—and the general contempt of God's holy day. Nor must we pass unheeded the intense ignorance on Christian and ecclesiastical subjects which prevails amongst even the educated classes;—the avowed design of divorcing mental cultivation from religion, whose handmaid it was hitherto; the pride to be; and the consequent rapid extension of infidelity, here, schism, and licentiousness. To these we must add the cold-blooded murders for anatomical purposes, which are constantly exciting public indignation; and the equally cold-blooded murders of the duellist's pistol, for revengeful purposes, which are constantly exciting no indignation at all.

as wicked as many others." Alas, my brethren, when God's fiercest judgment awoke against Judah, the people all said, "The temple of the Lord are these."* Perhaps you have never examined your hearts and your lives; you have never brought your thoughts and actions to the light of Scripture; you have never prayed for the teaching of God's Holy Spirit to shew you your ways. If you had done all this, you would not have wanted a deep conviction of your own sinfulness; on the contrary, you would have felt that, whatever others may be, *you* were fully deserving the judgments of God. But are all here free even from those *great* violations of Christian duty which I have shortly specified? May the Holy Spirit, whose office it is to convince of sin,† press these matters upon all our hearts, and teach us the sins we have done, and the danger to which we are exposed!

Truly, my brethren, when we speak of "an awful apprehension of God's judgments," we do not mean thereby a mere alarm lest the destructive disease should reach our frames: for many are afraid of disorders and dangers from mere animal instinct, who neither care nor know any thing about the judgments of God. The judgments of God are not merely pestilence, famine, or sword; these are only his ministers to usher men to severer judgments beyond the grave. The disease against which we pray gives no time for thought—it carries the sinner into eternity in a very few hours: and if it carries him thither without repentance and faith,—if he has not humbled himself, and prayed, and turned from his wicked ways, what is to become of him? Has not our Lord said, "Except ye repent, ye shall all perish?"‡ And think what it is to perish everlastingly;—to be in torment for ever, without the slightest hope, and without the slightest respite or relief, "where the worm dieth not, and where the fire is not quenched!" This is the real danger! This is the only calamity worth the dread of a reasonable creature.

Now if a man think himself no sinner, he will have no apprehension of all this. But what then? will he be any the safer? No! for he might have known his state, and he would not. There is no hope for those who do not repent of their sins, and fly to their Saviour to hide them. "He that believeth not shall be damned." He that will not mend his ways, seek to be reconciled to God through Jesus Christ, and renounce all trust in himself—he who will not do all this, shall seek in vain to-morrow the pardon he might have had to-day.

O then, my brethren, that our prayers may be heard, and we be not found hypocrites as well as sinners, to our own confusion, let the terror of the Lord convince us of our sins, and drive us to take refuge in Christ, who came to call sinners to repentance.* Let us value God's mercies, at least for the time to come; let us shew we value them, by using them. Let us turn from our own imaginations to his holy laws; let us seriously consider how short our time is; let us so number our days, that we may apply our hearts unto wisdom;§ let every one reform one. Thus indeed may we hope for the blessed promise of the

* Jer. vii. 4.

† Luke xiii. 3, 5.

+ John xvi. 8. (marg.)

§ Psalm xc. 12, and Second Prayer.

text, "Then will I hear from heaven, and forgive their sin, and will heal the land."

And if the nation at large will not follow our good example in this particular, and if God should not withdraw his chastening hand, the fault will not be ours, neither will the condemnation. If we repent, if we pray, if we take the measures a good Providence affords us, we have done our part, and we may rest serene and satisfied. Let us confide the whole matter to God: "The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up; he maketh sore, and bindeth up; he woundeth, and his hands make whole."* The Christian, even on human grounds, has the best chance of escape; for the disease is far most destructive where men have lived intemperate and dissolute lives; to such, indeed, it is almost always fatal. But the Christian, moderate in all things, and with a mind at peace, because he knows in whom he has trusted, is far less likely to be affected. Let him, in this and other times, when the judgments of God are abroad, take comfort from the frequent meditation of the ninety-first Psalm, with a few extracts from which I will conclude. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. He shall deliver thee from the snare of the fowler, and from the noisome pestilence. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

H. T.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XVII.

ATHENAGORAS.

Τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐγγελίζετο.—*Act. Apost.* XVII. 18.

THERE are two treatises now extant, which bear the inscription of *Athenagoras*, an Athenian philosopher; one of which is a *Legation* or *Apology* for the Christians, addressed to the emperors Antoninus and Commodus, and the other, an essay on the *Resurrection of the Dead*. Of the author of these writings, nothing is certainly known beyond the age in which he flourished, and his name and designation as set forth in the titles. He is mentioned neither by Eusebius nor Jerome; and a passage of Methodius, preserved in Epiphanius (*Hæc.* LXIV. 21.), and

Photinus (Cod. 234.), and containing a brief citation from the Apology,* is the only reference, in any of the primitive Fathers, either to himself or to his works. There is, indeed, a fragment of the Church History of *Philip Sides*, a writer in the beginning of the fifth century, which gives a particular account of him; but the history itself does not appear to have borne any very high character for authenticity: and, as the fragment plainly contradicts what is known of Athenagoras, little reliance can be placed in the remainder. According to this document, which is published by Dodwell (Append. Diss. Iren. p. 488.), the Apology was presented to Adrian and Antoninus Pius; which is evidently a mistake. It may or may not be true, that the perusal of the Scriptures, with a view to the composition of a work against believers, effected his conversion from Heathenism to Christianity; that he was president of the catechetical school of Alexandria, and master of Clement, who wrote the *Stromatu*. We may remark, however, that a work, combining history with romance, exists in the French language, on the subject of *True and Perfect Love*,† purporting to be a translation from the Greek of Athenagoras, and to have been written before his conversion. It was printed at Paris, in 1612; but the original has never been seen, nor is there any reasonable doubt of its being a forgery, to answer a particular end, and founded upon some oriental fiction. There are portions of it, which the reputed author never could have written, and altogether unsuited to the place and period in which he lived. Athenagoras has also been regarded by some critics, as the writer of the *Memoir de scipso*, which is, beyond dispute, an autobiographical Treatise of M. Antoninus. Respecting the time and manner of the death of this Father nothing is known.

From the sparing mention of Athenagoras by the primitive writers, some critics have imbibed the notion that the work which bears his name, is a *third* Apology of Justin. Not only, however, is the inscription decisive against this conclusion, but the positive testimony of antiquity to no more than *two* Apologies of the martyr, and the marked diversity of character in the writers respectively. It is also remarkable, that the work of Athenagoras is called *Πρεσβεία*, though, in some copies, ἡ Ἀπολογία is added; and some have thought that he was deputed to wait upon the emperor with the address, in the name of the Christians among whom he lived. But the two words *πρεσβεία* and *ἀπολογία* are frequently synonymous, and seem to mark a distinction between the authors who employed them, rather than to convey any different meaning in themselves. A question has arisen concerning the individuals to whom the appeal was addressed, some supposing that Lucius Verus, the brother; and others, that Lucius Commodus, the son of Antoninus, is joined with him in the inscription: and, as the date is involved in the discussion, it may be proper to investigate the point somewhat minutely. If the first supposition be correct, as Verus died

* The passage runs thus: *Τί οὖν Διάβολος λέγεται; πνεῦμα περὶ τὴν ὕλην ἔχον, καθάπερ ἐλέχθη τῷ Ἀθηναγόρᾳ, γινόμενον ὑπὸ τοῦ Θεοῦ.* See *Athenag. Legat.* c. 22.

† The work is entitled, "*Du vray et parfait Amour; écrit en Grèce par Athenagoras. Philosophe Athenien: contenant les Amours honestes de Theogone et de Charide, de Phericydes et de Melangenie.*"

in 169, the latest period¹ that can be assigned to its presentation, is that assumed by Dodwell, who fixes it in 168. Now the Apology is inscribed to the emperors M. Aur. Antoninus, and L. Aur. Commodus, Ἀρμενιοῖς, Σαρματικοῖς, τὸ δὲ μεγιστὸν, Φιλοσόφοις. But it appears that L. Verus was also called *Commodus*;^{*} to whom alone the title of *Armeniacus* properly belongs, though it was equally assumed by his brother, as partner in the empire, if not in the subjugation of Parthia, in which the appellation originated. *Sarmatia*, however, was not conquered till after the death of Verus: so that the addition of the title *Sarmatici*, which appropriately designates *Marcus Antoninus* only, but was also assumed by his then co-emperor, Commodus, plainly indicates the father and son as the joint subjects of the address. To place the question, however, beyond all doubt, it will be amply sufficient to cite the following passage from the Apology itself; c. 15: "Ἐχοιτε ἀφ' ἐαυτῶν καὶ τὴν ἐπουράνιον βασιλείαν ἐξετάζειν. Ὡς γὰρ ὑμῖν ΠΑΤΡΙ καὶ Υἱῳ, πάντα κεχείρωται, ἄνωθεν τὴν βασιλείαν εἰληφόσι· οὕτως ἐν τῷ Θεῷ καὶ τῷ παρ' αὐτοῦ Λόγῳ, νύφ νοουμένῳ ἀμερίσθω, πάντα ὑποτέτακται. Hence it is not only manifest that Antoninus and his son Commodus were the reigning emperors whom Athenagoras addressed; but it may also be fairly inferred, that the latter had been admitted to an equal share of the empire. Now Commodus, having been raised to the proconsular authority in A.D. 176, was elevated to the full imperial dignity in the year following; so that Tillemont and Lardner are, in all probability, correct in fixing the date of the *Apology* in 177, or a little later.

The *Apology* opens with a complaint that, while all other subjects of the empire performed their religious ceremonies without molestation, the mere name of *Christian* exposed the professors of the Gospel to the most severe and unmerited persecution; and, praying for the infliction of punishment upon convicted offenders, denounced the injustice of condemning Christians alone, unheard, for crimes of which they are innocent. (c. 1—3.) After stating that there were three specific accusations alleged against the brethren, who were stigmatized as *Atheists*, *Cannibals*, and given to *incestuous* practices (c. 4.), Athenagoras proceeds to the refutation of each separately, and in order. With respect to the first charge, he exposes (c. 5—26.) the absurdities and impurities of the Pagan mythology, and contrasts them with the pure and spiritual worship of the Christian. "We are not Atheists," he observes, "who believe in one God, unbegotten, eternal, invisible, impassible, incomprehensible, omnipresent, conceivable only by the mind and reason, surrounded also by ineffable light and beauty, and spirit and power, by whom, through his Word, every thing was made, adorned, and is preserved. We believe also in a Son of God, by whom, and through whom, all things were made, the Father and the Son being one; the Son being in the Father, the Father in the Son, by the unity and power of the Spirit. The mind and word of God is the Son of God."[†] In reply to the two remaining charges (c. 27—31.),

^{*} Jul. Capitol. Vit. Veri: — Post excessum Divi Pii a Senatu, coactus Marcus regimen publicum capere, fratrem sibi participem in imperio designavit, quem L. Aur. Verum Commodum, appellavit Cæsaremque atque Augustum dixit.

[†] Legat. §. 9. Τὸ μὲν οὖν ἄθεο μὴ εἶναι, κ. τ. λ.

Athenagoras contends that the purity of the Christians was not confined to their actions, but that their thoughts and desires were equally under restraint; and arguing, not very scripturally indeed, upon the merits of celibacy, maintains that those who renounce the libidinous *wish*, would not easily be guilty of the *act*. "And how," he asks, "can they be justly accused of homicide and eating human flesh, who would not witness even the execution of a criminal; and who shun the popular combat of gladiators with wild beasts, thinking that there is little difference between *witnessing* and *committing* murder?"* An elegant peroration, indicative of the Christian duty of submission to governors, and conciliating the imperial favour and protection, concludes the address.

Adverting briefly, in the close of the Apology, to the doctrine of the Resurrection, Athenagoras promises a recurrence to the subject at a future opportunity.† It should seem therefore, that the Treatise *De Resurrectione Carnis* was written at a short interval after the presentation of the *Legatio*. It is divided into two parts: in the former of which, he endeavours to eradicate from the mind any preconceived opinions respecting the improbability of the doctrine, as connected with a want of power or of will in the Almighty to raise the dead. Proving God's *ability*, both as regards might and wisdom, from his acknowledged creative power; and his *will*, from the equity and fitness of the object; he concludes with a reply to the objections commonly urged against the doctrine by Gentile philosophers. In the second part he advances a variety of solid arguments in support of a resurrection; laying peculiar stress upon that "longing after immortality" which is naturally implanted in the human mind.

The style of Athenagoras is purely Attic, and formed with a degree of studied elegance, and all the ornaments of composition. His figures are bold and well sustained; and his construction easy, though somewhat involved with parentheses, which tend to impede the sense. The depth of his arguments, and the mysteries, both of the Platonic philosophy and revelation, on which they are founded, render his language occasionally obscure, and his reasonings prolix and tedious. But in his appeals to the justice and common understanding of the philosophic Antoninus, his commanding eloquence breaks forth in an elegant simplicity of diction, which together are absolutely irresistible. Let the subjoined passage attest the truth of these observations.

Εἰ δὲ ἀκριβῶς ἐιέξιμι τὸν καθ' ἡμᾶς λόγον, μὴ θαυμάσητε· ἵνα γὰρ μὴ τῇ κοινῇ καὶ ἀλόγῳ συναποφέρησθε γνώμῃ, ἔχητε δὲ τὰληθὲς εἰδέναι, ἀκριβολογοῦμαι. Ἐπεὶ καὶ δι' αὐτῶν τῶν δογμάτων οἷς προσέχομεν, οὐκ ἀνθρωπικοῖς οὖσιν, ἀλλὰ θεοφάτοις καὶ θεοδιδάκτοις, πείσαι ὑμᾶς, μὴ ὡς περὶ ἀθέων ἔχειν, ἐνδύμεθα. Ἔτινες οὖν ἡμῶν οἱ λόγῳ οἷς ἐντρέφόμεθα; λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους, προσεύχετε ὑπὲρ τῶν διωκόντων ὑμᾶς, ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅς τὸν ἡλίον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς

* Legat. §. 30. Οὗς γὰρ ἴσασιν οὐδ' ἰδεῖν κἀν δικαίως φονεύμενον, κ. τ. λ.

† Ibid. §. 31. Ἀλλ' ἀνακείσθω μὲν ὁ περὶ τῆς ἀναστάσεως λόγος.

καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἡδίκους. Ἐπιτρέψατε ἐνταῦθα τοῦ λόγου ἐξακούστου μετὰ πολλῆς κραυγῆς γεγονότος, ἐπὶ παῤῥησίαν ἀναγαγεῖν, ὥς ἐπὶ βασιλείων φιλοσόφων ἀπολογούμενον. Τίνες γὰρ ἡ τῶν τούτοις συλλογισμοὺς ἀναλύνοντων, καὶ τὰς ἀμφιβολίας διαλύνοντων, καὶ τὰς ἐτυμολογίας σαφηνιζόντων, ἢ τῶν τὰ ὁμώνυμα καὶ συνώνυμα καὶ κατηγορήματα καὶ ἀξιώματα, καὶ τί τὸ ὑποκείμενον, καὶ τί τὸ κατηγορούμενον, οἱ εὐδαίμονας ἀποτελεῖν διὰ τούτων καὶ τῶν τοιούτων λόγων ὑπασχιοῦνται τοὺς συνόντας, οὕτως ἐκκαθαρμένοι εἰσὶ τὰς ψυχὰς, ὥς ἀντὶ τοῦ μισεῖν τοὺς ἐχθροὺς, ἀγαπᾶν, καὶ ἀντὶ τοῦ (τὸ μετριώτατον) κακῶς ἀγορεύειν τοὺς προκατάρξαντας λοιδορίας, εὐλογεῖν, καὶ ὑπὲρ τῶν ἐπιβουλευόντων εἰς τὸ ζῆν, προσεύχεσθαι; οἱ τούναντιον δὲ διατελεῦσι κακῶς τὰ ἀπώροητα ἐπ' αὐτοὺς ταῦτα μεταλλεῖοντες, καὶ αἰετὶ ἐργάσασθαι ἐπιθυμοῦντες κακόν, τέχνην λόγων, καὶ οὐκ ἐπιδείξιν ἔργων, τὸ πρᾶγμα πεποιημένοι. Παρὰ δ' ἡμῖν εὐροῖτε ἂν ἰδιώτας καὶ χειροτέχνους καὶ γραῖδια, εἰ λόγῳ τὴν ὠφέλειαν παριστᾶν εἰσιν ἀδύνατοι τὴν παρὰ τοῦ λόγου, ἔργῳ τὴν ἀπὸ τῆς προαιρέσεως ὠφέλειαν ἐπιδεικνυμένους. Οὐ γὰρ λόγους διμνημονεύουσιν, ἀλλὰ πράξεις ἀγαθὰς ἐπιδεικνύουσιν, παιόμενοι μὴ ἀντιτύπειν, καὶ ἀρπαζόμενοι μὴ δικάζεσθαι, τοῖς αἰτοῦσι ἰδύναι, καὶ τοὺς πλησίον ἀγαπᾶν ὥς ἑαυτούς. Ἄρα τοίνυν, εἰ μὴ ἔφεστηκέναι Θεὸν τῷ τῶν ἀνθρώπων γένει ἐνομιζόμεν, οὕτως ἂν ἑαυτοὺς ἐξεκαθαίρομεν; οὐκ ἔστιν εἰπεῖν. Ἀλλ' ἐπεὶ πεπεσμεθα ὑφέξειν παντὸς τοῦ ἐνταῦθα βίου λόγον τῷ πεποιηκῶτι καὶ ἡμᾶς καὶ τὸν κόσμον Θεῷ, τὸν μέτριον καὶ φιλάνθρωπον καὶ εὐκυταφρόνητον βίον αἰρούμεθα, οὐδὲν τηλικούτον πείσεσθαι κακὸν ἐνταῦθα νομίζοντες, καὶ τῆς ψυχῆς ἡμᾶς ἀφαπῶνται τινες, ὧν ἐκεῖ κομιούμεθα, τοῦ πρᾶου καὶ φιλανθρώπου καὶ ἐπιεικοῦς βίου, παρὰ τοῦ μεγάλου δικαστοῦ.

With respect to the doctrinal system of Athenagoras, a passage has already been cited, in which the Godhead of the Son is distinctly upheld; and to this may be added the following, selected from a variety of others to the same effect, in reference to the *Trinity in Unity*. (Legat. c. 10.) Τίς οὖν οὐκ ἂν ἀπορήσαι, λέγοντας Θεὸν πατέρα καὶ υἱὸν Θεόν, καὶ τὸ πνεῦμα ἅγιον, δεικνύοντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας ἀθέους καλουμένους. In the midst of frequent allusions to *angels*, he gives not the slightest appearance of sanction to the worship of them, as practised by the Romanists; and though there is little in his writings that bears even indirectly upon the Calvinistic errors, there is nothing whatever in support of them.

The first edition of the Tract *De Resurrectione*, is that of *P. Nannius*, Gr. Lat. 4to. Par. 1541; and of the *Legatio*, that of *Stephens*, Gr. Lat. 8vo. Tigur. 1557. By far the best edition of both was published by *Edward Dechair*, (Lond. 8vo. 1706), with the Greek and Latin in columns, and accompanied with the notes of *Stephens*, *Gesner*, *Langius*, *Kortholt*, *Richenberg*, and others, with sundry additional matter. They are also attached to the *Paris*, and other editions of *Justin*.

NOTITIA OF THE MONUMENT OF LONDON.

THE monument of London, 'as connected with one' of the most awful and melancholy catastrophes that ever afflicted the British nation, can never cease to be an object of deep interest to all true Protestants. It is, we are aware, the fashion in these pseudo-liberal times, when the destruction of both Church and State is called *Reform*, and all religion pronounced a bugbear, to question the authority upon which the fire of London is attributed to the inveterate malice of the Papists; but for our own parts, we are fully satisfied with the memorable words of the Lord Chancellor Nottingham, when he pronounced sentence upon Lord Stafford:—

"Doth any man now begin to doubt how LONDON came to be burnt? or by what hands or means poor Justice Godfrey fell? And is it not apparent, by these instances, that such is the frantic zeal of some bigoted papists, that they resolve no means to advance the catholic cause shall be left unattempted, though it be by fire and sword?"

That a pillar erected to commemorate an event of this criminal nature, and kindle in the bosoms of remotest posterity a detestation and horror of an idolatrous superstition which countenanced such abandoned wickedness, should be offensive to the eyes of the papists, atheists, and radicals of our own times, is to us no matter of marvel; and that it should be their anxious wish to efface the inscription, preparatory to the entire overthrow of the column, is perfectly in accordance with all the unprincipled conduct of the faction. There fortunately, however, remains one plan, at least, by which this malice may be defeated, and the real principles of popery more extensively made known,—we mean through the medium of the press; and on this consideration we have thought it our duty to collect all existing records upon the point, and lay before our readers the result of our researches: at the same time, to increase the interest of the detail, a plate, taken from the new opening at the corner of Cannon-street, is inserted, which is far more correct than any hitherto published.

The Monument* is undoubtedly the noblest modern column in the world; and may, indeed, in some respects, vie with those celebrated ones of antiquity, which are consecrated to the names of Trajan, Antoninus Pius, and Theodosius. Nothing can be more bold and surprising, nothing more beautiful and harmonious. The relief at the base, allowing for some few defects, is finely imagined and equally well executed. We cannot, however, conceive any thing more absurd than its situation on the east side near the foot of Fish-street-hill, except the reason for placing it there,* which will be gathered from the inscriptions.

* Stowe observes, "All this monument taken together is a curious piece of workmanship, and the charges in erecting the same amounted to £13,700 and upwards. The building loftily shews itself above the houses, and gives a gallant prospect for many miles round to those that are in the balcony; and it being such a curiosity, and that so many people have a desire to go up and look about them from thence, there is one that hath the keeping it, with a salary allowed for his attendance, besides the money that people give him."—*Book II.* p. 181.

It was erected by act of parliament, on the site of St. Margaret's church, in the ward of Bridge, about 130 feet from the very house where the fire began, September 2; 1666: "against which house (observes Stowe) when rebuilt, was cut in a stone this inscription:—"

Here, by the permission of heaven, hell broke loose upon this protestant city, from the malicious hearts of barbarous papists, by the hand of their agent Herbert, who confessed, and on the ruins of this place declared the fact, for which he was hanged, viz. That here began that dreadful fire, which is described and perpetuated on and by the neighbouring pillar. Erected anno 1681, in the mayorality of Sir Patience Ward.*

The entire height of the monument is greater than either of those at Rome or Constantinople, being 202 feet; the pedestal being 40, the cippus or meta with the urn 42, the shaft 120, or 8 diameters of 15 feet, the true architectural proportion. The hollow cylinder, by which persons ascend to the balcony upon 345 steps of black marble, (each of which is $10\frac{1}{2}$ inches broad, and 6 thick,) is 9 feet wide, the walls being three in thickness. The urn, from whence issues a flame of burnished gold, is reached from the balcony by an iron ladder, from whence the spectator enjoys a fine view of the River Thames, and the parts adjacent.†

The following record was originally engraved round the bottom of the pedestal. It was, however, in the words of an old writer, "beaten out and entirely defaced," upon the accession of the popish King James II., but restored by King William III., his successor, of "glorious, pious, and immortal memory;" and remained, despite the anathema of Pope—

"Where London's column, pointing at the skies,
Like a tall bully, lifts its head and lies,"

till the revolutionists of the city, emboldened by the concession of government to the clamours of the papists, to the eternal disgrace of London, again defaced it in the year 1830.‡ We have, however, placed our impress upon it—"*Esto perpetua*."

This pillar was set up in perpetual remembrance of the most dreadful burning of this protestant city, begun and carried on by the treachery and malice of the popish faction, in the beginning of September, in the year of our Lord

* This stone was removed many years since, and a board with the inscription painted thereon placed in its stead: but even this has become matter of history.

† Antoninus' pillar at Rome is $172\frac{1}{2}$ feet in height and 12 feet 3 inches diameter; that of Trajan 147 feet high; as also Theodosius's at Constantinople.

‡ This Resolution, which passed Dec. 6, 1830, was carried into effect on the 26th of January last, when the erasure of the inscription commenced; in speaking of which, a writer in the Gentleman's Magazine observes; "However we may regret the existence of the feeling which gave rise to the inscriptions, it is difficult to see the wisdom which led to their removal, in a period when the sting was removed, and they were only regarded as a vestige of past intolerance and fanatical credulity; and if all monuments of a like description were to be destroyed with as little discrimination, alas for our antiquities!" We should be much gratified in learning the sources from which this writer, as well as the sapient common councilmen of London, derived their exclusive information respecting the origin of the fire; as we must confess, that at present we see no reason to doubt the testimony of contemporaries, who, *una voce*, attribute it to the papists; and the history of popery is by no means deficient in similar atrocities.

M.DC.LXVI, in order to their effecting their horrid plot for the extirpating the protestant religion and English liberties, and to introduce popery and slavery.

In Wren's "Parentalia" we are informed, that "the design for the pillar was originally somewhat different, and after a peculiar device. For as the Romans expressed by relievo on their pedestals, and round the shafts of their columns, the history of such actions and incidents as were intended to be thereby commemorated, so this monument of the conflagration and resurrection of the city of London was represented by a pillar in flames; the flames, blazing from the loopholes of the shaft intended to give light to the stairs within, were in brass and gilt work, and on the top was a phoenix rising from her ashes, also of brass gilt." The first plan also was on a reduced scale, the diameter proposed being only 14 feet; and even when the present structure was completed, Sir Christopher Wren was desirous that, instead of the urn, a colossal statue in brass gilt of King Charles II., as founder of the new city, should terminate the column, after the manner of the Romans—or else the figure erect of a woman crowned with turrets, holding a sword and cap of maintenance, with other ensigns of the city's grandeur and re-erection.

It is likewise affirmed, but upon what authority we do not pretend to know, that the illustrious architect, who was no mean astronomer, constructed the monument hollow, that it might serve as a tube to discover the parallax of the earth, by the different distances of the star in the head of the dragon, from the zenith at different seasons of the year; but finding it was liable to be shaken by the motion of the coaches and carts almost constantly passing by, he laid that thought aside.

It is of the Doric order, erected upon a vault of stone, arched, and composed throughout, with the exception of the staircase, of Portland stone; the plinth is 27 feet square, the sides of the pedestal 21½. Upon the west side of the base is represented in relief, carved by Mr. Gibber, father of the poet laureat, the destruction of the city by fire, and its restitution.* First, is the figure of a woman, (representing London,) sitting on ruins in a most disconsolate posture, her head hanging down and her hair dishevelled; a sword is lying by her, on which her left hand carelessly rests. Behind her Time, with his wings and bald head, is seen to approach, with the manifest intention of consoling her, by pointing out the future destiny of the city; whilst another figure, with a winged sceptre, is directing her attention upwards to two goddesses seated in the clouds—one with a cornucopia emblematic of plenty; the other with a palm branch, representing peace and victory. Beneath, in the midst of the ruins, appears a dragon, with his paw upon the shield of a red cross, the arms of London. Above are houses burning, and flames bursting through the windows; and in the distance, the citizens and their families with uplifted hands in various attitudes of grief and despair. Opposite is exhibited a raised pavement, upon which stands King Charles II. in a Roman costume, crowned with laurel, and holding a truncheon in his right hand, evidently in the act of approaching the above female, and commanding three others

* The eleven principal figures are in alto, the rest in basso relievo.

to descend the steps towards her. The first of these is *Imagination*, who is sculptured with a harp in her hand, wings on her head, and a crowd of naked boys dancing, as being swift and fruitful; and on the border of her garment is inscribed "*non aliunde*," alluding to herself and companions, from whose combined exertions alone the restoration of the city could be looked for. The second is designed for *Architecture*, and appears with rule and compass in hand, displaying at the same time a plan for the rebuilding the metropolis; near her is a beehive, the recognised emblem of industry. The third figure is *Liberty*, with a cap in her hand, on which appears the word "*Libertatis*." The Duke of York follows the King, with a garland in one hand ready to crown the rising city, and a sword in the other for her defence. Besides which, there is a representation of *Justice* and *Fortitude*; the latter holding a bridled lion. In the distance a house is building, and a labourer ascending a ladder with a hod at his back, which appears to provoke the anger of *Envy*, who is seen gnawing a heart, and at the same time breathing flames of fire against the city.

Around the cornices of the pedestal are rich trophy works, surrounding the royal arms, &c., and other emblazonments; and at each angle an admirable representation of dragons, the supporters of the arms of London.

We have been thus particular and minute in our description, as, although our anticipations of violence may not be realized, time, the great destroyer, who spares neither

———"Pauperum tabernas,
Regumve turres,"

will inevitably, ere the lapse of many years, render the deciphering of the inscription, and explanation of the reliefs, (as is indeed the case even now,) a task of no small difficulty. Respecting the former, much has been said of their unclassical Latinity; we, therefore, for the purpose of rescuing the name of Sir C. Wren from any imputation on this head, prefix, from the "*Parentalia*," the Inscription according to his first conception, and leave it to the taste of the public to decide upon its merits, when compared with those of the existing ones:

"Qui celsam spectas molem, idem quoque infaustum et fatalem toti quondam civitati vides locum. Hic quippe, anno Christi MDCLXVI, 2 Sept. altera post mediam noctem hora, ex casa humili prima se extulit flamma, quæ, austro flante, adeo brevi invaluit, ut non tantum tota fere intra muros urbs, sed et ædificia quæcunque Arcem et Templariorum Hospitium, quæcunque denique ripas fluminis, et remotissima civitatis interjacent mœnia, ferali absumpta fuerint incendio. Tridui spatio, c. templa, plateæ cccc. et plura quam xiv. domorum millia flammis absorpta fuere. Innumeri cives omnibus suis fortunis exuti, et sub dió agitare coacti, infinitæ et toto orbe congestæ opes in cinerem et favillam redactæ. Ita ut de urbe quoniam quotquot soli aspexit amplissima, et felicissima, præter nomen et famam, et immensos ruinarum aggeres, vix quicquam superesset.

"*Carolus Secundus*, Dei Gratia, Rex Magnæ Britanniæ, Franciæ, et Hiberniæ, Anno Regni xviii, et plerique Angliæ procures, consumpta incendio urbe pendè universa, eademque triennio spatio in ampliorem modum instaurata, et non, ut ante, ligneis aut luteis, sed partim lateritiis, partim marmoreis ædificiis et operibus ita ornata, ut e suis ruinis pulchrior multo prodire videatur; auctis

præterea ad immensam magnitudinem urbis pomœriis; ad æternam utriusque facti memoriã, hic, ubi tantæ cladis prima emicuit flamma,

Monumentum posuere.

"Discat præsens et futura ætas, ne qua similis ingruat clades tempestivis numen placare votis: beneficium vero regis, et procerum, quorum liberalitate, præter ornatum, major etiam urbi accessit securitas, grata mente recognoscat."

"O quantum tibi debet AUGUSTA,
Tot nascentia templa, tot renata,
Tot spectacula!" MART.

Instead of this, however, two inscriptions were substituted. The one on the north side, describing the destruction of the city, as follows:—

"Anno Christi ccccclxvi, die ii, nonas Septembris, hinc in orientem, pedum ccii. intervallo (quæ est hujusce columnæ altitudo) erupit de media nocte incendium, quod vento spirante hausit etiam longinqua, et partes per omnes populabundum ferebatur cum impetu et fragore incredibili. XXXIX templa, portas, prætorium, ædes publicas, ptocetothrophia, scholas, bibliothecas, insularum magni numerum, domuum cccv.ooooooc, vicos c. absumpsit: de xxvi regionibus, xv funditus delevit, alias viii laceras et semi-ustas reliquit. Urbis cadaver ad cxxxvi jugera, hinc ab Arce per Tonsis ripam ad Templariorum fanum, illinc ab euro aquilonali porta secundum muros ad fossæ Fletanæ caput, porrexit: adversus opes civium et fortunas infestum, erga vitas innocuum, ut per omnia referret supremam illam mundi exustionem. Velox clades fuit; exiguum tempus eandem vidit civitatem florentissimam, et nullam. Tertio die, cum jam plane evicerat humana consilia et subsidia omnia, Cœlitus, ut par est credere, jussus, stetit fatalis ignis, et quaque versum clanguit. Sed hæc papisticus, qui tam dira patravit, nondum restinguitur."

"In the year of Christ, 1666, the second day of September, eastward from hence, at the distance of 202 feet, (the height of this pillar) about midnight, a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent parts, but also places very remote, with incredible noise and fury. It consumed 89 churches, the city gates, guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets; of 26 wards, it utterly destroyed 15, and left 8 others shattered and half burnt. The ruins of the city were 136 acres, from the Tower, by the Thames side, to the Temple church, and from the north-east gate along the city wall to Holborn bridge. To the estates and fortunes of the citizens it was merciless, but to their lives very favourable; that it might, in all things, resemble the last conflagration of the world. The destruction was sudden, for, in a small space of time, the same city was seen most flourishing, and reduced to nothing. Three days after, when this fatal fire had baffled all human counsels and endeavours, in the opinion of all, as it were, by the will of heaven, it stopped, and on every side was extinguished. But papistical malice, which perpetrated such mischiefs, is not yet restrained."

The south side inscription is:

"Carolus II. C. Mart. F. Mag. Brit. Fran. et Hib. Rex. Fid. D. princeps clementissimus, miseratus luctuosam rerum faciem, plurima, fumantibus jam tum ruinis, in solatium civium et urbis suæ ornamentum providit, tributum remisit, preces ordinis et populi Londinensis retulit ad regni senatum, qui continuo decrevit, ut publica opera pecunia publica, ex vectigali carbonis fossilis oriunda, in meliorem formam restituerentur; utique ædes sacræ et D. Pauli templum a fundamentis omni magnificentia extruerentur; pontes, portæ, carceres novi fierent; emundarentur alvei, vicj ad regulam responderent, clivi complanerentur, aperirentur angiportus, fora et macella in areas sepositas climinarentur. Censuit etiam, uti singula domus muris intergerinis

concluderentur, universæ in frontem pari altitudine consurgerent, omnesque parietes saxo quadrato aut cocto latere solidarentur; utique nemini liceret ultra septennium ædificando immorari. Ad hæc lites de terminis orituras lege lata præscidit. Adjecit quoque supplicationes annuas; et ad æternam posterorum memoriam, H. C. P. C. Festinator undique, resurgit Londinium, majori celeritate an splendore incertum: unum triennium absolvit quod sæculi opus credebatur."

"Charles II., son of Charles the Martyr, King of Great Britain, France, and Ireland, Defender of the Faith, a most gracious prince, commiserating the deplorable state of things, whilst the ruins were yet smoking, provided for the comfort of his citizens, and the ornament of his city, remitted their taxes, and referred the petitions of the magistrates and inhabitants to the parliament, who immediately passed an act, 'That public works should be restored to greater beauty with public money, to be raised by a duty upon coal; that churches, and the cathedral of St. Paul, should be rebuilt from their foundations with all magnificenc^e; that bridges, gates, and prisons should be re-erected, the sewers cleansed, the streets made straight and regular; such as were steep levelled, and the narrow widened, and markets and shambles removed to separate places.' They also enacted, that every house should be built with party-walls, and all in front raised to an equal height, and those walls all of square stone or brick, and that no man should delay building beyond the space of seven years. Moreover, care was also taken, by law, to prevent all suits about boundaries. Anniversary prayers were also enjoined; and to perpetuate the memory hereof to posterity, they caused this column to be erected. The work, on all hands, was carried on with diligence, and London is restored; but whether with greater speed or beauty it is difficult to determine. A three years' time saw that finished which it was calculated would proge the business of an age."

✧ The east side contains merely the names of the individuals during whose mayoralty the work was in progress, and is as follows:—

Incepta,
Richardo Ford, Equite.

Prætoræ Lond. A. D. C I O D C L X X I.

Perducta Altius
Geo. Waterman, Eq: P V
Roberto Hanson, Eq: P V
Gulielmo Hooker, Eq: P V
Roberto Viner, Eq: P V
Josepho Sheldon, Eq: P V

Perfecta
Thonia Davies, Eq: PRÆ. VRB.

Anno Dni. M D C L X X V I I.

"This pillar was commenced during the mayoralty of Sir Richard Ford, in the year of our Lord, 1671. Continued during those of Sirs Geo. Waterman, Robert Hanson, William Hooker, Robert Viner, and Joseph Sheldon, and completed in that of Sir Thomas Davis, A. D. 1677."

The following "accurate account of its quantity by measurements," is taken from Maitland's History of London:—

	FEET
"The solidity of the whole fabric, from the bottom of the lowest plinth to the black marble under the urn, the cylinder of the staircase only deducted, and the stone for the carving not allowed for, is	37,396
The black marble that covers the capital	287
Ditto lantern	64
	<hr/>
	37,747
<i>From this solidity deduct,</i>	
For eight great niches	281
For three doors and passages	289
For three sides reveyled	486
For rough block	1,199
For rubble-work	7,185
	<hr/>
	9,740
	<hr/>
	9,710
	<hr/>
	28,007
To this, upon the account of the carvings in the front, the four great dragons and festoons	540
	<hr/>
Solid feet of stone and marble	28,547

Three hundred and forty-three black marble steps.

The whole shaft fluted after it was built, being 4,781 superficial feet.*

Marble hatch-pace 56 feet.

Marble paving, and other small articles, not in this measurement."

History of London, p. 835.

Such is a concise history of this celebrated and beautiful column, which cost £13,700, and was full six years in its erection, not being fully completed till the year 1677.* In 1760, upon a variety of improvements being projected, it was proposed to remove it from its present site to the spot once occupied by the "Standard" upon Cornhill; and certainly nothing could possibly have contributed more to the ornament of the city, and its own perpetuity; nor would the task have been difficult at the present advanced state of mechanical science. And should the

"Civium ardor prava jubentium,"

which now so extensively and unfortunately prevails, leave it intact, perhaps in a few years this desirable object may be yet accomplished.

Of anecdotes connected with its history there are few, and those of little general interest. It may, however, perhaps not be irrelevant to mention, that in 1815, a Quixotic correspondent in the Gentleman's Magazine, suggested that it was insecure, and hazarded some other remarks, which not only proved him wholly unqualified to form an opinion upon that or any other subject connected with architecture, but called forth the severe sarcasms of two other writers in a subsequent number of the same work.

* Wren, in his "Parentalia," says, "The artificers were sometimes obliged to wait for stone of a proper scantling, which occasioned the work to be longer in execution than it otherwise would."

On the 25th of June 1750, a poor man accidentally fell from the balcony; and upon the 10th of January 1810, Mr. Lyon Levi, an eminent diamond merchant, about fifty years of age, precipitated himself therefrom. It is unnecessary to add both were literally dashed to pieces. We have heard that the latter, when too late, apparently repented of the rash act, and was seen by an individual in the street catching at the balcony the moment after he had taken the fatal leap. If this be fact, what must the feelings of the wretched man have been!

Before we conclude these notices, and with a view of setting the matter for ever at rest, and presenting our readers at one glance with a satisfactory though concise history of this pillar, we have a few words more to say respecting the inscriptions which have been the subject of so much controversy; and this we are enabled to do with great accuracy through the kindness of Mr. Frederick Thornhill, of Fish-street-hill, who, in the most handsome manner, has obliged us with a variety of interesting documents upon the subject. From these it would appear, that in the original inscription, written by Dr. Gale, (which Pennant ignorantly designates as highly injurious, and written during a melancholy period of party rage,) the offensive passages did not exist: still we are inclined to think the evidence against the papists too strong to be questioned at this remote period. Let us, for instance, consult the speech of Sir Thomas Player, Chamberlain of London, in September, 1769, and we shall find the following assertion:—"It cannot be forgot, that thirteen years ago this city was a sad monument of the papists' cruelty, it being now out of all doubt that it was they that burnt the city." And in January, 1680, the House of Commons came to the same resolution in these words:—"That it is the opinion of this House that the city of London was burnt in the year 1666 by the papists, designing thereby to introduce arbitrary power and popery into the kingdom."

Besides, we have very strong doubts, after a careful perusal of the annexed documents, whether the inscriptions now upon the monuments were those composed by Dr. Gale; for neither in Latinity or good taste do they betray any thing of classical refinement and learning, and therefore, for the sake of the doctor's reputation, it is to be regretted that his MSS. did not form part of the minutes of the Court at the time. Moreover, the Court of Aldermen have no record of the order for the erasure, which took place in 1685, the first year of King James II., when also the stone was removed from its situation over the door of the house where the fire began.* This was probably, therefore, done by an order in council, at the arbitrary command of the popish king; and what portion was actually erased, and what (if any) alteration was made at the Restoration in 1689, becomes a nice question.

* De Laine, in his *Angliæ Metropolis*, says,—“About the latter end of the first year of King James II., 1685, this stone was taken down, and the aforementioned inscription erased; but it is now, in the second year of their present majesties, King William and Queen Mary, our happy and royal deliverers from popery and slavery, set up and inscribed again, to the great honour of the first orderers of them, and the no less shame, regret, and mortification, of those that caused this to be taken down, and that to be erased.”

But we must call the attention of our readers to a few documents which appear to have entirely escaped the notice of Stowe, Maitland, and the other historians of London, but which are highly important for a clear understanding of the point at issue.

COURT OF ALDERMEN.—October 4, 1677.

This Court doth desire Dr. Gale, master of the schoole of St. Paul, to consider of and devise a fitting inscription to be set on the new pillar at Fish-street-hill, and to consult therein Sir Christopher Wren, knight, his Majesties surveyor generall, and Mr. Hooke, and then to present the same unto this Court.

COURT OF ALDERMEN.—October 22, 1677.

Upon intimation now given by the right honble the Lord Mayor, that the inscriptions for the new Pillar on Fish-street-hill, prepared and lately presented to this Court by Dr. Gale, had been tendered to and very well approved off by his Ma^{ty}. This Court doth order the said inscriptions be forthwith made upon the said Pillar accordingly.

COURT OF ALDERMEN.—October 25, 1677.

This Court now takeing into their consideration the ingenious inscriptions prepared and presented unto this Court by Dr. Gale for the new Pillar on Fish-street-hill, doth order that Mr. Chamberlein doe deliver unto Mr. Lane, comptroller of the chamber, ten guineys, (to be placed on account of the cole duty,) and hee to lay out the same in a handsome piece of plate to be presented to the said Dr. Gale, as a loving remembrance from this Court.

COURT OF ALDERMEN.—November 12, 1680.

It is ordered by this Court, that Mr. Comptroller, taking to his assistance such persons as he shall think fitt, doe compose and draw up an inscription in Latin and English, to be affixed on the monument on Fish-street-hill, signifying that the city of London was burnt and consumed with fire by the treachery and malice of the papists in September, in the year of our Lord 1666.

COURT OF COMMON COUNCIL.—June 17, 1681.

This day, Mr. Comptroller of the chamber, (p^{su}uant to an order of the 12th of November last) did present to this Court an inscripcon in Latin and English, by him composed, to be affixed on the Monument or Pillar on Fish-street-hill. The Latin is in these words (*sed furor papisticus, &c.**) wch he conceived might properly be added to the p^{re}snt inscripcon on the north side thereof, after these words (*stetit fatalis ignis,* &c.*) and the English inscripcon follows these words, (*viz.*) (This pillar, &c.*), which said inscripcons being read, this Court doth very well like and approve of them, and doth order that the same shall be forthwith affixed on the said Monument in the most convenient parts thereof, at the direcccon and appointm^t of the R^t Honble the Lord Mayor and Court of Aldren.

And it is likewise ordered that another inscripcon in English, now p^{re}sented by Mr. Comptroller, and read in this Court and agreed on, shall be likewise forthwith affixed on the front of the house where the said fire began at the like appointm^t of the Lord Mayor and Court of Aldren, wch s^d inscripcon is in these words, *viz.* (Here by divine,* &c.)

COURT OF ALDERMEN.—Held, June 23, 1681.

The Right Hon^{ble} the Lord Mayor is desired by this Court, to direct the setting up the inscriptions lately agreed to in Comon Counsell, touching the

firing of this city by the papists, A. D. 1666, upon the Pillar on Fish-street-hill, and the house where the fire began, in such manner as his Lordship shall think convenient.

A COURT OF ALDERMEN.—*Held, July 12, 1681.*

It is now agreed by this Court, that the Right Honourable the Lord Maior, who was desired by this Court to cause the additional inscription, lately agreed to in Comon Counsell, to be set up on the Pillar at Fish-street-hill, doe in order thereunto cause the inscription already made on the said Pillar, or such part thereof as his Lordship shall think convenient, to be taken out and anew engraved, the better to make way for the said additional inscription.

COURT OF ALDERMEN.—*September 16, 1689.*

It is unanimously agreed and ordered by this Court, that the too generall inscriptions formerly sett up by order of this Court in the Majorality of St. Patience Ward,* or the monument and the house where the dreadful fire in 1666 began, (which have been since taken down) be again sett upp in their former places, and that Mr. Chamblaine and Mr. Comptroller doe see the same done accordingly.

The only point by which the authorities can be brought into question, is the known servility of the magistrates of London at that period, which would have induced them to pass any resolution in accordance with the ideas of the ruling powers; an evidence of which is manifested in the fact, that the figure introduced for the Duke of York—the relievo, and which, in the early edition of Stowe and Maitland, is described as representing his Royal Highness, is, in later copies of the same work, designated as Mars; whilst the chaplet in his hand, with which he was about to crown the rising city, is converted by the time-serving editors into “an emblem that an honourable peace would be the consequence of war:” an enigma that Œdipus could not have solved.

* In allusion to this worthy magistrate, Thomas Ward says, in his Poem upon the disclosures of Titus Oates regarding the papists,—

“ He swore the Jesuits, ’ere we mind ’em
Steal in unseen that none can find ’em,
And cut our throats, and burn our houses,
And stop our windpipes in close nooses,
As country farmers strangle hares,
And hurtful polecats catch in snares.

He swore, with flaming faggot-sticks,
In sixteen hundred sixty-six,
They thorow London took their marches,
And burn’d the city down with torches;
Yet all invisible they were,
Clad in their coats of Lapland aire.

That sniffing whig—*Major Patience Ward*,
To this d——d lie had such regard,
That he his godly masons sent
To engrave it round the Monument;
They did so, but let such things pass,
His men were fools, and he an ass.”

England's Reformation from the Time of King Henry VIII., to the End of Oates's Plot,
By THOMAS WARD. *Hamborough, 1710. Cant. II. p. 160.*

But let the Court speak for themselves, and shew how readily they could accommodate their tongues to the servile flattery of a popish monarch.

COURT OF ALDERMEN.—*February 12, 1684.*

This day it was agreed that the Address following shall be presented to his Majesty from this Court, when his Majesty shall signify his pleasure to be attended therewith, the tenor whereof is as followeth :

TO THE KING'S MOST EXCELLENT MAJESTY,

The humble Address of the Lord Maior, Aldermen, and Sherreffes of your City of London,

SHewETH,—That as we cannot but with deepest sorrow of heart reflect upon and condole the death of his late Majesty of happy memory, soe wee doe greatly reioice, and esteeme ourselves and these nations very happy, in your Majesties coming to the crown your undoubted right. And wee humbly presume to tender your Majesty our heartiest thanks and acknowledgements for your great grace and condescension, vouchsafed in your late gracious declarations. And we beg leave to assure your Majesty of our hearty and earnest desires and praiers, for your Majesty long life and happy reigne. And that wee shall ever be ready to yield your Majesty our humblest duty and obedience, and to serve your Majesty in our stations with our lives and fortunes.

And it is ordered that Mr. Sherreffes doe forthwith goe up to Whitehall to know his Majesty's pleasure, when hee will be attended with the said addresse, and that a Court be accordingly summoned to present the same.

This specimen will suffice as to the quantum of the sincerity of the proposers and authors of the inscriptions; and had we no surer grounds to proceed upon, we should have let the accusation against the papists have gone to the "Tomb of the Capulets," without endeavouring to perpetuate it: but history fully bears out the charge; and the incidental proofs we have adduced must carry conviction to all who desire to be convinced. But it is time to close this desultory paper, which we do by expressing our hope that, notwithstanding the violation which has been offered to the pedestal,—notwithstanding the march of irreligion and revolution under the influence and guidance of certain city demagogues,—sufficient true and sound Protestant feeling exists in London, to spare Englishmen the foul and indelible disgrace of having destroyed a noble monument of piety and gratitude to God, as well as a splendid work of art.*

* In 1786, the corporation of London, at a very great expense, thoroughly repaired and beautified it, and regilt the flame; and, to prevent accidents, caused a new iron railing to be placed round the balcony. The emoluments arising from its exhibition are at present given to Mr. Charles Chapman, an old and meritorious citizen, the price of admission being sixpence.

In this expression of our sentiments, we may possibly have rendered ourselves obnoxious to the remarks of certain Latitudinarians, who hate every thing that may conduce to the prosperity of the Reformed Church. Should this be the fact, we have only to reply, that, what we have now, and heretofore said or done, appears to us strictly in accordance with our character, as "THE CHRISTIAN REMEMBRANCE."

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At a numerous meeting of the Society for Promoting Christian Knowledge, held at the Society's House, 67, Lincoln's-Inn Fields, on Tuesday the 6th December, 1831, it was unanimously resolved:

"That this Board has received, with feelings of the deepest regret, the melancholy and afflicting intelligence, which has just been communicated, of the death of the Right Rev. Dr. Turner, Bishop of Calcutta, and of the severe loss which the Indian Church has sustained by being deprived, for the fourth time, of its Bishop; that, in the opinion of this Board, it is the bounden duty of the Society to renew the representations formerly made to his Majesty's Government and the East India Company, relative to the appointment of an additional number of Bishops in India; and that a Special General Meeting of the Society be summoned, at an early day, for that purpose."

In consequence of which, a Special General Meeting of the Members of the Society was fixed for Tuesday the 13th December, at two o'clock precisely, when his Grace the Lord Archbishop of Canterbury, President, took the chair; and the following Resolutions were agreed to unanimously:—

1. That this Special Meeting sincerely concurs in the deep feeling of sorrow for the death of Bishop Turner expressed at the last General Board.

2. That in the ten years which will have elapsed between the death of the first Bishop of Calcutta and the time of the earliest possible arrival of his fourth successor at Calcutta, the Church of India will have been deprived of Episcopal Superintendence during periods amounting in the whole to nearly six years.

3. That it is impossible not to anticipate a frequent recurrence of a like injurious deprivation, so long as the duties of that vast Diocese shall be imposed upon a single individual.

4. That the arguments urged by the Society in a Memorial formerly pre-

sented to his Majesty's Government, and to the Honourable Court of Directors of the East India Company, have acquired great additional force from the recent loss which the Indian Diocese has sustained in the death of its fourth Bishop, who sank under his labours at the close of his first visitation.

5. That the Society having been engaged for more than a century in promoting Christianity in the East, feels it to be its bounden duty again to represent in the strongest manner the necessity of making more effectual provision for the discharge of the Episcopal functions, the advantages of which, while they have more than realized the Society's expectations, have been officially recognised and put upon record by the authorities in India.

6. That, in the opinion of the Society, this object can be secured only by the division of the Diocese of Calcutta, and by the appointment of additional Bishops; an arrangement which, if not immediately attainable, the Society earnestly hope will at least make a part of the approaching settlement of the affairs of India.

7. That a letter be addressed by the Society to his Majesty's Government, enclosing a copy of these Resolutions and of the above-mentioned Memorial; and that his Grace the Lord Archbishop of Canterbury, President of the Society, be respectfully requested to present the same to the First Lord of the Treasury and the President of the East India Board.

Additional Resolution.—That the cordial thanks of this Meeting are eminently due, and are hereby offered, to his Grace the President, for having taken the chair on the present occasion, for the very obliging manner in which he has acceded to the wishes of the Board in regard to the presentation of the Letter, Resolutions, and Memorial, and for the attention uniformly paid by his Grace to the objects and interests of the Society.

DIocese of Ely.

At a General Meeting of the above Committee, holden in the Combination Room of Jesus College, on Saturday, December 10, 1831, the Very Rev. the Dean of Ely in the Chair;

The list of Annual Subscribers for the year ending at the audit in November last having been presented, the following statement was read and unanimously adopted.

The Sub-Committee have to announce that, during the present year, they have distributed 252 Bibles, 283 Testaments, 650 Prayer-Books, and 4,613 other books and tracts, more than one half of which has been distributed gratuitously; and that they have complied with every application that has been made to them.

They have further to report that

since the institution of this Committee, they have distributed 5762 Bibles, 4131 Testaments, 11,098 Prayer-books, and 56,917 other books and tracts.

The Sub-Committee have the satisfaction of announcing also that the state of the funds of the Committee has enabled them to grant supplies of books towards the *establishment* and support of several Sunday Schools within the Diocese.

After which it was unanimously agreed:—

1st. That a donation of 40*l.* be remitted to the Treasurer of the Parent Society in London.

2nd. That the Rev. E. Fisher, Vicar of Linton, and the Rev. T. Lund, Fellow of St. John's College, be requested to audit the Treasurer's accounts for the ensuing year.

J. GRAHAM, *Secretary.*

INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

On Friday, December 2, the annual meeting of the Society established in the Diocese of Ely and University of Cambridge, in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was held at the Town-hall, the Rev. Dr. Graham, Vice-Chancellor, in the chair.

Many and most able speeches were delivered on the occasion, particularly that by the Christian Advocate, which our limited space forbids us to quote; but we rejoice to observe throughout, a truly Christian zeal to spread abroad the saving truths of Christ's holy religion.

INCORPORATED SOCIETY for PROMOTING the ENLARGEMENT, BUILDING, and REPAIRING of CHURCHES and CHAPELS.

THE Commissioners for building additional Churches and Chapels have made their twelfth report, by which it appears that since the opening of the commission, *one hundred and sixty-eight* Churches and Chapels have now been completed, and therein a total provision made for 231,367 persons,

including 128,082 free sittings; that twenty-seven Churches and Chapels are in the course of erection, and that plans have been approved for the building of sixteen others. The Exchequer bills which have been issued for this purpose amount to 1,367,400*l.*

PROSPECTUS OF THE UNIVERSITY OF DURHAM.

THE government to be vested in the Dean and Chapter, the Bishop being Visitor.

A chief officer of the College or University to be appointed, with the title of Warden; to whom will be committed the ordinary discipline.

PROFESSORS.—1. Divinity and Ecclesiastical History.—2. Greek and Classical Literature.—3. Mathematics and Natural Philosophy.

READERS.—1. Law.—2. Medicine.—3. History, Ancient and Modern.

To these may be added readers in

other branches of literature or science, as opportunities offer, or circumstances require.

TEACHERS of Modern Languages, especially French and German.

TUTORS.—1. Senior Tutor and Censor.—2. Junior Tutor and Censor.

Each to superintend the studies of their respective pupils, and to have the care of their general conduct.

STUDENTS.

1. Foundation Students, having lodgings and a table provided for them, free of expense.

2. Ordinary Students, maintained at their own cost, but subject in all respects to the college rules of discipline, and to have every academical privilege in common with other students.

3. Occasional Students, to be admitted, under certain restrictions, to attend one or more courses of public lectures, but without other academical privileges.

4. Divinity Students, especially so called, who, though not actual members of the college, may be admitted after due examination and inquiry, and subject to such conditions and regulations as the Chapter may hereafter

prescribe, to attend, for a specified time, the lectures of the Divinity Professor, and to pursue their theological studies under his direction, for the express purpose of qualifying themselves for holy orders.

The course of study required to complete the education of a member of the College will extend to four years.

The Academical Year to commence in October, and end in June, being divided into three terms.

Terminal and Annual Examinations to be made in the presence of the Chapter, and the students classed according to their respective proficiency.

Prizes to be instituted for the reward of special merit, at the close of each Annual Examination, and for such particular exercises as may be deemed worthy of public distinction.

The foregoing outline, subject to revision as to its specific statements, may suffice to explain the nature and design of the proposed institution, for which the Dean and Chapter, with the aid and cooperation of the Bishop, are providing the requisite means of carrying it into effect. It is intended that the College, or University, be opened in October, 1832.

AMERICA.

Fifth Annual Report of the Executive Committee of the Board of Managers of the General Protestant Episcopal Sunday School Union, New York, United States.

THE exertions of our brethren in the United States, in the establishment of Sunday Schools, deserves our warmest approbation; and we regret to observe, by the Treasurer's accounts,* that they have not met with that pecuniary support to which they are so eminently entitled. Not discouraged, however, by this, the excellent Bishop of New York, B. T. Onderdenk,† declares it to be the fixed purpose of the Committee

“by the blessing of God upon their labours, to persevere in the good cause until the objects contemplated shall be fully realized.” We sincerely trust this praiseworthy zeal will meet with its proper reward, and that the next report will be of a more favourable character; especially since, auxiliary to this union, there are already nearly three hundred Sunday Schools; and since the fourth Report they have published,

	Vols.	Tracts.
In 8vo.	20,500 containing	296,000
12mo.	22,000 ditto	264,000
18mo.	143,250 ditto	5,918,000
32mo.	30,000 ditto	472,000

* To counterbalance this, it is gratifying to announce that a pious individual in New York has lately bequeathed 100,000 dollars to the Theological Seminary of that city.

† This indefatigable prelate, and faithful minister of the Gospel, during his late visitation through his diocese, travelled at the rate of twenty-five miles per day, and preached ten times weekly for six weeks; and this, observes our intelligent correspondent, was only part of his labours.

POLITICAL RETROSPECT.

DOMESTIC.—On the 6th of December his Majesty opened the present Session of Parliament in person.

On the 12th of December Lord John Russell introduced, for the third time, a Bill for the Reform of the Commons House of Parliament.—The provisions of it are, to retain the present number of Members—to reduce the Representation in some Boroughs, and entirely to take it away from others—to give the right of returning two Members to some towns, and one to other towns, which before had no such privilege. In these places, all persons renting premises, of which they shall have been the occupiers for twelve preceding months, and for which they shall have been rated to the poor-rate at ten pounds annual rent, and have paid up the poor-rates and assessed taxes for that period, shall be entitled to vote. Freemen, and other privileged persons, now voters, to continue so without alteration. Two or more persons, jointly occupying premises, the rent of which, if divided, averages ten pounds annual rent to each, to be severally vested with the same franchise. (If we understand the Bill correctly, residence within the borough is not required to the exercise of this franchise.) The following are the schedules to the Bill.—

Schedule A.—Boroughs to be wholly disfranchised:—Aldborough, Aldeburgh, Amersham, Appleby, Bedwin (Great), Beeralston, Bishop's Castle, Bletchingley, Broughbybridge, Bossiney, Brackley, Bramber, Callington, Camelford, Castle Rising, Corfe Castle, Downton, Dunwich, Fowey, Gatton, Grimstead (East), Haslemere, Hedon, Heytesbury, Higham Ferrers, Hindon, Ilchester, Looe (East), Looe (West), Lostwithiel, Ludgershall, Milbourn-Port, Minehead, Newport, Newton, Newtown, Okchampton, Orford, Plympton, Queenborough, Romney, St. German's, St. Mawes, St. Michael's, Saltash, Sarum (Old), Seaford, Steyning, Stockbridge, Tregony, Wendover, Weobly, Whitechurch, Winchelsea, Wootton Bassett, Yarmouth.

Schedule B.—Boroughs to be partially disfranchised:—Arundel, Ashburton, Calne, Christchurch, Clitheroe, Dartmouth, Droitwich, Eye, Grimsby,

Helston, Horsham, Hythe, Launceston, Liskeard, Lyme Regis, Malmesbury, Midhurst, Morpeth, Northallerton, Petersfield, Reigate, Rye, St. Ives, Shaftesbury, Thirsk, Totness, Wareham, Westbury, Wilton, Woodstock.

Schedule C.—Places to return two members each:—Manchester, Birmingham, Leeds, Greenwich, Sheffield, Sunderland, Devonport, Wolverhampton, Tower Hamlets, Finsbury, Marylebone, Lambeth, Bolton, Bradford (Yorkshire), Blackburn, Brighton, Halifax, Macclesfield, Oldham, Stockport, Stoke-upon-Trent, Stroud (Gloucestershire).

Schedule D.—Principal places to be made Boroughs:—Ashton-under-Lyne, Bury, Chatham, Cheltenham, Dudley, Frome, Gateshead, Huddersfield, Kidderminster, Kendal, Rochdale, Salford, South Shields, Tynemouth, Wakefield, Walsall, Warrington, Whitby, Whitehaven.

Schedule E.—Places sharing in the election of Members with shire-towns or principal boroughs:—Alnwick, Holyhead and Llangefni with Beaumaris; Aberystwith, Lampeter and Adpar with Cardigan; Llanelly with Carmarthen; Pwllheli, Nevin, Conway, Bangor and Cricceith, with Caernarvon; Ruthin, Holt and town of Wrexham, with Denbigh; Rhyddlan, Overton, Caerwis, Caergwrly, St. Asaph, Holywell and Mold, with Flint; Cowbridge, Merthyr Tydfil, Aberdare and Llantrissant, with Cardiff; Llanidloes, Welshpool, Machynlleth, Llanfyllin and New town, with Montgomery; Narbeth and Fishguard, with Haverfordwest; Tenby, Wiston, and Town of Milford, with Pembroke and Knighton, Rhayder, Kevinleccc, Knucklas, and Town of Presteigne, with Radnor.

Schedule F.—Counties to be divided:—Cheshire, Cornwall, Cumberland, Derbyshire, Devonshire, Durham, Essex, Gloucestershire, Kent, Hampshire, Lancashire, Leicestershire, Norfolk, Northumberland, Northamptonshire, Nottinghamshire, Shropshire, Somersetshire, Staffordshire, Suffolk, Surrey, Sussex, Warwickshire, Wiltshire, Worcestershire.

Schedule G.—Counties at large in which Cities, Towns, and the Counties thereof are to be included:—

Caermarthen..	Caermarthenshire.
Chester	Cheshire.
Coventry	Warwickshire.
Gloucester	Gloucestershire.
Kingston- upon Hull }	Yorkshire, E. R.
Lincoln	Lindsey, Lincolnshire.
London	Middlesex.
Newcastle- upon-Tyne }	Northumberland.
Worcester	Worcestershire.
York and Ainstey .. }	Yorkshire, N. R.

The bill was read a second time on the 17th of December, there being, for the reading, 324, against it, 162,—majority, 162.

On the 15th December, Mr. Stanley moved for and obtained a committee to examine into the state of the Clergy in Ireland, with a view to propose some plan to secure them their legal rights without collecting tithes. He did not suggest any specific plan, but hinted at a commutation of tithes for land. The House stands adjourned to the 17th January, 1832.

A special commission has been issued for the trial of the Bristol rioters, to commence their sittings on the 2d January, 1832.

IRELAND.—The previous opposition to the payment of tithes has been productive of the most serious distress to the Clergy in many parts of the sister island; whilst the attempt to serve processes to enforce payment has been attended, at least in one instance, with a murderous opposition. Near Kilkenny the officer, under the protection of the police, was attacked and murdered, together with twelve of the police men. Several of the rioters fell, but their number could not be ascertained. The jury returned a verdict, "That the deceased police came to their death in consequence of wounds inflicted on them in the discharge of their duty, protecting a person serving law processes."

FRANCE.—The Committee of the Chamber of Peers have made their Report on the bill for the new regulation of that Chamber. They recommend the adoption of all its provisions except the abolition of the hereditary succession. On that clause the Committee divided seven for, and seven against the measure. It therefore comes before the Chamber on its own

merits. The opinion is, that the votes of the thirty-six new peers will amply suffice to carry the abolition.

The state of the country is truly alarming. Great distress and disturbance prevail in the provinces. The mob and riotous students in Paris are on the alert to take advantage of any pretext to excite tumult. The first principles of constitutional existence are exposed to violent debate; the personal character of the King is sinking in public estimation; the financial distress of the country becomes daily more oppressive; the ministers are divided among themselves; and the minds of all classes of men are unsettled and bent on change.

NETHERLANDS AND BELGIUM.—The continental papers unanimously assert that the Emperor of Russia has refused to ratify the Treaty of Partition proposed by the London Congress, to recognize Prince Leopold as King of Belgium until he has been so recognized by the King of the Netherlands, and not to permit any Power henceforth to interfere with an armed force in the difficulties existing between Holland and Belgium. The latter Power is said to have raised a loan of two millions of florins, negotiated by Messrs. Rothschild.

SPAIN AND PORTUGAL.—The Governments of these countries have formed a close alliance for their mutual support. A body of twenty thousand Spaniards has been assembled on the Portuguese frontiers, ready to enter Portugal should any attempt to land there be made by Don Pedro. A body of three hundred recruits, to support the authority of the latter, sailed from Liverpool on the 26th November; but the vessel having been driven into Milford Haven by stress of weather, two-thirds of them deserted, and returned to their homes.

RUSSIA.—By a new tariff, the customs duties are increased, generally twelve and a half per cent., and on some specified articles, to a greater amount.

TURKEY.—The cholera morbus has broken out at Smyrna, and carried off nearly six thousand victims. Since the first appearance of this pestilence in India, fourteen years ago, fifty millions are considered to have perished by it.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—1831.

<i>Bangor</i> Dec. 18.	<i>Lichf. & Cov.</i> .. Nov. 3.	<i>Norwich</i> Oct. 9.
<i>Bath & Wells</i> .. Oct. 16.	<i>Lincoln</i> { Sept. 25.	<i>Oxford</i> Dec. 18.
<i>Chichester</i> ... Dec. 11.	{ Dec. 18.	<i>Peterborough</i> ... Sept. 25.
<i>Exeter</i> Oct. 23.	<i>Llandaff</i> { Oct. 2.	<i>Salisbury</i> Oct. 23.
<i>Gloucester</i> Dec. 18.	{ Dec. 18.	<i>Worcester</i> Dec. 21.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Andrew, William Wayte	B.A.	St. Mary Hall	Oxf.	Norwich
Ashe, Edward	B.A.	Balliol	Oxf.	Gloster
Barker, William	M.A.	Corpus Christi	Camb.	Exeter
Barry, Henry	S.C.L.	Trinity H.	Camb.	Bath & Wells
Bass, Roger	B.A.	Trinity	Camb.	Exeter
Beaty, Charles Colyear	B.A.	Clare H.	Camb.	Lincoln
Bedford, William John P.	B.A.	St. John's	Camb.	Lincoln
Bellamy, George	M.A.	Lincoln	Oxf.	Oxford
Bennett, Alexander Morden	B.A.	Worcester	Oxf.	Gloster
Blackburne, Thomas	B.A.	Brasenose	Oxf.	Lincoln
Blakelock, Robert	M.A.	Fell. Cath H.	Camb.	Lincoln
Bosanquet, Edward Stanley ...	B.A.	Trinity	Camb.	Llandaff
Brettel, G.	B.A.	Exeter	Oxf.	Norwich
Bridge, Thomas Finch Hobday ...	B.A.	Christ Church	Oxf.	Lincoln
Bromehead, William	B.A.	Lincoln	Oxf.	Lincoln
Burgmann, Frederick James	B.A.	Trinity	Oxf.	Gloster
Buxton, John Henry		Queen's	Camb.	Lincoln
Campbell, John Asher	B.A.	Pembroke	Oxf.	Worcester
Carlyon, Edward	B.A.	Exeter	Oxf.	Exeter
Carter, John	B.A.	Fell. St. John's	Oxf.	Oxford
Cautley, George Spencer	B.A.	Pembroke	Camb.	Lincoln
Clarke, John William	B.A.	Sidney	Camb.	Lichfield
Codrington, Richard Chute	S.C.L.	Jesus	Camb.	Bath & Wells
Coleman, William	B.A.	Queen's	Oxf.	Lincoln
Comyns, George Thomas	B.A.	Wadham	Oxf.	Exeter
Corles, Henry	B.A.	Trinity	Camb.	Norwich
Cory, Edmund	B.A.	St. Peter's	Camb.	Peterborough
Cottle, James	B.A.	Cath. H.	Camb.	Exeter
Cross, J. M.		St. Peter's	Camb.	Norwich
Cureton, William	B.A.	Christ Church	Oxf.	Oxford
Darwall, Frederick William	M.A.	Trinity	Camb.	Lichfield
Davy, William	B.A.	Exeter	Oxf.	Exeter
Drake, Walter	B.A.	Christ	Camb.	Lincoln
Dunbar, Sir William, Bart.	S.C.L.	Magdalen H.	Oxf.	Bath & Wells
Dyer, William	B.A.	Jesus	Oxf.	Salisbury
Edwards, D.		St. David's	Lamp.	Bangor
Evered, Charles William Henry ...	B.A.	Corpus Christi	Camb.	Bath & Wells
Fendall, James	M.A.	Jesus	Camb.	Lincoln
Fessey, George Frederick	B.A.	Lincoln	Oxf.	Worcester
Finley, John	B.A.	Trinity	Camb.	Lichfield
Flowers, William Henry	B.A.	Jesus	Camb.	Lincoln
Fosbery, Thomas V.	B.A.	Trinity	Dublin	Salisbury
Freemantle, William Robert	B.A.	Magdalen	Oxf.	Oxford
French, William	B.A.	Caius	Camb.	Norwich
Furnivall, Thomas	B.A.	Queen's	Oxf.	Lincoln
Garrett, Thomas	B.A.	Queen's	Oxf.	Bath & Wells
Gaskin, John	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Gillman, James	S.C.L.	Fell. St. John's	Oxf.	Oxford
Glanville, Edward Fanshawe	M.A.	Fell. Exeter	Oxf.	Oxford
Gorton, Robert	M.A.	Jesus	Camb.	Norwich
Gould, Charles Baring	B.A.	Magdalen	Camb.	Exeter
Greene, Edward	B.A.	Magdalen	Oxf.	Oxford
Henry, Charles Edward	B.A.	Oriel	Oxf.	Gloster

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hockin, Henry William	B.A.	Pembroke	Camb.	Lincoln
Hockin, William	B.A.	St. John's	Camb.	Exeter
Houblon, Thomas Archer	B.A.	Oriel	Oxf.	Salisbury
Hughes, James Henry	M.A.	Fell. of Magd.	Oxf.	Oxford
Hughes, Henry	B.A.	Trinity	Oxf.	Lincoln
Isaac, William Lister	B.A.	Trinity	Camb.	Worcester
Jackson, David	M.A.	Queen's	Oxf.	Oxford
Jackson, Henry	B.A.	Magdalene	Camb.	Lincoln
Jackson, John	B.A.	Catharine H.	Camb.	Norwich
Jacob, George Andrew	B.A.	Worcester	Oxf.	Oxford
James, David				Llandaff
James, William		St. David's		Llandaff
Johns, John White	B.A.	St. John's	Camb.	Exeter
Jones, J.	B.A.	St. John's	Camb.	Bangor
Jones, T.	B.A.	Trinity	Dublin	Bangor
Karslake, William Heberden	B.A.	Oriel	Oxf.	Exeter
Kelk, Theophilus Henry Hastings ..	B.A.	Jesus	Camb.	Lincoln
Kent, Adolphus	M.A.	Exeter	Oxf.	Bath & Wells
Kidd, Thos. George	B.A.	Caius	Camb.	Peterborough
Klanert, Charles	B.A.	St. Peter's	Camb.	Chichester
Langton, Thomas Hamilton	B.A.	Magdalene	Camb.	Lincoln
Layng, Thomas Francis	B.A.	Sidney	Camb.	Peterborough
Littlehales, W.	B.A.	Exeter	Oxf.	Norwich
Lloyd, Henry William	B.A.	Magdalene	Camb.	Lincoln
Lord, William Edward	B.A.	Trinity	Camb.	Chichester
Lugard, Frederick Grueber	B.A.	Trinity	Camb.	Gloster
Luttrell, Alexander Henry Fowncs ..	B.A.	Pembroke	Camb.	Bath & Wells
Mahon, George William	M.A.	Fell. Pembroke	Oxf.	Oxford
Mangin, Alexander Reuben	B.A.	St. Alban H.	Oxf.	Oxford
Mann, Robert	B.A.	St. John's	Camb.	Norwich
Marsh, Herbert Charles	B.A.	St. John's	Camb.	Peterborough
Martyn, Thomas Waddon	B.A.	Exeter	Oxf.	Exeter
Maskelyne, William	B.A.	Pembroke	Oxf.	Salisbury
Meller, Thomas William	B.A.	Trinity	Camb.	Bath & Wells
Michell, Richard	M.A.	Fell. Lincoln	Oxf.	Oxford
Moore, William George	B.A.	St. John's	Camb.	Lincoln
Morgan, Richard	B.A.	Jesus	Oxf.	Oxford
Morphew, J. C.		St. Peter's	Camb.	Norwich
Mozley, Thomas	M.A.	Fell. Oriel	Oxf.	Oxford
Perry, George	B.A.	Trinity	Camb.	Lincoln
Philpott, Henry	B.A.	Fell. Cath. H.	Camb.	Chichester
Pickwood, John George P.	B.A.	St. Peter's	Camb.	Lichfield
Potter, Joseph	M.A.	Trinity	Dublin	Norwich
Price, Edward				Llandaff
Pye, Francis Woolcock	B.A.	Queen's	Camb.	Exeter
Raine, John	M.A.	Fell. Trinity	Camb.	Lincoln
Reade, Frederick	B.A.	St. John's	Camb.	Lincoln
Richmond, Henry Sylvester	B.A.	Queen's	Camb.	Lincoln
Rouse, Ezekiel Athanasius	B.A.	Sidney	Camb.	Exeter
Rolles, Robert John	B.A.	Fell. New	Oxf.	Worcester
Shewell, Horatio Pitt	B.A.	St. Peter's	Camb.	Salisbury
Smith, John	B.A.	Trinity	Camb.	Exeter
Snooke, Hargood Bettesworth	B.A.	Pembroke	Oxf.	Exeter
Stephens, Richard	B.A.	Clare H.	Camb.	Gloster
Stuart, James Hilman	B.A.	Trinity	Oxf.	Lincoln
Talbot, James Hale	B.A.	Pembroke	Oxf.	Lincoln
Tuck, George Robert	M.A.	Fell. Emm.	Camb.	Lincoln
Vaughan, Charles	B.A.	Wadham	Oxf.	Worcester
Vidal Francis	B.A.	Caius	Camb.	Gloster
Walsh, George Henry	B.A.	Corpus Christi	Camb.	Lincoln
Weguelin, William Andrew	B.A.	Emmanuel	Camb.	Chichester
Westmacott, Horatio	B.A.	Corpus Christi	Camb.	Bath & Wells
Whitaker Thomas	B.A.	Worcester	Oxf.	Worcester

<i>Name.</i>	<i>Degree.</i>	<i>Colleg.</i>	<i>University.</i>	<i>By Bishop of</i>
Whitford, Robert Wells	B.A.	St. Edmund H.	Oxf.	Lincoln
Williams, Arthur				Llandaff
Wood, R. W. K.	B.A.	Trinity H.	Camb.	Peterborough
PRIESTS.				
Alston, Charles William Horace	B.A.	St. Mary H.	Oxf.	Lincoln
Barnard, Charles James	B.A.	Emmanuel	Camb.	Lincoln
Beavan, Thomas		St. David's	Lamp.	Llandaff
Beckwith, Henry	B.A.	Jesus	Camb.	Norwich
Birchall, Joseph	M.A.	Brasenose	Oxf.	Salisbury
Blofield, Thomas John	B.A.	Trinity	Camb.	Norwich
Bowden, Henry Joseph	B.A.	Queen's	Camb.	Bath & Wells
Braund, William Hockin	B.A.	Magdalen H.	Oxf.	Exeter
Briggs, F. B.	B.A.	Queen's	Camb.	Exeter
Browne, Henry	M.A.	Corpus Christi	Camb.	Chichester
Bush, George Weare	B.A.	Queen's	Oxf.	Gloster
Carter, William	B.A.	Queen's	Camb.	Lincoln
Cattley, Stephen Reed	B.A.	Queen's	Camb.	Lincoln
Chandler John	M.A.	Christ Church	Oxf.	Oxford
Chester George	B.A.	Queen's	Oxf.	Oxford
Clarke, Edward William	B.A.	Jesus	Camb.	Bath & Wells
Codrington, Henry	B.A.	St. John's	Camb.	Bath & Wells
Comyn, Horatio Nelson William	B.A.	Caius	Camb.	Norwich
Cooke, George	B.A.	Clare H.	Camb.	Norwich
Cookson Edward	M.A.	Trinity	Camb.	Lincoln
Corlase, H.	B.A.	Trinity	Camb.	Exeter
Cosens, Rayner	B.A.	St. John's	Camb.	Salisbury
Daltry, John Williams	M.A.	Trinity	Camb.	Lincoln
Davis, Thomas	B.A.	Jesus	Oxf.	Llandaff
Day, John Tomlinson	B.A.	Corpus Christi	Camb.	Lincoln
Dobree, Daniel	B.A.	Pembroke	Oxf.	Gloster
Dowding, Charles	B.A.	Queen's	Oxf.	Bath & Wells
Dundas, Hon. Charles	M.A.	Trinity	Camb.	Lincoln
Dyer, Robert	B.A.	St. Alban H.	Oxf.	Salisbury
Edwards, Samuel Valentine	B.A.	Trinity	Oxf.	Lincoln
Ekins, Jeffery	B.C.L.	Fell. New	Oxf.	Worcester
Evans, Edward	B.A.	Catharine H.	Camb.	Bangor
Fall, William Nicholson	M.A.	University	Oxf.	Gloster
Fawcett, Richard	M.A.	Lincoln	Oxf.	Oxford
Fraser, George Lionel	B.A.	St. Peter's	Camb.	Chichester
Gilkes, William	B.A.	Pembroke	Oxf.	Gloster
Gilpin, Percy	B.A.	Christ	Camb.	Exeter
Goldney, Horatio Nelson	B.A.	St. John's	Oxf.	Salisbury
Goodwin, James	M.A.	Fell. Corp. Chr.	Camb.	Norwich
Gore, George	M.A.	Emmanuel	Camb.	Llandaff
Gould, George James	B.A.	Lincoln	Oxf.	Bath & Wells
Gould, William	B.A.	Balliol	Oxf.	Chichester
Greaves, H. A.	M.A.	Corpus Christi	Camb.	Exeter
Griffiths, Thomas John				Llandaff
Grundy, George D.	B.A.	Brasenose	Oxf.	Lincoln
Guard, John	M.A.	Oriel	Oxf.	Exeter
Hale, George Carpenter	B.A.	Trinity	Camb.	Lincoln
Harrington, Henry Duke	M.A.	Fell. Exeter	Oxf.	Oxford
Harrison, James Allan	M.A.	St. Mary H.	Oxf.	Gloster
Hemming, Benjamin	B.A.	Worcester	Oxf.	Worcester
Holley, Edward	B.A.	Caius	Camb.	Norwich
Hope, Henry Payne	S.C.L.	Trinity H.	Camb.	Bath & Wells
Hose, Frederick	B.A.	Queen's	Camb.	Norwich
Hughes, Joshua		St. David's	Lamp.	Bangor
Ingram, Robert	B.A.	Jesus	Camb.	Lincoln
Jarrett, Thomas	M.A.	Fell. Cath. H.	Camb.	Lincoln
Jay, Robert				Lincoln
Jones, Dennis Edward	B.A.	Lincoln	Oxf.	Lincoln
Jones, Harry Longueville	M.A.	Fell. Magd.	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Kendall, John Henry	B.A.	Magdalen H.	Oxf.	Exeter
Kennard, George	B.A.	St. Alban H.	Oxf.	Salisbury
Kidd, Thomas George	B.A.	Caius	Camb.	Norwich
Kuper, Charles	B.A.	Merton	Oxf.	Norwich
Langshaw, Thomas Wall	B.A.	St. John's	Camb.	Llandaff
Lawes, John	B.A.	St. John's	Camb.	Salisbury
Lilley, Edmund	B.A.	Worcester	Oxf.	Gloster
Lund, Thomas	M.A.	Fell. St. John's	Camb.	Lincoln
Mackenzie, Charles	B.A.	Pembroke	Oxf.	Salisbury
Mackie, Charles	B.A.	St. John's	Camb.	Lincoln
Mayne, Charles Otway	M.A.	Stud. Christ Ch.	Oxf.	Oxford
Mogg, Henry Hodges	B.A.	Exeter	Oxf.	Bath & Wells
Moore, Charles	B.A.	Exeter	Oxf.	Exeter
Oakley, George Robert	B.A.	Trinity	Dublin	Lincoln
Ormerod, Oliver	B.A.	Brasenose	Oxf.	Salisbury
Paige, William Michael Tucker	B.A.	Trinity	Camb.	Exeter
Parker, Franke	B.A.	Trinity	Camb.	Exeter
Patteson, Thomas	B.A.	Exeter	Oxf.	Lincoln
Phillipotts, William John	B.A.	Oriel	Oxf.	Exeter
Pigott, George	B.A.	Trinity	Oxf.	Exeter
Pigott, G. G. Graham Foster	S.C.L.	St. Peter's	Camb.	Lincoln
Platt, George	M.A.	Trinity	Camb.	Lichfield
Pocock, Charles	M.A.	Christ Church	Oxf.	Chichester
Price, Wm.		St. David's	Lamp.	Llandaff
Pym, Frederick	M.A.	Worcester	Oxf.	Exeter
Ravenhill, Edward Hamer	B.A.	Trinity	Camb.	Norwich
Richards, George	B.A.	All Souls	Oxf.	Salisbury
Salter, E. W.	B.A.	Trinity	Camb.	Norwich
Slade, Henry Raper	S.C.L.	Caius	Camb.	Bath & Wells
Small, Nathaniel Pomsret	M.A.	St. Mary H.	Oxf.	Lincoln
Smith, John James	M.A.	Fell. Caius	Camb.	Lincoln
Stapleton, Hon. Sir Fras. Jervis, St.	M.A.	Fell. Trinity	Camb.	Worcester
Street, John Challice	B.A.	Queen's	Camb.	Lincoln
Stuart, Theodosius Burnett	M.A.	Fell. Queen's	Camb.	Lincoln
Sumpter, James French	B.A.	Corpus Christi	Camb.	Norwich
Tancock, Osborne John	B.A.	Wadham	Oxf.	Exeter
Taylor, Barrington	S.C.L.	Trinity H.	Camb.	Norwich
Tollemache, Hon. Hugh F.	B.A.	St. Peter's	Camb.	Peterborough
Tudor, William Henry	B.A.	Trinity	Camb.	Llandaff
Tyacke, Richard	B.A.	St. John's	Camb.	Exeter
Upjohn, Francis	B.A.	Queen's	Camb.	Lincoln
Uthwatt, Eusebius Andrew	B.A.	St. John's	Camb.	Lincoln
Vaughan, Charles	B.A.	Caius	Camb.	Worcester
Vaughan, James	B.A.	Balliol	Oxf.	Salisbury
Waller, C.	B.A.	Queen's	Camb.	Norwich
Ware, Henry	M.A.	Magdalen H.	Oxf.	Exeter
Wells, Charles Rush	B.A.	Corpus Christi	Camb.	Lincoln
West, James Fletcher	M.A.	Brasenose	Oxf.	Salisbury
Whitaker, G. A.	B.A.	Emmanuel	Camb.	Norwich
Whitbread, Edmund S.	B.A.	Trinity H.	Camb.	Norwich
Whiting, Robert	B.A.	St. John's	Camb.	Norwich
Wood, Jacob	B.A.	Merton	Oxf.	Gloster
Woodward, Charles	S.C.L.	Queen's	Camb.	Lincoln
Wynter, James Cecil	B.A.	St. John's	Oxf.	Lincoln

Deacons, 116—Priests, 111—Total, 227.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Diddin, Thomas Frognall....	Chapl. in Ordinary to the King.
Maclear, G.	Chapl. to the General Infirmary, Bedford.
Medland, Thomas	Domestic Chapl. to Earl Gower.
Repton, Edward	Chapl. to the House of Commons.
Small, Alexander Henry....	Chapl. to H. M. S. Ocean

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bennet, James Thos.	Cheveley R.	Camb.	Norwich	Rev. Jas. T. Hand
Bere, W. B.	Morebath, V.	Devon	Exeter	T. E. Clarke, Esq.
Bryan, Richard	{ West Down, V. to Cheldon R. }	Devon	Exeter	{ Bp. of Exeter Hon. N. Fellowes
Buckley, Hen. Wm.	{ Oxford, St. Peter, E. V. to Easington, V. }	Oxford	Oxford	{ Merton Coll. Oxf. Evelyn Shirley, Esq.
Bulwer, A. E. L. . .	Cawston, R.	Norfolk	Norwich	Pemb. Coll. Camb.
Carlyle, Irving . . .	New Mills, C.	Derby	Lichfield	V. of Glossop
Coldham, George .	{ Pensthorpe, R. to Gayton Thorp, R. and East Walton, V. }	Norfolk	Norw.	{ Rev. R. Hamond Anth. Hamond, Esq.
Drake, Wm. Fitt .	{ Minor Can. of Cath. Church of Norwich and Norwich, St. John Timothy, C. — St. Stephen, V. and Stoke Crucis, V. to Norw. St. Gregory, R. }	{ Norfolk York	Norw.	{ D. & C. of Norwich
Dupuis, Geo. John..	Hemingby, R.	Lincoln	Lincoln	King's Coll. Camb.
Frost, Robert	Salford, St. Stephen, C.	Lancas.	Chester	Coll. Ch. of Manches.
Gabert, G. H. B. . .	{ Claverley, P. C. to Bobbington, C. }	{ Salop Stafford }	Bridgn.	Sir Thos. Whitmore
Grueber, Arthur . . .	Colebrook, V.	Devon	Exeter	D. & C. of Exeter
Harding, John . . .	Goodley, R.	Devon	Exeter	W. Churchward, Esq.
Harvey Henry . . .	Preb. in Cath. Ch. of Bistol			Lord Chancellor
Hoare, Chas. James	{ Archdn. of Winchester and Godstone, V. — Holy Trinity, R. to Preb. in Cath. Ch. of Winchester }	Surrey	Winch.	{ Henry Hoare, Esq. Bp. of Winchester
Holley, Edward . . .	Burgh Aylsham, R.	Norfolk	Norw.	{ W. Repton, Esq. and Rev. F. E. Arden
Huntley, Rd. W.	{ Boxwell, R. with Leighterton, C. }	Gloster	Gloster	Rev. R. W. Huntley
Jenkinson, John S.	{ Sudbourne, V. with Capella de Orford, C. }	Suffolk	Norwich	The King.
Lewis, Hen. John	{ Minor Can. of Cath. Ch. of Worcester to Worcest. St. Peter, V. with Whittington, C. }	Worcest.	Worc.	{ D. & C. of Worcest.
Lievre, John S. . . .	Little Ashby, R.	Leicest.	Lincoln	Lord Chancellor
Lightfoot, Nicholas	Stockley Pomeroy, R.	Devon	Exeter	Bp. of Exeter
Miller, Charles . . .	Harlow, V.	Essex	Lond.	{ Mar. & March. of Bute
Norris, Frederick . .	Little Gransden, R.	Camb.	Ely	Bp. of Ely
ountney, Humphrey	Wolverhampton, St. John, C.	Staff.	Lichfield	Earl of Stamford
Pratt, Jernyn . . .	{ Great Bicham, R. and Harpley, R. }	Norfolk	Norwich	Auth. Hamond, Esq.
Roberts, William . .	{ Fell. of Eton College and Worplesdon, R. to Sporie, R. . . with Little Palgrave, R. Shiley, R. }	{ Surrey Norfolk Suffolk }	{ Winch. Norw. }	{ Eton College
Soames, Henry . .	{ Shiley, R. to Pelham Brent, V. — Furneaux, V. }	{ Essex Herts. }	{ London London }	{ J. Tomlinson, Esq. Treas. of St. Paul's Cathedral
Standley, John . . .	Buckden, V.	Hunts	Lincoln	Bp. of Lincoln
Temple, W. S. . . .	{ Minor Can. in Cath. Ch. of Durham and Dalton le Dale, V. to Aycliffe, V. }	{ Durham Durham }	Durh.	{ D. & C. of Durham
Thorpe, Charles . .	{ Preb. in Cath. Ch. of Durham and Preb. in Coll. Ch. of Brecgn and Ryton, R. with Winlaton, D. C. to Archdn. of Durham }	{ Durham Durham }	Durh.	{ Bp. of Durham Bp. of St. David's Bp. of Durham
Thorpe, Henry	Aston-in-Walls, R.	Northam	Peterboro	St. John's Coll. Oxf.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Tucker, John	Charlton Abbot, C. Bishorpe, V.	Gloster	Gloster	Francis Pym, Esq. Earl of Winterton
Turnour, Hon. A. A.	and Melton Parva, V. to Armeringhall, C.	Norfolk	Norw.	Bp. of Norwich, by lapse D. & C. of Norwich
Twistleton, F.	Treas. of Cath. Ch. of Hereford	Hereford		Bp. of Hereford
Upton, Robert	Mofeton Say, C.	Salop	Lichfield	Rector of Hodnet
Vaughan, John	Holmpton, R.	E. York	York	Lord Chancellor
Wardle, Joseph	Beeston, C.	W. York	York	V. of Leeds
Williams Isaac	Tryddin, C.	Flint	St. Asaph	Bp. of St. Asaph.

CLERGYMEN DECEASED.

Adams, James	Chastleton, R.	Oxford	Oxford	P. T. Adams, Esq.
Benson, Daniel	Cockerington, St. Leon, V. and Grimoldby, R. and Strubby, R.	Lincoln	Lincoln	Bp. of Lincoln Lord Middleton D. & C. of Lincoln
Bond, John	Freston, R.	Suffolk	Norwich	E. Hassall, Esq.
Calvert, William ..	Hunsdon, R. and Pelham Stocking, R.	Herts	London	N. Calvert, Esq.
Cockburn, Richard	Preb. in Cath. Ch. of Winchester and Barming Cross, R. and Boxley, V.	Kent	{ Roch. Cant.	Bp. of Winchester Lord Chancellor D. & C. of Roch.
Edwards, Andrew	Chipping Ongar, R. and Gt. Cressingham, R. with Bodney, R.	Essex	London	R. H. A. Bennett, Esq.
Frewen, Edw. D.D.	Thorington, R. with Frating, R.	Norfolk	Norwich	Lord Chancellor
Hughes, Edward . .	Hardwick, R.	Essex	London	St. John's Coll. Camb
Jones, Pryce	Abthorpe, C.	Northam.	Peterboro	Rev. E. Hughes
May, James	Cheldon, R.	Northam.	Peterboro	S. Blencowe, Esq.
Pindar, Reginald . .	Madresfield, R.	Devon	Exeter	Hon. N. Fellowes
Reed, Joseph	Bobbington, C.	Worc.	Worc.	Earl Beauchamp
Riley, Edward	Wolverhampton, St. John, C.	Staff.	Bridgn.	— Whitmore
Ryley, Edward	Eatington, V.	C. Staff.	Lichfield	Earl of Stamford
Smear, Christopher	Chillesford, R. and Sudbourne, V. with Oxford, C.	Warwick	Worc.	Hon. G. Shirley Rev. C. Smear
Smelt, Charles	Gedding, R.	Suffolk	Norw.	The King
Swain, Joseph	Beeston, C.	Notts	York	Earl of Chesterfield
Thomas, Robert ..	Colwinstone, V. and Jtton, R.	W. York	York	V. of Leeds
Williams, O. H. ..	Clovelly, R.	Glam.	Lland.	David Thomas, Esq.
Wing, William	Stibington, R. and Thornhaugh, R. with Wansford, C.	Moam.	Lland.	W. Curre, Esq.
		Devon	Exeter	Sir J. Williams, Bt.
		Hunts	Lincoln	
		Northam	Peterbro	Duke of Bedford

<i>Name.</i>	<i>Appointment.</i>
Hubbersty, John Wade	Fell. of Queen's Coll. Camb.
Russell, William	Fell. of Magdalen Coll. Oxford.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Edward Cardwell, D.D. late Fellow of Brasenose College, and Camden's Professor of Ancient History, has been admitted and installed Principal of St. Alban Hall, on the nomination of Lord Grenville, as Chancellor of the University, in the room of the Archbishop of Dublin, who has resigned.

In Convocation, the Rev. John Keble, M.A. Fellow of Oriel College, was unanimously elected, and has since been admitted to the office of Professor of Poetry, in the room of the Rev. H. H. Milman.

The nomination of the Rev. the Warden of Wadham, and of the Rev. Stephen Reay, M.A. Sub-Librarian of the Bodleian, to be Examiners and Electors, together

with the Regius Professor of Hebrew, of a Scholar on the Foundation of the late Mrs. Kennicott, has been unanimously approved in Convocation.

In Convocation, the names of the following persons, who have been nominated, to succeed to the Office of Select Preacher, at Michaelmas, 1832, were unanimously approved by the House, viz.—the Rev. John Antony Cramer, D.D. Principal of New Inn Hall; the Rev. Benjamin Parsons Symons, D.D. Warden of Wadham College; the Rev. T. W. Lancaster, M.A. of Queen's College; the Rev. Robert Hussey, M.A. Student of Christ Church; and the Rev. Frederic Oakeley, M.A. Fellow of Balliol College.

It was agreed in Convocation, that the name of Joseph Boden, Esq. Colonel in the service of the Hon. the East India Company, and also the name of Mrs. Anne Kennicott, widow, be inserted in the Album of Benefactors to the University; the former, as Founder of the Professorship of Sanscrit; the latter, as Foundress of the Hebrew Scholarships.

In a Convocation, the University Seal was affixed to a letter of thanks to Lord Viscount Kingsborough, of Exeter College, for his munificent donation of a copy, upon vellum, of the "Antiquities of Mexico," collected and published in five folio volumes, at his Lordship's expense: and at a subsequent Convocation, a letter was read from his Lordship, in acknowledgment of the public thanks of the University.

The first Hebrew Scholarship, on the foundation of Mrs. Kennicott, has been awarded by the Electors and Examiners, to Benjamin Harrison, Esq. Student of Christ Church.

Mr. Peter Samuel Henry Payne, B.A. one of Dean Ireland's Scholars, has been elected a Fellow of Balliol College, upon the Old Foundation; and Mr. Samuel Henry Walker admitted to a Fellowship on the Blundel Foundation, in the same College. Messrs. Edward Cardwell and George Titchel, were also elected Scholars on the Old Foundation.

The names of those candidates who, at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

Baugh, Folliot, Exeter Coll.
Cornish, Charles L. Exeter Coll.
Denison, Henry, Christ Church.
Gladstone, William, Christ Church.
Payne, Peter, Balliol Coll.

In the Second Class of Literæ Humaniores.

Grove, Henry H. Balliol Coll.
Maurice, John F. Exeter Coll.
Merriman, Nathaniel J. Brasenose Coll.
Morgan, John B. Trinity Coll.
Overton, Isle Grant, Corpus Christi Coll.
Phillimore, Robert J. Christ Church.
Robertson James, Pembroke Coll.
Seymour, John G. St. Alban Hall.
Webster, Gardiner, Exeter Coll.
Wickham, Edmund D. Balliol Coll.

In the Third Class of Literæ Humaniores.

Allen, John H. Brasenose Coll.
Arney, George, Brasenose Coll.
Borlase, William, Queen's Coll.
Browne, Arthur, Christ Church.
Chamberlain, Thomas, Christ Church.
Dewhurst, John H. Worcester Coll.
Dolby, John S. Lincoln Coll.
Dunlap, Arthur P. St. John's Coll.
Fisher, John C. Queen's Coll.
Floyer, John, Balliol Coll.
Jones, James, Jesus Coll.
Neale, Edward V. Oriel Coll.
Penny, Edward, St. John's Coll.
Trevelyan, Edward O. Corp. Christ. Coll.
Williams, Robert, Christ Church.

In the Fourth Class of Literæ Humaniores.

Bloxam, John, Magdalen Coll.
Buckler, William, Magdalen Coll.
Dean, Richard R. Christ Church.
Drummond, Heneage, Balliol Coll.
Harris, Hon. George F. Christ Church.
Herbert, Hon. Sidney, Oriel Coll.
Lees, John F. Brasenose Coll.
Mott, John, Christ Church.
Nicholl, John R. Exeter Coll.
Parsons, Daniel, Oriel Coll.
Penson, John P. Worcester Coll.
Pryor, Richard V. Balliol Coll.
Scott, George H. Exeter Coll.
Stephens, Henry L. Oriel Coll.
Thistlethwayte, Thomas, Christ Church.
Warren, Richard P. Exeter Coll.
Wilcocks, Edward J. Lincoln Coll.

The number of the Fifth Class, namely, of those who were deemed worthy of their Degrees, but not deserving of any honourable distinction, 84.

The names of those candidates who, at the close of the Examinations, were admitted by the Public Examiners into the Classes of *Disciplina Mathematica*, stand as follow:—

In the First Class of Discip. Math. et Phys.

Denison, Henry, Christ Church.
Gladstone, William Ewart, Christ Church.
Jeffreys, Henry Anthony, Christ Church.
Prideaux, Charles Greville, Balliol Coll.
Robertson, James, Pembroke Coll.

In the Second Class of Discip. Math. et Phys.

Neale, Edward Vansittart, Oriel Coll.

In the Fourth Class of Discip. Math. et Phys.

Ellis, Francis Jervoise, Merton Coll.
Muckalt, James, Queen's Coll.
Whyte, James Richard, Oriel Coll.

B. POWELL,
R. WALKER, *Examin*
A. P. SAUNDERS,

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Edward Cardwell, late Fellow of
Brasenose Coll., and Camden's Professor
of Ancient History, Grand Compounder.

MASTERS OF ARTS.

Rev. Charles Mackenzie, Pembroke Coll.
Rev. Harris Jervois Bigg Withers, Oriel Coll.
C. Sargeant, Brasenose Coll. Gr. Comp.
Rev. Thomas Eades, Worcester Coll.
Rev. Hor. Nelson Goldney, St. John's Coll.
Rev. W. J. Copeland, Sch. of Trin. Coll.
John A. Fulton, Michel Sch. of Queen's Coll.
Geo. Wm. Mahon, Fel. of Pembroke Coll.
Rev. Chas. O. Mayne, Stud. of C. Church.
Rev. Richard Favasset, Lincoln Coll.
Rev. Cadell Holder, Trinity Coll.

BACHELORS OF ARTS.

Isle Grant Overton, Corpus Christi Coll.
Edward Otto Trevelyan, Corpus Chr. Coll.
John T. Mott, Christ Church.
Richard Ryder Dean, Christ Church.
Nathaniel Jas. Merriman, Brasenose Coll.
John Seymer, St. Alban Hall.
William Burlase, Queen's Coll.
Gardiner Webster, Exeter Coll.
John F. D. Morris, Exeter Coll.
John P. Penson, Worcester Coll.
John Floyer, Balliol Coll.
Peter Samuel Henry Payne, Balliol Coll.
Edward Hartopp Grove, Balliol Coll.
Reginald Pindar Turner, Balliol Coll.
Henry Burgess Whitaker Churton, Bal. Coll.
Francis Jones, Oriel Coll.
Edward Vansittart Neale, Oriel Coll.
John M. Chanter, Oriel Coll.
John Blackston Morgan, Trinity Coll.
John Osborn, Trinity Coll.
James Jones, Jesus Coll.
James Robertson, Pembroke Coll.
Edward Penny, St. John's Coll.
Arthur P. Dunlap, Fel. of St. John's Coll.
Lord Ossulston, Christ Church.
Rev. John Lincoln Galton, Edmund Hall.
Folliott Baugh, Exeter Coll.
John Llewellyn, Jesus Coll.
Charles Powell Peters, Queen's Coll.
William Moore Adey, Exeter Coll.
Richard Vickris Pryor, Balliol Coll.
William Rayer, St. Mary Hall.
Daniel Brent, University Coll.

Hebrew Scholarships.—Regulations for the Kennicott Hebrew Scholarships, in this University, agreed upon in a Convocation holden on Thursday, the 17th of November, 1831.*

I. The proceeds annually arising from Mrs. Kennicott's Bequest shall be equally divided between two Scholars, to be called, The Kennicott Scholars, who shall be elected in the manner hereinafter mentioned.

II. The Scholarships shall be open to Bachelors of Arts of any College or Hall in the University of Oxford, who, at the time when a vacancy occurs, shall not have exceeded one year from the taking of that degree.

III. No person shall be received as a Candidate without the consent of the Head of his College or Hall, or the consent of the Vicegerent, in the absence of the said Head; which consent, together with the time when the Candidate took his Degree, shall be certified to the Vice-Chancellor, under the signature of the said Head or Vicegerent, three days at least before the commencement of the Examination.

IV. The Scholars shall be elected from time to time, after a Public Examination, by the Regius Professor of Hebrew, and any other two members of the University, not under the degree of Master of Arts, to be nominated by the Vice-Chancellor, and approved by Convocation. In case, however, of the vacancy of the Hebrew Professorship, or the unavoidable absence of the Professor, a third person, not under the degree of Master of Arts, may act in his stead: such Examiner to be nominated and approved in like manner as the other two.

V. No Scholar shall retain his Scholarship beyond the term of four calendar years, to be computed from the day of his election.

VI. Vacant Scholarships shall always be filled up in the Act Term. The day and place of Examination shall be fixed by the Vice-Chancellor, who shall give public notice of not less than fourteen days for the holding of such Examination. This Examination shall always be holden in Full Term, and in some room within the precincts of the Schools. When the Examiners have elected a Scholar, the Election shall be notified to the Vice-Chancellor, who shall forthwith cause it to be announced to the University, by a paper affixed to the door of the Convocation House.

VII. Only one Scholar shall ever be elected in any one year.

VIII. The following residence shall be required of each Scholar during the first year of his Scholarship, to be reckoned from the time of his Election: viz. four entire weeks in Michaelmas Term, four in Lent Term, and four in the interval between the commencement of Easter Term, and the twenty-first day of Act Term: and in each subsequent year the Scholar shall transmit to the Vice-Chancellor, through the Regius Professor of Hebrew, either a translation of some portion of the Old Testament from the Hebrew, accompanied by Critical and Philological Notes, or a dissertation on some subject of Hebrew Literature; the selection of the portion of Scripture for translation, as well as the subject of the dissertation, to be previously approved by the Professor.

IX. The stipends shall be paid to the Scholars by the Vice-Chancellor at the end of the first year, on their producing a Certificate of having completed the residence required, and at the end of each subsequent year, on their transmitting to the Vice-Chancellor the required exercises.

X. Should a Scholar omit to complete the required residence in any one or more of the above-mentioned Terms, if such

omission has been occasioned by serious illness, or other very urgent cause, to be approved by the Vice-Chancellor, he shall, for every such omission, be allowed the alternative of residing four entire weeks in some one Term of the second year, or of forfeiting one-third of a year's stipend. In every other case, the Scholarship itself shall become vacant.

XI. Any sums of money arising from forfeitures, or from occasional vacancies in the Scholarships, shall be added to the original fund vested in the Government securities, for the benefit of the Scholars.

XII. An account of Receipts and Disbursements belonging to this Benefaction shall be kept by the Vice-Chancellor, and shall be submitted by him annually to be audited by the Delegates of the University Accounts.

XIII. An Examination of Candidates shall take place on the present Michaelmas Term, on some day to be fixed by the Vice-Chancellor; and the Scholar elected shall be considered to have been chosen on the 15th day of last June; so that provided he fulfil the regulations herein-before mentioned, his Scholarship will become vacant in Act Term, 1835. The second Scholarship is to be filled up in Act Term, 1832.

CAMBRIDGE.

ELECTION.

Henry Kuhl, Esq. B.A. has been elected a Foundation Fellow of Catharine Hall.

PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice in the University:—

I. His Royal Highness the Chancellor being pleased to give annually a third gold medal, for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode or the best Poem in heroic verse, the Vice-Chancellor gives notice that the subject for the present year is,—“*The Taking of Jerusalem in the First Crusade.*”

N.B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1832, and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two Prizes of fifteen guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts; and

(2) Two other Prizes of fifteen guineas each, to be open to all Undergraduates who shall have resided not less than seven terms at the time when the exercises are to be sent in; the subjects for the present year are—

(1) For the Bachelors,

Qua præcipue parte dignis sit et manca Veterum Philosophorum de Officii doctrina?

(2) For the Undergraduates,

Inter silvas Academici quærere verum.

N.B. These exercises are to be sent in on or before April 30, 1832.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose

(1) The best Greek Ode in imitation of Sappho;

(2) The best Latin Ode in imitation of Horace;

(3) The best Greek Epigram after the model of the Anthologia, and

(4) The best Latin Epigram after the model of Martial;

The subjects for the present year are,

(1) For the Greek Ode,

Quid dedicatum possit Apollinem Vates?

- (2) For the Latin Ode,
*Occultum quatiante animo tortore
 flagellum.*
- (3) For the Greek Epigram,
 — *Quis enim celaverit ignem,
 Lumine qui semper proditur ipse suo?*
- (4) For the Latin Epigram,
*Homo sum : humani nihil a me ali-
 enum puto.*

N.B.—These exercises are to be sent in on or before April 30, 1832. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

The Greek Ode may be accompanied by a literal Latin Prose Version.

IV. The Porson Prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is—
 Shakspeare. Julius Cæsar. Act II. Sc. 2. beginning,

"*CAL. Cæsar, I never stood on ceremonies.*"

And ending,

"*Seeing that death, a necessary end,
 Will come when it will come.*"

N.B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accented and accompanied by a literal Latin prose Version, and are to be sent in on or before April 30, 1832.

DEGREES CONFERRED.

Sir Robert Harry Inglis, Bart. D.C.L. of Christ Church, and M.P. for the University of Oxford, has been admitted *ad eundem* of this University.

MASTERS OF ARTS.

Arthur Pearson, Trinity Coll.
 John Pearson, Trinity Coll.
 John Wilson, Trinity Coll.
 George Ware, St. Peter's Coll.
 Chas. Macquarie Geo. Jarvis, Pemb. Coll.

Thomas Nicholls, Trinity hall.
 Osmond De Beauvoir Priaulx, Cath. Hall.

BACHELORS IN CIVIL LAW.

Thos. Martin Ready, Catharine Hall.
 Rev. Thomas Fardell, Queen's Coll.

BACHELOR OF ARTS.

George Hutton, Trinity Coll.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Dec. 12, the Rev. George Peacock, one of the Vice-Presidents, being in the chair. The following new members were elected: the Rev. Townley Clarkson, Jesus Coll. the Rev. Fred. Dusauroy, Fellow of Queen's Coll.; George Robt. Tuck, Esq. M.A. Emmanuel Coll.; John Worlledge, Esq. Fellow of Trinity Coll.; the Rev. H. Corles, Trinity Coll.; J. Robinson, Esq. Trinity Coll.; J. E. Dalton, Esq. Queen's Coll.; J. Mills, Esq. Pembroke Coll. Various books and objects of natural history were presented and exhibited to the society, among which were a specimen of the *Apus Monoculus* of Linnæus, from Lancashire, and a portion of the porous lava of the new island in the Mediterranean. Professor Henslow finished the reading of his paper on the hybrid produced between *Digitalis purpurea* and *lutea*, in which he gave an account of the external and internal structure of each of the organs of the hybrid, as compared with the corresponding organs in each of the parents. After the meeting, Mr. C. Jenyns gave an account, illustrated by drawings, of the principles of perspective as applied to shadows.

There will be congregations on the following days of the ensuing Lent term:
 Saturday, Jan. 21, (A. B. Com.) at ten.
 Wednesday, Feb. 8, at eleven.
 Wednesday, — 22, at eleven.
 Wednesday, Mar. 7, at eleven.
 Wednesday, — 21, at eleven.
 Friday, April 6, (A. M. Inceptors) at ten.
 Friday — 13, (end of term) at ten.

NOTICES TO CORRESPONDENTS.

We shall be happy to comply with the proposal of "T. H." and will thank him to say through whom it may be forwarded.—By the 30th will be in time.

"Scrutator's" apparent difficulties shall be surmounted.

Thanks to "E. E." and "W. C. W."

It will give us pleasure at all times to hear from "D. J. E. C. S." — "B. A." and "Lines upon New College," have been received.

As we cannot find "G. H. W." at No. 23, we will thank him to send his information. Our numerous other friends are not forgotten.

THE
CHRISTIAN
REMEMBRANCE.

FEBRUARY, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Thomas Ken, D.D., deprived Bishop of Bath and Wells; seen in Connexion with the spirit of the times, political and religious, particularly those great events, the Restoration, 1660, and Revolution of 1688. Including the period of fanatical Puritanism from 1640 to the Death of Cromwell. By the Rev. W. L. Bowles, Canon Residentiary of Salisbury, M. A. M. R. S. L. In two volumes. 8vo. Vol. II. pp. xliv. 310. London: J. Murray.*

(Concluded from page 10.)

LIVING, as we do, in these days of rebuke and obloquy, every month brings in its train some new source of disquiet to our venerable Church; and imperatively demands at the hands of the ministers of the gospel renewed exertion and energy to stem the tide which so strongly sets in against, not only the hierarchy, but the Establishment altogether. If any of our readers ask, what course, under these appalling circumstances, we would recommend them to adopt, perhaps no better reply could be readily given, than that pursued, amidst difficulty and danger of no common occurrence, by the great and good Bishop Ken.

Mr. Bowles has divided the Life of this excellent prelate into three distinct parts; namely, from his birth to his first preferment in the Church, which occupies the first volume, and was the subject of our notice last month;—from his short day of prosperity to his retirement;—and from his years of retirement to his lonely grave, apart from all his connexions and friends. Many persons, as our author observes, may think the work too much enveloped with historical and miscellaneous matter, relating to the religious character and political events of the times: for our parts, we look upon most of the circumstances as too important, and too intimately connected with the course of the distinguished subject of the memoir, to have been lightly dismissed; and if there be an appearance of prolixity now and then discoverable, the Biographer has displayed no small tact in mixing the *utile* and *dulce* in such just proportions, as to

suit the taste of the majority of the reading world, and thus give more general satisfaction.

In the Introduction of the second volume, we perceive the same characteristics of style and language which we before noticed, and again express our regret that Mr. Bowles has not been a little more temperate. The subject, it is true, is well calculated to excite the indignation of the pious and orthodox minister and steward of the mysteries of God; but from an individual filling such a responsible situation, greater charity is expected by a censorious world, and a more decided subjection of the infirmities of the flesh to the power and dominion of the Spirit. We rejoice, however, that Mr. Bulteel, the "Cheynell Redivivus" of Oxford, has been so roughly handled, *λογικῶς οὐκ ὀπλιτικῶς*. We are pleased to find that the pages of the CHRISTIAN REMEMBRANCER are not the only ones where this Calvinistic declaimer against his superiors in learning, virtue, and the purest spirit of Christianity, is held up to merited contempt; and we trust before he or any of his schism again foam forth from the pulpit their rabid slanders, they may, upon calm reflection, to which it would appear they are little used, be induced to pay some slight attention to such texts as the following, which require no comment:—"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." (James i. 26.)

Having in our former notice brought the history of Ken to the period of the restoration and reestablishment of the Episcopal Church, and seen him settled in a fellowship in the college of that ancient city where his schoolboy days were passed; we now resume the thread of the narrative, and find him peaceably, silently, and happily pursuing the even tenour of his way, amid scenes endeared by many pleasing recollections, and surrounded by those he most loved and esteemed upon earth. For three years, viz. from 1666 to 1669, the current of his private life flowed on calmly and serenely; when he was promoted to the dignity of a prebendal stall in the restored cathedral church of Winchester, by that Morley, so copiously noticed in the first volume of the work before us, who had been, through all fortunes, the warm and constant friend of his brother-in-law, Izaak Walton. In these days of *nepotism*, this may possibly be misconstrued into the reward of family connexion rather than merit: hear Mr. Bowles;—

Let it not be thought that Ken gained his first dignified station in the Church on account of his connexions: no; Morley had been a witness for three years of his piety; the unaffected and social amenities of his disposition; his untired and voluntary exertions in his profession; his conscientious attachment, neither uncharitable nor enthusiastic, to the altars at which he served; his assiduous cares for the interests, both here and hereafter, of the youthful sons of Wickham, bred up to piety and letters by the same bounty to which he himself had been indebted. Added to these circumstances, no doubt Bishop Morley remembered that Ken was the brother of that Kenna who received "my Lord of Winton" so kindly, so hospitably, when he "had not where to lay his head" upon earth,—

of that Kenna of the poor Staffordshire cottage, now cold in her grave in Worcester cathedral. The thought of her dutiful attention to him, and of her silent affection to his old friend, must have often crossed his pensive recollections in the high station which he now filled. It is no wonder, therefore, that this munificent and warm-hearted prelate should have been most solicitous to advance the interests of a young man, so truly deserving, and so intimately connected by tender and hallowed early associations, as the brother of poor Kenna.—l.p. 3, 4.

Would that characters equally dignified, qualifications equally respectable, were the staple sought for in the ministerial office by the patrons, whether lay or ecclesiastical, in whom resides the patronage of the Church in this our day! Then, like some stately vessel, unscathed by the tempest, uninjured by the breaker, which threaten her on every side, she would triumphantly reach the haven of her true happiness, amid the ruin of contending and factious sects.

Our Bishop passed the next six years of his life in the faithful discharge of his ministerial functions. At this time, 1675, his anxiety to instil into the mind of his nephew, before he entered on the duties of his sacred profession, a proper sense of the awful responsibility of the office of a Clergyman, induced him, as he had already superintended his classical studies, to accompany him through the scenes connected in thought with those first delightful studies of youth, and, in so doing,—with a much higher object in view,—to keep him, through his clerical life, sincerely pious, but steady, like himself, between the two extremes of Rome and Geneva. The year of his visit to Rome happened to be that of the great papal jubilee; and Ken's enemies took occasion to insinuate that the real object of his journey, at this particular period, was to be reconciled to the Pope, and even to receive a cardinal's hat: and so credulous were some of his old congregation, that they absolutely left his ministry in consequence! How little he merited this suspicion, may be gathered from the short observation recorded by Hawkins in his life, who thus narrates the circumstance.—“In the year 1675, *the year of jubilee*, he travelled through Italy, and to Rome; and upon his return, within that same year, he was often heard to say, that he had *great reason to give God thanks for his travels*, since (if it were possible) he returned rather more confirmed of the PURITY of the PROTESTANT religion than before.” But all doubts upon the point are removed by the last paragraph in his will: “As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of the East and West: more particularly, I die in the communion of the *Church of England*, as it stands distinguished from all *Papal, and Puritan innovations*, and as it adheres to the doctrine of the Cross.”

From Italy, Ken returned with his pupil in the same year they set out, and continued to reside at Winchester till 1679, in which year he

took his degree of D.D., and was probably made Chaplain to the King. About this time, observes Mr. Bowles,—

The Princess of Orange naturally wished to have near her, in a foreign country, an English clergyman, as chaplain and confidential friend. Ken was fixed on, probably by the King, with the concurrence of James his brother, as the most conciliatory and proper person, from his good sense and mildness of character, as well as his unaffected piety.—P. 40.

During his residence at the Hague, a circumstance occurred which excited the personal aversion of William Prince of Orange; and it was only at Mary's urgent request, that the indignant and highminded Ken consented to prolong his stay in Holland a year: but for the particulars of this interesting affair, we must refer our readers to Mr. Bowles. On his return to England, this humble, humane, and apostolic man, accompanied the expedition to Tangier as chaplain to the Admiral; and, "such are the fortuitous mixtures of the world," on his voyage home, among the motley band of papal soldiers that manned that distant garrison, he was a fellow passenger of the notorious Kirk, who afterwards shewed, in the town of Taunton, where and how well he had learned the trade of deceit, and lust, and murder.

"But," writes our author, "the scene was now about to be changed. The death of his old patron, Morley, made way for Ken's ascending, by Charles's command, the diocesan throne of Wells." For the monarch, in reply to numerous applications as to his intention of filling the see, exclaimed, with his characteristic levity, "Odds fish! who shall have Bath and Wells but the *little fellow* who would not give 'poor Nelly' a lodging?" His induction was, however, delayed by the sudden death of his dissolute and unreflecting patron, and he was called from the commencing cares of his episcopal career to the dying-bed of his master. Mr. Bowles has, upon this occasion, amply vindicated the character of Ken from the charge brought against him by Burnet, and clearly shewn that his conduct in the chamber of death was every way worthy a Christian prelate. James II. immediately confirmed the nomination of his brother; and forthwith our Bishop took possession of a see, to whose interest he devoted himself and all his faculties, and which, for the remainder of his life, in possession or deprivation, formed the incessant object of his care. His literary works are few.

1. "A Sermon preached in the Cathedral Church of Bath, on Ascension Day, May 5th, 1687."

2. "An Exposition of the Church Catechism; or Practice of Divine Love; composed for the Diocese of Bath and Wells."

3. "Directions for Prayer, taken out of the Church Catechism; and printed with the Exposition."

4. "A Pastoral Letter to the Clergy of the Diocese of Bath and Wells, concerning their behaviour during Lent, 1687."

There is a posthumous publication in Bishop Ken's name, called "Expostulation of the Church of England against, 1, Undue Ordinations; 2, Loose Profaneness; 3, Unconscionable Simony; 4, Encroaching Pluralities; 5, Evil of Non-residence." And Lady Rachael Russell speaks of his "Seraphic Meditations." Besides which, four volumes of poems were published after his death by Hawkins, of which Mr. Bowles gives a most able notice at the end of this volume. And he also mentions a tract in the Lambeth library, and a few letters.*

But let us now contemplate him in his high office :—

Hospitality and charity are peculiarly connected with the position and character of an English Prelate; for without them he makes an ill return to that state which provides so amply the means. No one filled this part of the episcopal character more liberally and consistently than Ken. The clergy, and the neighbouring noblemen and gentlemen of the county, were at all times, as in Seth Ward's palace at Salisbury, expected, and welcome, and honoured guests; and, in recording this circumstance, every feeling of my heart would accuse me, did I not bear witness to the generous and noble hospitality maintained in the same palace, by my beneficent and warm-hearted friend, the present possessor of that palace.—P. 89.

This alludes to Dr. George Law, a prelate of the most distinguished abilities and of the highest virtue, whose various labours, in the cause of religion and his country, we have often had the happiness to point out in these pages.

But, when we witness these things, and repeat, "When the eye saw him, then it blessed him; and when the ear heard him, it gave witness of him;" oh, how sickening is that cry, that whilst, among five hundred noblemen, and uncounted thousands and thousands of possessors of large landed hereditary property, twenty-four distinguished ornaments of the Christian Church sustain their dignified station among the peers of the land, such men should be reduced to the primitive and wholesome poverty which was the lot of the first Christians, when exposed to persecution; and that because they were in poverty before the Christian Church raised its pinnacles in front of religious and cultivated Christian society, therefore they should remain in primitive poverty still! But the Scriptures themselves testify that "a Bishop should be a lover of hospitality;" and in a Christian country, and by Christian laws being so enabled to exercise beneficence, shall the Sir Balaams of the city, the "city turned squires, or the squires turned democratical philosophers," generously inveigh against the great Christian charter of national provision for piety, virtue, and learning? Away with such solemn sordidness! away with such malignant caricatures of prelatical luxury!—Pp. 90, 91.

We have been induced to extract the above *précis* of the advantages and splendour of Ken's situation, as it affords a striking illustration

* The Expostulation is entitled, "Expostulatoria; or, Complaints of the Church of England;" and the fifth head is—"Evil of the careless Non-residence now reigning among her Clergy." Published, Lond. 1711. 8vo.

Extracts from this were published in London, 1830, under the title of "A Voice from the Church."

Besides the above, Bishop Ken also wrote—

1. Prayers for the Use of Winchester College. Lond. 1675. 8vo.
2. Funeral Sermon of Lady M. Mainard. Lond. 1682-88. 4to.
3. Prayers for the Use of all Persons who come to the Bath for Cure. Lond. 1692. 8vo.
4. A Letter to Dr. Tennison on his Funeral Sermon for Queen Mary. Lond. 1716. 4to.

of the inflexible uprightness of his character, and that unbending spirit of virtue which led him to forego, without a sigh, all those worldly comforts and honours for the sake of an unrepublishing conscience; which made him relinquish a feudal palace for a small apartment in the mansion of a benevolent friend; which made him exchange his lawn sleeves for a shroud, which he carried with him to his death; and all the pomp and circumstance of the episcopal dignity for "a sorry horse, and the plainest apparel."

We next behold him attending the unfortunate but guilty Duke of Monmouth upon the scaffold, in which situation he is again vindicated by his biographer from the censure which has been lavished by several historians in consequence of the conduct imputed to him upon that mournful occasion.

The detail of the circumstances which led to the committal of the seven Bishops to the Tower, of whom Ken was one, are sufficiently known, and afford a complete refutation of the assertions of Lord King, and writers of his calibre, that the clergy are always the readiest instruments of servility. If the motives of our prelate could be suspected on this occasion, as manifesting a spirit of resistance merely because the interests of his own order appeared to be in jeopardy, his conscientious principle and unbending rectitude were clearly afterwards displayed, when for conscience sake, under King William, he refused to take the oaths; preferring poverty to riches, and a precarious subsistence to the throne of a cathedral.

Although the prelates of the Church of England, in the nineteenth century, have not, *at present*, been called upon to choose between such evils;—although the violent and implacable hostility of those who would live without God in the world, has not, hitherto, laid rude hands upon the episcopal crosier and staff;—still a spirit of interminable hatred has been shewn, and a desire to seize the temporalities of the Church been developed, which cannot be mistaken. Whence arises all the furious clamour against the bench of Bishops on account of their late vote on the Reform Bill? Because the spoilers see in the firmness of the Church a barrier against their plundering propensities. Why are we threatened with the expulsion of the bench from their seats, as spiritual peers? Because the enemies of their God and country are awed, despite themselves, by the dignified bearing and sound sense of these enlightened Churchmen. Why are the whole body of the Establishment denounced for merely thinking and acting conscientiously upon a question upon which their very existence depends? Because, as a body, they are not only entitled to, but enjoy, in the face of radical clamour and revolutionary fury, that consideration and respect of which my Lords King and Mountcashel, Mr. Hume and Mr. Carlile, have so strenuously laboured to deprive them. Do our Clergymen enter into the political arena for the sake

of personal aggrandizement? Look at the dissenting ministers of all grades and denominations; behold them from the Land's-End to the Hebrides waging an offensive political war against the Church, with the sole view of sharing in her promised spoliation. Does the Protestant priest, by curse and excommunication, by the terror of ruin here and perdition hereafter, compel his flock to vote as he pleases at elections? No Papist, in either house of Parliament, has ventured to coin such a slander! On "the political conduct of the Clergy," however, we must refer our readers to the last number of FRASER'S MAGAZINE, a work not more distinguished for its general talent, than the uncompromising manner in which the best interests of both Church and State are advocated therein.

I am (observes the writer in question) as hostile to the intermeddling of the Clergy with *party* politics as Earl Grey, or any other man; but it does not follow that I am to prohibit them from touching politics of any kind. The miserable error shall not disgrace me, of assuming that, because they ought not to be the followers and slaves of a party, they ought not to be the devoted champions of their Church and country. Far from me be the heinous guilt of labouring to divest them of patriotism, philanthropy, regard for the temporal weal of their flocks, and interest in the prosperity of their religion. The constitution under which I live, in its regard for wisdom and right, is anxious to give all classes a deep stake and just share in the proper management of public affairs; and grave indeed must be the cause to move me to oppose it.

Why ought the Clergy to be, in a land of equal rights, a proscribed class; in a land of liberty, bondsmen and outcasts,—not suffered even to cast their eyes upon public affairs? Are they less independent than soldiers, sailors, and government clerks,—or less honest than lawyers,—or less disinterested and patriotic than the writers and publishers of newspapers;—or less knowing than shopkeepers, mechanics, and labourers? *In regard to positive qualifications, no other class equals theirs.* They are bound to be well educated, and intimately acquainted with religion; they have abundant leisure for research and reflection; and, in the body, they possess ample sources of information. No other class equals them in means for judging correctly, and obligations for judging conscientiously of public interests. If, therefore, they ought to be disfranchised, every man in the realm ought to lose his political privileges, and we ought to be made passive slaves of a despotism.

If it be asked, What this has to do with the vote of the Bishops? we reply, Every thing. The private interest of the Clergy is not more implicated than the national welfare, in compelling their representatives to defend the rights, privileges, and safeguards of the Church, and to oppose whatever militates against religion and morals. The Clergyman cannot defend his own tithes, without defending the fund which supplies the people with religious teachers; he cannot withstand the insidious attempts at taking immunities and power from his Church, without labouring to *save the best religion from injury.* Granting that in pursuing this course he may occasionally be led into error, still, for the sake of his country, whose welfare depends upon the upholding of true religion, it is his imperative duty. As for the cant of the-revolutionary press, we despise it, not only for its

worthlessness, but its glaring inconsistency: for although the pious, conscientious, and upright parish priest, is traduced and vilified if he ventures to speak one word in favour of all that he holds dear,—the apostate and sectarian who follows in the wake of the republican, is held up to the public gaze as a character worthy of imitation and respect.

We regret that we are unable to follow Mr. Bowles through the latter part of the career of Bishop Ken, especially as his conduct in retiring from his see is ably defended from the disingenuous charges of Burnet. He died, after a residence of twenty years, in his chamber at Longleat, the seat of his attached and permanent friend, Lord Weymouth; and was buried in the churchyard at Frome. For any further vindication of his character, and the more minute particulars of his varied history, we would say, consult his biographer, to whom we offer our warm thanks for an entertaining and instructive work, and for having afforded us an opportunity of saying a few words on the state and prospect of the Church at the present crisis.

The history concludes with the following beautiful and appropriate lines from the pen of Mr. Hoyle, a friend of the author, which we make no apology for submitting to our readers.

BISHOP KEN.

Dead to all else, alive to God alone,
 Ken, the confessor meek, abandons power,
 Palace, and mitre, and cathedral throne,
 (A shroud alone reserved,) and, in the bower
 Of meditation, hallows every hour
 With orison, and strews, in life's decline,
 With pale hand, o'er his evening path, thy flower,
 O Poetry! pouring the lay divine
 In tributary love, before Jehovah's shrine.

"Farewell," he cries, "bewildering world! farewell
 To rank, to grandeur, to the pastoral care
 Of Avon and of Banwell! lightly fell
 The fetters from my hands; while to free air,
 From pomp and wealth, 'the fowler and the snare,'
 Deliver'd, and exulting in release,
 I gazed aloft, that purer bliss to share,
 Where faith and hope, in full possession, cease
 In one eternal now of charity and peace.

"A little while, and to the last long home,
 My weary journey ended, I retire
 From the kind friend, the hospitable dome;
 And feel my ashes kindle with the fire
 Of immortality, and hear the quire
 Hierarchal; and, unhurt amid the roar
 Of shipwreck, look on the commotion dire
 In idle fury tempesting the shore,
 And everlastingly the God of gods adore.

"O Thou, whose lonely contemplation trod
Gethsemane and Tabor, there to pray,
And in communion see the face of God,
Let me not linger in this house of clay
Without thy visitation, and the ray
That from between the cherubim of light
Illumes the path from darkness into day:
Nor only guides, but strengthens for the flight,
The spirit that aspires where Thou and heaven unite.

"Age, want, infirmity, have yet a calm
That brings the servant nearer to the feet
Of Him who shall award the crown and palm;
When with his angels to the judgment-seat
He comes, and all earth's generations meet
Messiah,—generations of the dead;
While worlds to worlds the jubilee repeat
Of saints in triumph to their kingdom led,
Jehovah their defence, Immanuel their head.

"Rejoice, disciple of the Lord, in loss,
In pain, in age, in tribulation blest;
More closely to thy bosom press the cross,
And thankfully acknowledge all is best
As Providence hath ordered, whose behest,
Then most benign when seeming most severe,
Protects us from ourselves, nor offers rest
Till time, dissolving in the eternal year,
Proclaims our full repose, from sorrow, sin, and fear.

"Our days are registered, and every hour
Gives warning; nor a moment ever rolled,
Without a testimonial to the power
That spread abroad the firmament of old,
Appointed summer's heat and winter's cold,
The fruits of autumn, and the bloom of spring,
Call'd forth the sun, the stars by numbers told,
And bade all ages, all creation sing
The constellations' birth, the glory of their King.

"Behold, how nature's volume is to all
Laid open, there the record to peruse
Of Him by whom earth's kingdoms rise or fall,
The seasons change, the clouds distil their dews,
The garden and the mead display their hues;
The sky's illimitable circuit feels
His guidance, and the destined course pursues,
And day to day, and night to night reveals,
What hand each insect feeds, each star and planet wheels.

"Then turn not from the melodies of morn
In cold abstraction, nor refuse to hear
The early echoes of the hound or horn
Blend with the song of lark and chanticleer.
No; let them wake Devotion to revere
The Giver of all good, and pay her vow,
When first day's eyelid opens on the sphere
Terrestrial, and transfigures all below;
Till, fair as Paradise, earth, ocean, ether glow.

“Nor may we pass the mystery of noon
 Unsolemnized: then was the ransom paid
 That purchased for the world salvation's boon:
 Then trembled earth, the sun went back dismayed,
 The firmamental vault was wrapt in shade,
 And height and depth, convulsed, the signal gave,
 By what a victim was atonement made:
 By Him who quell'd the whirlwind and the wave,
 Death, and the sting of death, the serpent, and the grave.

“But morning and the noon of life are fled,
 And glooms of eve to sudden musing call,
 Ere night prepare the pillow for my head
 On that sepulchral couch ordained for all
 Earth's progeny, that soon or later fall
 Like withered leaf; yet though we seem to die,
 Though dissolution and decay enthrall
 Our mortal frame, the soul shall upward fly,
 Ever from strength to strength, to meet its God on high.”

ART. II.—*Churchmen and Dissenters; or, plain, popular, and impartial Remarks on the Church of England. In a series of Essays. No. I. By the Rev. JOHN HAMILTON GRAY, M.A. of Magdalen College, Oxford, Curate of Bolsover. Recommended to the particular Attention of all who have read the Essays on Church Polity contained in the Library of Ecclesiastical Knowledge. 8vo. Pp. 53. Chesterfield: Roberts. London: Longman & Co.; Rivingtons; Hatchard.*

For a demonstration of the popular feeling against the Established Church of England, we are referred to the many editions through which Mr. Beverley's "Letter" has, in a few months, passed: and we are told, *mirabile auditu!* that no less than 30,000 copies have been sold; of course, this includes the 10,000 distributed by the Birmingham Political Union. Now, to us, the number of copies seems but small, compared with what might be reasonably expected, from the zeal and activity with which infidels and dissenters have propagated the pestiferous morsel; a morsel, however, sweet to "the carnal mind." But, admitting the number distributed to be great,—admitting that the "Letter" has met with an unprecedented sale,—admitting that its contents, like sweet poison, have been greedily swallowed by the motley and combined group of religious sectarians, deists and atheists,—admitting all this, what does it prove? Does it prove that the "Letter" contains the wholesome food of truth, of reason, or of candour? By no means. It proves no more than is proved by the vast consumption, by our lowest and misguided populace, of arguous and deleterious spirits, which, though gratifying to the man of depraved habits, undermine the constitution, destroy the comforts,

and too frequently shorten the days, of the consumers. All that the boasted circulation of the pamphlet proves is an old truth, that "the carnal mind is enmity against God," and that the carnal mind still delights to "prey on garbage:" and so far as the extent of this sad "enmity" of the heart is discovered, have we, as Christians, cause for sorrowing.

Our readers will, we trust, excuse us commencing this article with an allusion to an author whose language is not only painful to a Christian mind, but disgusting to men of taste and moral feeling. We cannot dismiss the apprehension forced on us by the perusal of such productions as those of Mr. Beverley, that such obscene expressions as are found in the "Letter" and "The Tombs of the Prophets," fix upon the author a suspicion of his being too conversant with scenes and habits, the bare mention of which would tarnish our pages. We have, however, introduced once more on the stage, Mr. Beverley, of Beverley, that we may openly label his *os frontis* with our opinion, that the friends of the Church and religion have no cause of alarm as to any serious evils likely to be produced by such antagonists. Publications like his not only carry their own antidotes, but, happily, elicit sentiments, arguments, and facts in defence of the Church, which would otherwise lie concealed, unknown, and inoperative. These publications have already called forth from their hiding-places men who are clothed with "the armour of righteousness on the right hand and on the left,"—men who wield not the unholy weapons of slander, falsehood, malice and envy,—not the weapons with which the public or private spoliator may attempt to defend his rapacious and sacrilegious exploits, under the specious covering of "primitive zeal," "primitive simplicity," "voluntary Churches," "rights of conscience;"—but the inflexible weapons of truth, attempered with Christian compassion and forbearance towards their erratic and visionary adversaries. From a fair, legitimate contest, the Church of England has nothing to fear: for she has no lack of defensible principles, or of talent to defend those principles.

The title-page of the pamphlet standing at the head of this article reminds us of a species of warfare carried on, with such unholy weapons as those which we have mentioned above, by the conductors of an insignificant periodical, pompously styled, "The Library of Ecclesiastical Knowledge." "The Library of Ecclesiastical Ignorance" would have been a more appropriate designation. We have hitherto carefully refrained from noticing the "Library;" not only because its mistatements and acrimonious temper reduce it beneath contempt, but because we conceived, and still conceive, that the asperity of its spirit, its perversion of notorious facts, and the sophistry of its arguments, are quite adequate to defeat its object. That object evidently is, to

excite the populace to re-echo the Edomitish clamour against the Church,—“Rase it, rase it, even to the foundation;”^{*} to overturn the best institutions of the country; and to pillage the sanctuary of the Most High: and, doubtless, a conflagration “of all the houses of God in the land”[†] would be an exhilarating sight to such men as the writers and admirers of “*The Library*,” “*Beverley’s*” reveries, “*The Age of Reason*,” “*The Black Dwarf*,” &c.

For a considerable period of the ecclesiastical warfare conducted by the heterogeneous sectaries, the constitution and services of our Church formed the point of their attack: thither they concentrated their forces. But it proved not an advantageous point. For a large portion of the community, professing to be of the Church of England, was attached to the scriptural services of our Zion, partly from habits, partly from conviction of their excellency. Another portion of the community did not enter into the question of ecclesiastical constitutions, being content to worship God after the manner of their pious and wise forefathers. Another considerable portion of the British population, Gallio like, “cared for none of these things,” but discarded all religion, under any modification. To this extensive class of our fellow-countrymen, the controversy about the constitution and public service of the Church presented no interest, so as to excite their feelings or engage their efforts against the Church. The dissenters found that in attacking the Establishment at that point, they would be left to fight their battles without any foreign aid, and at fearful odds. Abandoning this point, therefore, they sought another on which they might engage the alliance of the careless infidel, the half-hearted and nominal Churchman: and the new point of attack is the revenues of the Church; and appeals are made to the cupidity which dwells and revels in the worldly mind. Hence, the Church property is held up to the multitude as a prey to satiate their lust; and a spoliation of the Church is cried up and echoed in many dissenting and infidel publications, as a panacea for all the evils, real or imaginary, under which the country groans. In this sacrilege the avaricious miser anticipates a golden harvest; and the infidel, in addition thereto, anticipates a triumph of his principles, being well aware that the overthrow of the Church will be the demolition of the strong bulwark which, under the “Captain of our Salvation,” surrounds and protects the blessings of the Christian religion; while each sectary anticipates the elevation of his own system above every other. And this accounts for the strange and anomalous combination of men whose professed principles are antipodes: and by appeals to the base passions of our nature, have the religious adversaries of the

^{*} Psalm cxxxvii. 7.

[†] Psalm lxxiv. 8.

Church succeeded in ranging on their own side the religious hypocrite, the Socinian, the Deist, the Atheist of every grade in society, from my Lord King down to Richard Carlile.

Now, what do sectarians mean by the constantly reiterated taunt of "endowed Church," as applied to, the Establishment? Have they no "endowed" meeting-houses? What is the specified nature of that property for which the Socinians and Independents so fiercely contend? If "endowments" are so pernicious, so unholy, and so abominable in the eyes of these money-hating men, why contend for the possession of endowments? Why does brother go to law with brother, and that before a heathen (Church) judge, for the enjoyment of endowments? Are there no recent cases on record, of dissenting teachers seeking and obtaining richer livings (for they too have their "livings") under the specious pretext of occupying a more extended sphere of labour? Is there, for instance, any difference between the dissenting "living" at Stepney and that at Blackburn? Is not such a difference deemed sufficient to validate "a call?" Would it not be commendable in the possessor of the Stepney "living" to apportion a share of his £1000 a year to some poor brother, on the plan recommended to Church Ministers; and would not such an example form a stronger argument for the equalization of Church property, than a hundred volumes of such sophistry as "The Library of Ecclesiastical Knowledge?"

The effect of the sacrilege recommended and urged by infidels and dissenters,—of placing the minister of religion on the precarious contribution of some whimsical hearers,—of framing the minister's doctrines by the crude opinion and fiat of some "lord-deacon,"—the effect of these on the religious aspect and condition of the country is admirably portrayed by Mr. Hamilton Gray. We shall introduce his own eloquent and forcible language:—

Were the abandonment of the communion of the Church, and the adoption of that of some dissenting sect, to be made a valid claim for exoneration from the payment of support to the national Establishment, we should soon have all the griping misers, the dissolute spendthrifts, and the careless, thoughtless Divises in England, zealously attaching themselves to the Baptists, Socinians, or Congregational Union, in order to get quit of a religion which they are incapable of knowing, honouring, and loving. Or, if these sects rejected their unholy alliance, [no great danger of this,] we should see them openly avowing themselves to be of no creed whatever, and thus saving themselves from the grievous mulct and fine, as some have the effrontery [knavery!] to term the endowments which the piety of our ancestors made for the decent celebration of the worship of God; and this, too, when their estates have been bought and sold, perhaps fifty times over, at a lower rate than would otherwise have been the case, in consequence of the understanding of this very payment. Were it possible that this assessment might be thus evaded; and suppose a man lays out £20,000, on a property subject to a share of the burden of the support of an ecclesiastical Establishment:

next month he emancipates himself from this burden by becoming Socinian or Independent; and immediately, the value of his property being raised to £25,000, he becomes a pecuniary gainer as a reward for his want of principle! Were the Church of England an establishment which was ungodly and opposed to Scripture, then, indeed, it might be thought hard that a disciple of Christ should pay largely for the support of antichrist. But this is a position which no one in his senses will advance, as applicable to the condition of our Church; or if any one does, I shall not argue with him, as I consider him to be one who will not be convinced.—Pp. 12, 13.

In an equally strong and clear mode of reasoning, and powerful eloquence, does Mr. Gray demonstrate the direful consequence of demolishing the national Establishment, and of reducing all denominations to a level, after the plan adopted in America and France.

Do away in Britain with a national Church, and let religion be put upon the footing of a set of voluntary associations, instead of dioceses subdivided into parishes, wherein a uniform worship is maintained; let each congregation for itself fix upon its creed, and appoint its pastor, who shall be equally recognised by government, whatever it be:—let the country have no national religion at all; but let it be subdivided into societies, some rallying on the ground of an episcopally ordained Protestant priest; others adhering to the superstitions of the Church of Rome; others, to the Jewish synagogue; others, to the Socinians; others, to the Congregational Union; others, to Joanna Southcote; and others, to the Baptists; while others are at full liberty to declare themselves without the pale of any sect:—We shall soon find that were the country parcelled out into this extraordinary medley of every varied system of religion, or of infidelity, which may soothe the consciences or please the tastes of their respective votaries, the most widely prevalent sect will be that of no religion at all; for, when left to its own free choice, corrupt nature will, in too many cases, speedily throw off, altogether, the trammels of religion, and its worship, and its restraints, and its expense; and we shall soon have atheism as the prevailing denomination among us.—P. 19.

Speaking of the unnatural (apparently unnatural) combinations for one object, namely, the destruction of the Church of England, Mr. Gray thus expresses his astonishment:—

And I am still more amazed when I see the godless union which religious party-spirit creates between these, (the orthodox dissenters,) and the enemies of our Christian faith, who can surely have no point of mutual sympathy, but rancorous hatred against the Established Church. I hail such truly godless associations, which the present times present to our view, as decidedly favourable to our Establishment, by opening the eyes of all good men to the true nature of the unchristian warfare with which she is about to be assailed; and by causing them to rally around her, to protect the true bulwark of purity and orthodoxy from the darts of Satan! yet I cannot help mourning over the degradation which is brought on some sects of our brothers in the faith, though not in the unity of the Church, by their thus making common cause with, and even wretchedly following, in the train of, Socinians and infidels.—P. 20.

To a parallel case of “godless unions,” we can direct the attention of Mr. Gray and others, who stand “amazed” at what may, at first, appear to every simple-hearted and honest Christian a phenomenon. That case is recorded, Luke xxiii. 7—12.

We are frequently and triumphantly told, that the inadequacy of the Establishment for the religious instruction and moral renovation of the people, is demonstrated by the fact of the great increase of dissenters. We might retort by saying, that the inadequacy of the independent scheme for the religious instruction and conservation of its own adherents, is demonstrated by the fact of whole congregations of that persuasion having sunk into the cold swamp of Socinian heresy; and in the meeting-houses, built and "endowed" for the publication of the "orthodox faith," are, at this very day, the fundamental doctrines of our holy religion denied, denounced, and reviled: and, in reply to remonstrances against this woful defection from the faith, the Socinian assures the Independent that the religious scheme of the latter is only naturally matured when it terminates in Socinianism.* We believe the Socinian to be correct in this view of the natural tendency of the congregational system. Our refutation of the above conclusion from the increase of sectaries, that the Established Church is inadequate, because it is established, to instruct the people, we shall rest upon another ground;—a ground on which our opponents delight to tread and stand, when encamping themselves against the Church of England. We shall select the United States of America, where, we are told, the model of religious liberty and equality is perfected. Can the rapid increase of sectaries in the United States be ascribed to an established Church, when there is no such Church in those states? The converse of the proposition contained in this question is the truth: and we refer the reader to the melancholy description of the religious state of America, in Mr. Gray's pamphlet, p. 19; and to the still more gloomy description given by two authors, who cannot be suspected of attachment to established Churches; namely, Mr. Bristed, in his work, "America and her Resources;" and Dr. Mason, in his "Plea for Catholic Communion."

The exclusive application, by dissenters, of the term "Church," to the body of communicants united in one place, and as distinguished from the congregation or assembly, is shewn to be erroneous by Mr. Gray, p. 8. The English word "Church" is not literally synonymous with the Greek word translated "Church" in the New Testament; but metonymically applied to a congregation or assembly of people. The term "Church" is derived from *κύριον οἶκος*, the house of the Lord. Literally, the term "Church" is applicable only to the building, though a *reverend* tractitian,† in his "Tractate on the Principles of Dissent," ridicules this application of the term; and heroically challenges any scrutator to attach to the term "Church" the idea of a "Church, framed of wood or stone, or brick and

* Vide the "Manchester Controversy."

† T. Scales, Leeds.

mortar, and built in any style of architecture from the rude and humble barn, to the magnificent cathedral." As the tractitian has been already castigated by a highly talented periodical,* for meddling with things too high for him, we shall dismiss him, and his crude definitions of a "Church." Our readers would do well to consult Mr. Cawood's "Church of England and Dissent," where they will find the subject ably handled.

We regret that we must close this article without adducing further specimens of Mr. Gray's masterly Essay: however, we rejoice in the hope of meeting him again, and that soon, on the ground which he has so ably taken up. The diffusion of such clear, candid, and cheap publications, as the one now before us, in our respective parishes, may produce incalculable good. If our parishioners be ignorant of the principles, value, and excellency of our Church; and if, as the consequence of such ignorance, they be "tossed to and fro with every wind of doctrine;" to whom are they indebted for their ignorance, and upon whom falls the awful responsibility of their being seduced by "the cunning craftiness" of men who "lie in wait to deceive," and who "beguile unstable souls?"—Their spiritual guardian; whose business it is as much to protect his flock from predatory wolves, as to feed the flock with sound knowledge.

Let the minds of the people be enlightened, not perverted. Let the principles of the Church, in their foundation, their nature, and tendency, be proclaimed, and fearlessly and unequivocally proclaimed. Let the appointed minister bear in mind, that he has vowed not to encourage, but discourage heresy and schism in his parish; and the Church of England has nothing to dread, but every thing good to hope for. We are aware that the probable interference of our expediency-mongers rather darkens the cloud that now hovers over our ecclesiastical horizon; but "the Lord of hosts is with us," and that is enough.

And while we rejoice that the principles of our beloved, though calumniated Zion, will endure the most rigid but fair scrutiny,—while we rejoice that within her hallowed pale are to be found men, who, possessing the spirit of her martyrs, are able and willing to defend her principles;—we also regret that there should be within her walls watchmen who are ignorant of her excellency,—heedless of her prosperity or stability; and others, who throw their influence into the scale of the subtle adversary. From such compromising watchmen within the citadel, and not from the enemy without, has the Church a cause of fear for her safety. We cannot undertake to state how far the indiscriminate admission into the ministry of the Church, of candi-

*dates, who, perhaps, can assign no reason why they should minister in the sanctuary rather than in the conventicle, may have tended to strengthen the hands of the enemy. Unaffected scriptural piety, consistency of character, competency of learning, and devotedness to the work of the ministry, are the paramount qualifications for the high and holy vocation of the Christian minister. But we are inclined to think, that had each candidate for ordination been required, in addition to these qualifications, to give a satisfactory reason of his preference of the established Church, and a satisfactory evidence of his ability and willingness to explain and defend her principles, many a SIMON, now within our holy city, would have been advantageously excluded.



ART. III.—*The Life of Wiclif.* By CHARLES WEBB LE BAS, M.A. Professor in the East India College, Herts, and late Fellow of Trinity College, Cambridge. London: Rivingtons. 1832. 12mo. Pp. 454.

AN account of him who first kindled the spark of the Reformation in England, naturally suggests itself as the most appropriate introduction to an English "Theological Library;" and the editors have done well to intrust its preparation to Mr. Le Bas, whose talents in ecclesiastical biography have shone so prominently in his "Life of Bishop Middleton." With respect to the success which awaits the projected undertaking, the prospect cannot be otherwise than cheering to the proprietors. From the talent which has been engaged, and the capital which has been employed, they have every reason to anticipate an extensive patronage; and, if we may augur from the specimen before us, they unquestionably merit it. Theology, it is true, is frequently regarded by general readers as dry and uninteresting; and while the light and airy trifles of the day are devoured with an eager rapidity, the more substantial and important information, which may be derived from the lives and writings of the Fathers of the English Church, is rejected and disdained. This perversion of judgment is founded upon a false though fashionable presumption against the possibility of treating a subject connected with religion, in any other form than that of tedious and learned disquisition. Nothing can be more mistaken than this notion: and we need go no further than the work of Mr. Le Bas to prove its fallacy. Among all the volumes of all the "Libraries" now in progress, we will venture to assert that there is not one more replete with interest, as well as instruction, than the "Life of Wiclif."

In order to form a just estimate of the character of this great proto-Reformer, and of the effect which his conduct produced upon the

public mind, it is necessary * to have a tolerable acquaintance with the state of Christianity at the period in which he flourished. From a brief and rapid survey of ecclesiastical affairs in Europe generally, and in England more particularly, up to the middle of the fourteenth century, which occupies two introductory chapters, his biographer has drawn the following conclusion :—

The case, therefore, as regards the religious condition of the people of England, at the time of Wiclif's appearance, seems to have been simply this. The license of opinion, which had spread itself over many parts of Christendom, had scarcely approached them. They were, almost wholly, untainted with any doctrinal heresy, and little in the habit of opposing the spiritual supremacy of Rome. Throughout all ranks, however, it had been more or less deeply felt that her power had frequently been exercised in a spirit of intolerable arrogance and rapacity ; and it was likewise known that the sword of temporal and spiritual dominion had been often wielded with atrocious severity, by the successor of St. Peter, against those who questioned or resisted his authority. The exactions and usurpations of the pontifical court could be readily estimated by those who were profoundly indifferent to her aberrations from the primitive purity of faith ; and the exterminating fury with which she had smitten her adversaries must have begun to raise up certain misgivings as to the legitimacy of that power which could be maintained only by fire and sword. And hence it was that England, although a citadel of orthodoxy in matters of mere belief, was, in those times, by no means the seat of contented allegiance to the Apostolic See. She might, perhaps, have been satisfied to slumber for centuries longer, under the sedative influence of the Romish superstition, if the burden of Romish dominion had been less galling and oppressive. As it was, she had an ear to hear the lessons of any teacher endowed with address and energy enough to expose the corruptions which had so long insulted her patience and exhausted her resources.—Pp. 87, 88.

In the village of Wiclif, near Richmond in Yorkshire, a family of the same name had resided from the Conquest ; and it is supposed that of this family John Wiclif, or John de Wiclyffe, was a member. He was born about the year 1324 ; but of his childhood and early education nothing is known. The foundation of his future fame was laid at Oxford ; and his name is found among the students first admitted at Queen's College, which was then in its infancy, and from which he shortly removed to Merton. In scholastic knowledge, which was at that time the main branch of academical learning, he was distinguished among the scholars of his age ; but he was more especially remarkable for his deep researches into the principal writings of Christian antiquity, and his ardent devotion to the sacred volume itself, to which any appeal was forbidden by the *infallible* authority of the papal See. Hence he acquired the appellation of the *Evangelic Doctor* ; and thus was he enabled, in afterlife, to assert the sacred cause of pure and scriptural Christianity. His first attack upon ecclesiastical corruptions, was in a tract occasioned by the plague of 1348, and entitled, "The last Age of the Church." It was published in 1356 ; and, however worthless in its prophetic character, it must have had a powerful effect as the earnest of the approaching conflict in which he was

preparing to engage. About the year 1360, he took his stand against the Mendicant orders, whose impudent encroachments had already met with some opposition from Richard Fitzralph, Archbishop of Armagh. The writings of this distinguished Prelate were greatly admired by the reformer; and he followed up his exertions with vigour and effect. The sum of his objections against them were published twenty-one years afterwards, in a "Treatise against the Orders of Friars;" but the immediate consequence of his resistance was a statute of restraint passed against them by the University of Oxford, which in 1366 it was found necessary to enforce by Act of Parliament.

Wiclif's defence of ancient institutions, against the intrusion of the Friars, procured for him, in 1361, the valuable living of Fillingham, in the diocese of Lincoln, of which Baliol College were the patrons. In the same year, he was presented by Archbishop Islep to the wardenship of his newly founded college at Canterbury. His ejectionment from this appointment by Archbishop Langham, who succeeded Islep in the see, which was confirmed by the Pope, and sanctioned for a bribe by the crown, is said by the Romanists to have influenced his decided and unvarying opposition to the papal jurisdiction in England. But it is clear, from his conduct towards the Mendicants, and his previous writings, that his opinions on this head had been already cherished, and his resolutions formed accordingly. His defence, moreover, of the refusal of the King and Parliament to submit to the demands of the Pope was prior to the papal decree against him. In 1365, he appealed to Rome against his ejection: in 1367, while this suit was pending, he was challenged by name, by some anonymous monk, to defend his country's independence, which challenge he immediately answered: and in 1370 the Pope passed against him the final decree of deprivation.

The opinions of Wiclif seem to have had considerable influence in producing the parliamentary petition to the King, in 1371, for excluding ecclesiastics from offices of state; an anomaly which was at length, though but gradually, abolished.

In 1372, he proceeded to the degree of D.D., and was elected to the divinity chair in Oxford. About the same period, he published his "Exposition of the Decalogue;" from which, and his "Poore Caitiff," Mr. Le Bas has made some pleasing extracts, illustrative of his steady faith and fervent love of Christ, and of his mode of plain and simple exposition. In the mean time, his testimony against Romish oppression and corruption continued loud and strong; and, being in perfect unison with popular feeling, his name was second in the commission appointed, in 1374, to appeal against the shameless violation, on the part of Rome, of the statutes of *provisions* and *præmunire*. Though little was gained by the conference held for this purpose at Bruges, it opened Wiclif's eyes yet more to the tyrannical domination of the Papacy; and he

returned with the full conviction that the Pontiff was "the most cursed of clippers and purse-kervers." Accordingly, his denunciations against his power were more energetic than ever, and provoked the first violent ebullition of that displeasure which had long been kindling against him. A citation was issued for his appearance at St. Paul's, on the 19th of February, 1377, on a charge of maintaining and disseminating heretical doctrines: and it was mainly owing to the support of the celebrated John of Gaunt, that he escaped for a time the peril with which he was threatened.

On the day appointed for his appearance, Wiclif was attended to St. Paul's by the Duke of Lancaster, and by Lord Henry Percy, the earl marshal. The scene which ensued was exceedingly tumultuous. An immense concourse was collected in the church to witness the proceedings; and it was not without the greatest difficulty that a passage could be made through the crowd, for Wiclif and his distinguished companions to approach the spot where the Prelates were assembled. The Bishop of London, on observing the impatience with which the earl marshal was forcing his way, and not, perhaps, highly gratified by seeing the delinquent so powerfully attended, told the earl, peremptorily, that "if he had known what *maistries* he would have kept in the church, he would have stopped him out from coming there." This unceremonious address was instantly resented by "the fiery duke," who (possibly conscious that nothing more had been done than was necessary to make their way through the press) replied to the Bishop, that "he would keep such maistry there, though he said nay." The parties, at last, struggled through to our Lady's Chapel, behind the high altar, where the Archbishop (Sudbury,) the Bishop of London, and other Prelates, were assembled, together with several noblemen who had resorted thither to witness the proceedings. When Wiclif came into the presence of his judges, and stood before them to make answer as to the charges which might be produced against him, the earl marshal desired him to be seated; an indulgence which the fatigues of the day would render reasonable, and even necessary, "as he had many things to answer for, and therefore would have need of a soft seat." "This interference," says old Fox, "eftsoons cast the Bishop of London into a fumish chafe." He declared that Wiclif "should not sit there. It was not according to law or reason, that he, which was cited to appear before his ordinari, should sit down during the time of his answer, but should stand." Upon these words much angry and indecent altercation ensued; in the course of which the duke began to assail the Bishop with violent menaces, and told him that "he would bring down the pride not only of him, but of all the pre-lacy of England:" and added, "Thou bearest thyself so brag upon thy *parents*, which shall not be able to help thee: they shall have enough to do to help themselves." The *parents* of the Bishop were the Earl and Countess of Devonshire: and yet it would seem he was able to keep the noble blood in his veins from hotly rebelling at this imperious threat; for his reply was singularly moderate and wise: he declared that, in truth, "his confidence was not in his *parents*, nor in any man else, but only in God—in whom he trusted." The *soft answer* failed in this case to *turn away wrath*. The passion of the duke overcame both his prudence and his sense of propriety, (a circumstance not very unusual even in those days of chivalrous courtesy!) and he vented his indignation by saying, in a low voice, to his next neighbour, that "he would rather pluck the Bishop by the hair of his head out of the church, than he would take this at his hand." The words were not so gently uttered but they reached the ears of some of the Londoners near him. The duke was at that time far from popular with the citizens. He was not free from suspicion of some design upon their liberties. They had, moreover, been thrown into a state of some excitement by the display of angry feeling which they had witnessed. Hence,

the vindictive language of the duke set them instantly in a flame; and they cried out vehemently, that they would lose their lives rather than see their Bishop so contemptuously and brutally treated. On this, the uproar became general; the assembly was broken up in furious disorder; and the process against Wiclif was for a time suspended. The tumult of the day, however, did not end here: all London was speedily in confusion. A band of rioters proceeded, the next day, to the Savoy, the Duke of Lancaster's palace, one of the most princely structures in the kingdom, reversed his arms as those of a traitor, and massacred a clergyman whom they mistook for the earl marshal. The mob was at length dispersed by the exertions of the Bishop of London; the Mayor and Aldermen were removed from their offices, and their places are said to have been filled by the duke with dependents of his own.

On the accession of Richard II., an attempt being made, on the part of the Pope, to revive the exaction of Peter-pence, Wiclif again stood forward as the public advocate of his sovereign and country. Bulls were now issued against him; and early in the following year he appeared before the papal delegates at Lambeth. The Londoners, however, rose in his behalf; and a message from the queen-mother prevented a definitive sentence against him. Having delivered in a written answer to the charge of heresy, he was dismissed, with an admonition to abstain from the promulgation of his doctrines. Worn out, however, with anxiety and toil, he was seized with an alarming sickness, while at Oxford, in the beginning of 1379: and during his confinement the following circumstance occurred, which is highly characteristic of his unconquerable energy.

His old adversaries, the Mendicants, were in hopes that, with him, the season of suffering and danger would likewise be the season of weakness; and that they might thus have an opportunity of extorting from him some healing acknowledgment of his manifold sins against their order. With this view, they resolved to send a deputation of their body to his sick-bed; and, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and, finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that, to all appearance, his last hour was approaching; and they expressed their hope that he would seize the opportunity thus afforded him of making them the only reparation in his power, and penitently revoking, in their presence, whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence; but when it was concluded, he ordered his servants to raise him on his pillows; and then, fixing his eyes upon the company, he said, with a firm voice, "I shall not die, but live, and again declare the evil deeds of the Frfrs." The consternation of the doctors may easily be imagined. They immediately retired in confusion; and Wiclif was, happily, raised up again, and spared for several years longer, during which time he amply redeemed his pledge of renewed hostility to the Mendicants.

For an account of Wiclif's translation of the Bible into English, and the important consequences of that noblest of all the Reformer's achievements, we must be content to refer our readers to the sixth chapter of Mr. Le Bas' work.

In 1381, Wiclif opened a formal attack against the doctrine of transubstantiation, from the divinity chair at Oxford; which was immediately met by his adversaries, who were then predominant in the University, by a sentence of imprisonment, suspension, and the greater excommunication, as the penalties of teaching or listening to the doctrines which he maintained. Instead of the Pope, Wiclif threatened to appeal to the crown; a measure so bold that not even his protector, the Duke of Lancaster, would sanction its adoption. Compelled to oral silence, he nevertheless busied himself in preparing his tract, entitled, "*Ostium; or, The Wicket;*" in which he triumphantly exposed the absurdities of the dogma in question.

In June, 1381, that arrogant churchman, Courtnay, was raised to the archiepiscopal see of Canterbury; and, as might be expected, every means were adopted to stifle the energies of the great opponent of the hierarchy. At length, he was summoned to answer for his opinions at Oxford; and he accordingly put in two confessions, one in English, and the other in Latin, in which he fearlessly maintained the doctrines which he had previously advocated. That he did not waver, as his enemies would have us believe, is manifest from the result of the proceeding against him. Letters were obtained from the King, which condemned him to banishment from the University of Oxford.

He spent the remainder of his days at his living of Lutterworth, to which he had been presented in 1374, on his return from the conference at Bruges; where he occupied the intervals between the necessary duties of his pastoral care, in the production of a long series of publications, in which he continued to assail the manifold abuses of the ecclesiastical system. From some passages in these writings, it appears that he was aware of an attempt on the part of his adversaries to compass his death by every variety of machination. There were many causes, however, which tended to divert their malice.

The times were full of confusion. England was convulsed by contending factions. The antagonist Pontiffs were still engaged in anathematizing each other, and in tearing Europe to pieces. And then, although the Duke of Lancaster withdrew his open support from the Reformer, when once he committed himself to the sacramental contest, it was very doubtful whether he would endure the sacrifice of his valued and time-honoured friend. Besides, it was evident that the days of Wiclif were drawing to an end: and the result of all these circumstances was, that the man who for more than twenty years had made the kingdom echo with his testimony against the corruptions of the Church, was, nevertheless, doomed to close his immortal labours by a peaceful death. After his settlement at Lutterworth, his infirmities compelled him to ease the burden of his parochial duties by the assistance of a Curate. To the last, however, he did not wholly discontinue his personal ministrations; and it was his happiness to finish his course in the public execution of his holy office. On the 20th of December, 1384, he was mortally seized with paralysis, in his church, during the celebration of mass, and just about the time of the elevation of the sacrament. The attack was so severe as to deprive him of speech, and to render him utterly helpless. In this condition he lingered two days; and

was finally taken to his rest on the last day of the year, and in the sixty-first year of his age.

Such was the end of this extraordinary man. From the traditions respecting him at Lutterworth, Mr. Le Bas has selected the following, relative to the discharge of his pastoral duties, with which, and the comment thereon, we must close our analysis.

A portion of each morning, it is said, was regularly devoted to the relief of the necessitous, to the consolation of the afflicted, and to the discharge of every pious office, by the bed of sickness and of death. Every thing which is actually known respecting Wiclif, combines to render this account entirely credible. The duties of the Christian ministry form the incessant burden of a considerable portion of his writings. To the faithfulness and assiduity with which he discharged one very essential portion of those duties, the extant manuscripts of his parochial discourses bear ample and honourable testimony. There is nothing, therefore, which can tempt the most sceptical caution to question the report which describes him as exemplary in every department of his sacred stewardship. "Good priests," he himself tells us, "who live well in purity of thought, and speech, and deed, and in good example to the people, who teach the law of God up to their knowledge, and labour fast day and night to learn it better, and teach it openly and constantly, these are very prophets of God, and holy angels of God, and the spiritual lights of the world! Thus saith God by his prophets, and Jesus Christ in his Gospel; and saints declare it well by authority and reason. Think, then, ye priests, on this noble office, and honor it, and do it cheerfully, according to your knowledge and your power!" It is surely delightful to believe that the people of Lutterworth had before their eyes the living and breathing form of that holy benevolence which is here portrayed with so much admirable simplicity and beauty.—Pp. 296, 297.

In following Mr. Le Bas through the course of Wiclif's life, we have adhered strictly to events, abstaining from any discussions, which would have exceeded the limits of a review. To the biographer himself we refer for able defences upon those parts of the Reformer's conduct against which the Romanist historian, Dr. Lingard, has reiterated the cavils of his party, as well as for much interesting reflection upon the important facts of which he treats. To the main object of the volume, two supplementary chapters are added, in which the exertions of the followers of Wiclif, and the fate of his doctrines, are traced, from the time of his death to the period of the Reformation. We may also notice the chapter on Wiclif's opinions, as deserving of minute attention.

With respect to the "Library," of which this interesting volume forms the commencement, we shall finish, as we began, with our best wishes for its success. Occupied as the ground is by "Libraries" of almost every description, we trust that there is still room for one, which is very far from being the least deserving competitor for public patronage. If the present specimen is followed up by equal talent and interest in succeeding numbers, there can be no doubt that their ample merit will ensure an extensive demand: and we have too great confidence in the editorial sagacity and solid judgment of Archdeacon Lyall and Mr. Rose, to expect any falling off in an undertaking so auspiciously begun.

- ART. IV.—1. *The Day of Pentecost, or the Baptism with the Holy Ghost.* By the Rev. EDWARD IRVING, M. A. London: Baldwin and Cradock. Pp. 116:
2. *Fraser's Magazine.* No. XXIV.
3. *The Unknown Tongues discovered to be English, Spanish, and Latin; and the Rev. Edward Irving proved to be erroneous in attributing their Utterance to the Influence of the Holy Spirit. Also a private Arrangement in his Closet, previous to a Prayer-Meeting and Consultation in the Vestry, to which the Writer was invited by Mr. Irving, because he believed him to be in "the Spirit," and prayed that he might receive the Gift of Interpretation. Various interesting Colloquies between the Writer and Mr. Irving and his Followers; and Observations which manifestly shew that they are all under a Delusion.* By GEORGE PILKINGTON, who interpreted before the Congregation. London: Field & Bull. Pp. 26.
4. *The Unknown Tongues!! &c.; or, the Rev. Edward Irving arraigned at the Bar of the Scriptures of Truth, and found "Guilty." By an earnest Contender for "the Faith which was once delivered to the Saints."* London: W. Kidd. Pp. 32.
5. *The Morning Watch; or Quarterly Journal of Prophecy, and Theological Review.* No. XII. London: Nisbet.

It was our fixed determination to have allowed the lamentable exhibitions of Mr. Irving and his dupes, at the Scotch National Church, to have sunk into that oblivion which, both for the sake of the actors themselves and the credulous simpletons who are the victims of their "craft and subtlety," is most devoutly to be wished; but when one of the leading and most influential periodicals of the day allows itself to become the vehicle for disseminating the obnoxious heresy, and by its countenance gives, as it were, a stamp and value to theories and opinions in themselves grossly false and valueless,—we feel that we should be guilty of a dereliction of duty, were we longer to remain idle and unconcerned spectators. Stimulated by these motives alone, we have had recourse to the writings of some of our most learned divines, and also to the remains of those early Fathers of the Church who have touched upon the point, and we are now desirous of conveying through our pages that conviction to the public at large, which we ourselves entertain, and by which Mr. Irving appears to us to stand exposed, either as the dupe of his own enthusiastic imagination, or something infinitely worse, which, in Christian charity, we are unwilling to believe.

Let us, for instance, take merely a cursory glance at the history of this "gift of tongues," which Mr. Irving now claims as the peculiar inheritance of his own unspotted flock; and we find, that, as the

learned Conyers Middleton observed, in the times of the Gospel, in which alone the miracles of the Church are allowed to be true by all Christians, it was the first gift conferred upon the Apostles in a public and illustrious manner, and ever after looked upon as the chief of those conferred upon the first converts. But in the succeeding ages, if the Apostolic Fathers and their immediate successors are entitled to credit, when miracles began to be suspected, and assumed the appearance of being the cunningly devised conceits of man, it is worthy of observation that this gift is mentioned but once by a single individual, and then entirely ceased; which, according to the irrefragable testimony of Dodwell, took place about sixty years after the death of St. John.—“A Marci temporibus deficere cœperunt gratiæ illæ extraordinariæ; —defecere eorundem *dona linguarum.*” Diss. Iren. 2. § 44. But the “gift,” as claimed by Irenæus for the primitive Church, differs in every essential point from the figment of the inspired Scotch. These latter utter a gibberish utterly unintelligible even to themselves, although Mr. Pilkington’s Key has unlocked some of the mysteries of their godliness,—whilst the former, we read, were “heard to speak all kinds of languages in the Church.”

And here a question naturally suggests itself—For what purpose (we speak reverently) Divine Wisdom should see fit in this day, when the Gospel has been translated into every written and some unwritten tongues, to manifest such an extraordinary outpouring of the Spirit as is now claimed? Even in the earliest ages, when it might have been considered essentially necessary to the propagation of the Gospel, we find Irenæus sadly declaring that it was not the least part of his trouble, that he was forced to *learn the language* of the country, a rude and barbarous dialect, before he could do any good among them. And must we not then doubt, even on less suspicious testimony than we have at present, the perpetuation of a gift to a fraction of the Catholic Church not so eminent for its pure spirit of Christianity as its adherence to the dogmas of John Calvin? In speaking of the cessation of miracles, even in his own day, St. Chrysostom, moreover, says, that “the present strength of the Christian faith no longer needs them:”—“*Nῦν δὲ οὐδὲ ἀξίοις δέδοται, ἡ γὰρ ἰσχὺς τῆς πιστέως οὐκέτι ταύτης δεῖται τῆς συμμυχίας.*” (Vol. III. p. 65.)

Are the *slang-whangers* (to borrow an American term), who, under their arch-master, howl forth their nonsense, defiling the house of prayer, greater than the “*ἀξιοί*” of old? or are the mummings of Mr. Irving likely to be of more avail than the soul-breathed aspirations of the Fathers and Martyrs of ancient time, who were deemed worthy to suffer for Christ’s sake, but not one of whom pretended to these miraculous powers? If we are asked why we disbelieve and disallow the claims preferred by these people, let St. Augustine

answer : "Cur, inquirunt, nunc illa miracula, quæ prædicatis facta esse, non fiunt? Possem quidem dicere, necessaria prius fuisse, quam crederet mundus, ad hoc, ut crederet mundus. Quisquis adhuc prodigia, ut credat, inquit, magnum est ipse prodigium, qui, mundo credente, non credit." (De Civ. Dei, lib. xxii. c. 8.)

There is one thing that militates against the supposition that these "Morning Watchmen" are themselves the deceived, which it may be proper to notice. Their organ has now been published for upwards of four years, and, it is quite clear, was established as a preparative for the further development of their pretended powers. The doctrines attempted to be therein maintained and promulgated, judging from the number before us, are in no instance based upon the true interpretation of Scripture; and are therefore dangerous to the best interests of a Christian community. The editor of the "Morning Watch," or, at all events, the originator and chief proprietor, is Irving Ipsissimus; and, of course, the train of argument admitted into its pages is tainted with his own heresy: it savours *much* of Calvinism, *little* of charity; violently opposes all creeds but that preferred by themselves; and has indulged in attacks upon the Established Church, as unmeasured as unmerited: and yet, forsooth, on such heads is the Holy Ghost said to have descended,—through such organs is the Divine will to be proclaimed!

If, in these remarks, our readers should discover any thing at variance with that forbearance which usually characterizes our pages, we have merely to observe, that neither on the score of religious truth or courtesy, does Mr. Irving deserve particular leniency at our hands. How does he speak of our church, for instance, in the last number of *Fraser's Magazine*? "The churches, and seats of learning, and high places, are but one great confederacy against the truth as it is in Jesus, and to smite with the fist of wickedness every faithful man, and cast them forth with indignity from their apostate and apostatizing synagogues. When I see the Presbyteries of the north, and the Bishops of the south, and the heads of the populace among the dissenting bodies, uniting to silence every watchman who hath in him any discernment or faithfulness, what can I conclude, but that God will rather stain their glory, than suffer his Son's glory to be by them overthrown?"—P. 758.

Verily, friend, you have no mean opinion of yourself! A truly spiritual Quixote art thou, Edward Irving! The stain brought upon the Gospel by all the professors of all other creeds is to be wiped out by thine immaculate self!!! Why, this is very midsummer madness; and we certainly shall not feel ourselves obnoxious to the cavils and objections of either this new apostle or his satellites for any thing we may say, after the above specimen of Christian humility and meekness.

"Quis tulit Gracchos de seditione querentes?"

We should like to see an "oration" of Mr. Irving's, on the text—"Two men went up into the temple to pray."

In our last number, we mentioned the excellent discourse of Mr. Harness upon this point. That gentleman fully coincides with us in opinion, that the languages spoken by the Corinthian converts were languages then in use in the world, and, we may add, were never uttered by the early disciples save in the presence of persons capable of interpreting. For, says St. Paul, (1 Cor. xiv. 8,)—*Kaì γὰρ ἂν ἄγγελον φωνὴν σάλπιγξ ᾗ, τίς παρασκευάζεται εἰς πόλεμον.* In what respect does this declaration of St. Paul coincide with the *on dits* of the Scotch church? The utterers of this new base coin do not even pretend to call it a sterling language: and had it not been for Mr. Pilkington, whom Mr. Irving would fain have enlisted as a gifted brother, we might have been as ignorant of the adulterated Spanish, Latin, &c., as the veriest dupe of the great miracle-monger. The title of Mr. P.'s work is the best key to the mystery; that single page speaks more than a volume: and to those who may be desirous of a perfect insight into the whole phantasmagoria, we recommend its perusal.

We must, however, for the present, dismiss Mr. Irving; which we do with the less reluctance, as he has promised a continuation, both of his first work upon the Day of Pentecost, and also of his correspondence with "Fraser;" in which he proposes a further exposition of his theories, and will, no doubt, indulge in congenial remarks upon the dignitaries of the Episcopal Church. When he has "written his book," like Job we shall be better able to deal with him.

But connected with this subject, we have had occasion to note a remarkable and very significant "sign of the times." The "Morning Watch," the organ and forerunner of these "seers of visions and dreamers of dreams," *abuses the Church!* An opponent, who pronounces Mr. Irving guilty at the bar of Scripture, praises Cheynell Bulteel, and of course ABUSES THE CHURCH!! An obscure Popish man, who edits an obscure Popish review, also an opponent of Mr. I., most virulently *abuses THE CHURCH!!!* We might go on,—but no; the first sentence in Jewell's *Apology* explains the origin of this hatred of our Establishment:—"Vetus illa est querela a primis usque Patriarcharum et Prophetarum ducta temporibus, et omnis memoriae literis et testimoniis confirmata, *Veritatem* in terris peregrinam agere, et inter *ignotos facile inimicos et calumniatores invenire.*"

LITERARY REPORT.

The Philological Museum. No. I. November, 1831. Cambridge: Deightons. London: Rivingtons. 8vo. Pp. iv. 208.

REJOICED as we are in the revival of that valuable emporium of classical philology,—for the work before us is a new series of the *Museum Criticum*,—we could even have wished that it had been edited with sounder judgment, and with better taste. The articles are much too elaborate and dry; suited only to the established scholar and the profound critic. The youthful aspirant to future fame and the literature of ancient Greece and Rome, must be wholly lost in amazement at the vast abyss of learned labour and minute research, which they severally exhibit. They are evidently printed to display the attainments of the writers, rather than for any real ability which they possess. There is also an affectation in the orthography, in a certain class of words, which annoy plain old-fashioned folk excessively. Why cannot the editor of a classical periodical be content to spell after the established custom of his day, without attempting to astonish the readers of his miscellany by his superior qualifications in orthography? We sincerely hope that the second number will be free from any such puerilities; which, contrasted with the show of learning in the book itself, are absolutely ridiculous. The first paper which appears on biblical criticism, which forms part of the plan, we shall submit to an attentive scrutiny.

Picturesque Memorials of Salisbury: a Series of Original Etchings and Vignettes, illustrative of the most interesting Buildings, and other remains of Antiquity, in that city and its neighbourhood. No. I. 4to. Salisbury. 1832.

IN an ecclesiastical, as well as civil point of view, the illustrated memorials are highly interesting. The relics of monastic grandeur, which still remain in some parts of the kingdom are,

many of them, falling rapidly into total decay; and, even where the devastating hand of Time would have spared a venerated pile for ages longer, the tasteless possessor of modern days is continually defacing, by his supposed improvements, the monuments of the olden time of architectural magnificence. Old Sarum and its neighbourhood is very rich in antiquities of this nature; and we are glad to see that an editor so competent as the Rev. P. Hall, has taken upon himself the conduct of the work which is to preserve them from oblivion. To several of the projected views we observed that the word “*destroyed*” is affixed; and we cannot too sincerely congratulate those whose early associations are connected with this ancient city, that the memory of what has yielded to this sacrilegious havoc will at least be preserved. If cheapness of price and beauty of execution will ensure extensive circulation, Mr. Hall’s publication will certainly command the patronage which it deserves; and we trust that our brief testimony to its merits, will have the effect of making it more generally known.

A few Words, most respectfully addressed to Lord Chancellor Brougham, on the Misrepresentations, Exaggerations, and Falsehoods, respecting the Property and Character of the Cathedral Clergy of the Church of England. By the Rev. W. L. BOWLES, Author of the Life of Bishop Ken, and Canon Residentiary of Sarum. Salisbury: Brodie and Co. London: Rivingtons. Pp. xviii. 58.

WHEN we say that the pamphlet before us is characterized by the same nervous style and clear-sighted reasoning so conspicuous in the *Life of Bishop Ken*, we feel assured our readers will need no further inducement to enrich their quiver with another arrow for the defence of the Church, pointed by the same master mind to which we have already acknowledged ourselves so much indebted. Mr. Bowles, not content to

rest the issue of his cause upon its justice alone, has brought forward arguments and facts which are incontrovertible, and which fully establish his position, that, in many instances, the Bench of Bishops, and the other dignitaries of the Established Church, are, in reality, the "*working Clergy*;" whilst to the malignant query of a heartless ruffian, who asks, "Who ever heard of a Bishop being generous?" he replies by a reference to Mr. Butler, a conscientious papist, who has publicly testified, that the *private bounties*, passing through his hands, of the late venerable Bishop of Durham, were not less than ONE HUNDRED THOUSAND POUNDS!! Was ever a tithe of that sum contributed for charitable purposes by the aggregate band of restless and fierce jacobins who would now excite

"The fishwomen to lock their fish up,
And trudge away to cry 'No Bishop?'"

Did the *pious* Lord King, or the "*purist*," Earl Mountcashel, ever subscribe even the fraction of a farthing, in behalf of their suffering neighbours? or have either of these peers or their admirers (credat Judæus!) in any one relation of life, done aught for the public weal? Might we not, indeed, apply most justly to Lord King the epithet he, in his place in Parliament, so cowardly applied to the Cathedral Chapters, and designate him a "trumpety" Baron? But, in the words of Aristophanes,—*Βάλλ' ἐς κόρακας*,—we wash our hands of the slanderer.

A Sermon preached in St. Luke's Church, New York, September 25, 1831, on taking Leave of his Congregation. By the Right Rev. LEVI SILLIMAN IVES, D.D. Bishop of North Carolina. Published by Request. New York: printed at the Protestant Episcopal Press. Pp. 15.

THE teachers of the St. Luke's Sunday-School, thinking it "highly desirable to retain, in a permanent form, the farewell address of their late beloved pastor to his congregation, requested a copy for publication." Such is the avowed reason of submitting this discourse to the public; and it is

one equally creditable to both parties. The object of the Reverend Prelate throughout appears to be, to enforce upon the hearts of his hearers the imperative duty of supporting all institutions calculated to promote the glory of God, and the welfare and happiness of his creatures. The whole Sermon, indeed, displays intense anxiety for the eternal welfare of his flock, and promises well for the spiritual advancement of the diocese of North Carolina.

Meditations and Prayers previous to and during the Reception of the Holy Communion. By a MEMBER OF THE CHURCH OF ENGLAND. Third Edition. London: Whittaker, Treacher, and Co. Pp. iv. 113.

THE popularity of this manual is evinced by its appearance in a third edition; and we are decidedly of opinion that the public approbation has not been ill bestowed. It is, we understand, the work of a lady, though the modesty of the authoress has concealed her name. Though in great measure a compilation, it is not wholly so: the sources (principally Jeremy Taylor and Beveridge) are judiciously chosen, and no less judiciously employed. In a very small manual, we have a treatise on the nature and efficacy of the Lord's Supper, an essay for each day in the week, and a prayer appended to each essay. This is followed by the Communion office at length, accompanied by private prayers, and succeeded by others for occasional use. Fervent piety and sound doctrine are equally conspicuous in this excellent little volume; and to the young especially, we sincerely recommend it, as a valuable aid to the great result which it was intended to promote.

The Book of Common Prayer, and Administration of the Sacraments, &c. &c. With Explanatory Notes, selected from the Works of approved Writers of the Church of England. London: Nicol, Rivington, &c. &c. 1832. 32mo. Pp. xx. 476.

A PORTABLE edition of the Prayer-Book, with just enough of annotation and remark to explain the connexion

and import of the different services, and to enable the young and the ignorant to pray "with the spirit and the understanding,"—has long been a desideratum. To supply the deficiency is the object of the present publication; and we think that it has not altogether failed in attaining it. We subjoin the Preface, as the best exposition of the plan pursued in the Notes; which are, for the most part, simple, apposite, and useful.—

"In this edition of the Book of Common Prayer, some particulars of the formation of the Liturgy, with explanations of many parts of the services, are given in Notes accompanying the Text, and compressed into a small compass, that they may be of easy reference, and that the size of the Book may not be unsuitable to general use. The substance of the Notes is to be found in the writings of others, and has been gathered from the well-known commentaries of Lowth, Patrick, Horne, Comber, Nicholls, Wheatley, Shepherd, &c." The object in view is distinctness and brevity; the only merit to which the Work pretends is selection, and a desire to be useful to those who may not have the opportunity of consulting such Authors; it has been thus arranged in the humble hope of impressing upon the mind of youth especially, a sense of the beauty and excellence of the sublime Ritual of the Church of England."

The work is beautifully printed.

Lay-Helpers: or, a Plea for the Co-operation of the Laity with the Clergy. By the Rev. THOMAS SIMS, M.A. late of Queen's College, Cambridge, &c. London: Nisbet. 1831. 12mo. pp. xi. 261.

In several parishes in London visiting societies have been instituted; and, we have reason to believe, with advantage. At the same time their objects are liable to serious abuse; and powers have not unfrequently been assumed by lay visitors, to which, neither by profession nor by education, they are entitled. In availing himself, therefore, of lay cooperation great caution is necessary on the part of the minister; and

we should have been more satisfied with Mr. Sims's "Plea," if the nature of the assistance for which he pleads had been more accurately defined. Still there is much in his little book which is at least worthy of consideration; and we recommend it accordingly to the attention both of the Laity and Clergy.

The Mythology of Ancient Greece and Italy, intended chiefly for the Use of Students at the Universities, and the higher Classes in Schools. By THOMAS KEIGHTLEY, Author of "*The Fairy Mythology*," &c. London: Whittaker. 1831. 8vo. Pp. xv. 491.

As our journal is extensively read by persons engaged in tuition, we feel it a duty to Mr. Keightley, to direct the attention of this class of our readers to the volume which stands at the head of this notice. Even in our more immediate province, a work illustrative of the religious notions of ancient Greece and Rome may fairly claim some mark of attention; and we shall therefore offer no apology for speaking of one, which is calculated to throw considerable light upon the early writers of classical antiquity. Not contented with relating the mere mythological details of gods and demigods, our author has gone deeply into what may be called the philosophy of ancient fable, and has rendered the investigation of its origin and progress a source of pleasing and instructive study. In the chapter on Cosmogonies, and in the Homeric Cosmogony more especially, there is abundant evidence of deep and laborious research; while the easy and elegant language in which the *mythi* are related, leads the reader on from chapter to chapter, with all the interest that a well-told tale is accustomed to create. Mr. Keightley requests a consecutive perusal of the entire work, and we are assured that those for whom it is designed will feel no difficulty in acceding to his wish. It is no mean proof of the intrinsic value of his labours, that a German translation is in rapid progress; and the volume only requires to be sufficiently known, in order to become a stock book in every respectable seminary in our own country.

Village Rhymes. London: Seeley. 1831.
12mo. Pp. 112.

THESE rhymes, which are introduced by a dialogue in prose, and accompanied by appropriate sketches, are intended to imbue the infant mind with moral and religious sentiments. It is a pretty present for children; and though we might be disposed to cavil at an occasional expression, we have no fault to find with it on the whole.

A Friendly and Serious Address to the Poor of the Parish of St. Botolph, Aldersgate, on Occasion of the expected Approach of the Cholera Morbus.

As the probability of the appearance of the Cholera in the metropolis seems to have increased considerably of late, we think it a duty to point to the example which is here set by Mr. Causton. Should this tremendous scourge be sent among us, its ravages may reasonably be expected to be most severely felt among the poorer classes; and nothing, perhaps, will be more effective in rousing them to a sense of their danger than the pastoral warnings of the Clergy. To the truly affectionate and pious admonitions which Mr. C. has urged on spiritual grounds, he has wisely subjoined the most approved means, under Providence, for the prevention or mitigation of the disease. The Address is purely local; but its plan may be beneficially adopted in other parishes.

Advice for the proper Observance of the Sunday. Intended principally for the Labouring Poor. By the Rev. EDWARD BURTON, D.D. *Regius Professor of Divinity in the University of Oxford.* Oxford: Parker. London: Rivingtons. 1831. 12mo. Pp. 20.

By such little tracts as this, and some others of the same kind, we will venture to say that more real and substantial

good is done, than by all the truly able and learned works by which Dr. Burton has acquired his well-earned fame. How truly noble is it to witness a Professor of Divinity in the first University in the world, no less mindful of his poor parishioners at Ewelme than of his high official functions at Oxford! As a conscientious parish priest, solicitous for the spiritual welfare of the meanest of his flock, his memory will be hereafter as deeply revered, as for his superior talents, extensive learning, and academical celebrity. The tract before us is printed for cheap circulation.

Prayers for private Worship; selected from the Holy Scriptures, the Liturgy of the Established Church, and the Devotional Writings of Bishop Wilson, Bishop Gibson, Bishop Ken, Bishop Andrews, Bishop Cosins, Rev. H. Jenks, Rev. N. Spinks, Mr. Nelson, and others. By the Rev. Sir F. L. Blosse, A. M. Dublin: Curry. 1831. 2mo. Pp. xii. 351.

To the many and excellent manuals of family worship which, of late, have multiplied upon us, the present is a valuable addition. The sources from which the selection is made, are a sufficient voucher for the true devotional sentiments expressed in the Prayers and Meditations which it contains.

False Sanctity, [versified] of, the Modern Tartuffes. To my Country. London: Roake and Varty. 1831. 8vo.

THIS is a spirited *jeu d'esprit*; well worthy the attention of the saints, or rather the sinners, of the Anti-slavery committee. The speeches which are put into the mouths of Messrs. Buxton, Macaulay, and the rest of the tribe, are highly characteristic of those redoubted personages. Oh Cant! Cant! Cant! when will there be an end of thy pharisaical professions in this great city?

SERMON.

FOR SEPTUAGESIMA SUNDAY.

GENESIS I. 1.

In the beginning God created the heaven and the earth.

THERE is implanted in the human mind a strong desire to know the origin and nature of things, and to trace up effects to their causes. This shews itself even in children, who often destroy the trifles that are put into their hands for their amusement, merely to ascertain from what source proceeds the gratification they feel. As they advance in years, it accompanies them, but aims at higher objects. Doubtless this principle of curiosity was given to man, by the all-wise Creator, for good ends; and, under proper direction and within due limits, may be made subservient to the best purposes. It dives into the ocean, and explores the secrets of the great deep; it penetrates into the heart of the earth, and analyzes the riches of the mineral kingdom; it soars into the regions of the sky, and discovers the magnitude and motions of the heavenly bodies, their distance from, and their influence upon, each other and this earth. And the general effect of these discoveries is, to display the glorious perfections of the great Creator, and to lead the mind to reverence and adore him.

But this effect has not always been produced. With pain it must be acknowledged that there have been men, whose curious researches into the wonders of nature have terminated in very different results. Such was the case with many of the ancient heathen philosophers. The notion of a creative power that could produce things out of nothing, seemed to be above the reach of their natural conceptions. Hence they invented various and strange hypotheses to account for the existence of the world. One sect held that the world was eternal,—that it existed from all eternity, and never had a temporal beginning. If this be true, the world must have its essence from itself, and exist of necessity. But the Being whom we call God is a necessarily and self-existent Being. And since reason cannot conceive two beings of this nature, it follows that the world cannot be eternal, but must have been made in time by another. Moreover the actual state of the world confutes the supposition of its eternity. The progress which takes place in every succeeding generation of mankind in the arts and sciences, in the ways of freedom and commerce, and in the cultivation of the earth, leads the mind back, not only to the infancy of these things, but to the time when they were not. Also the various nations that have inhabited the earth, the letters they have used, the languages they have spoken, have *known* originals; and may be traced to their first authors.

Other philosophers have suggested a different but a more absurd hypothesis. They supposed that the world came by chance; that it appeared in its present admirable order by an accidental and unaccountable meeting together of innumerable atoms. But is there any one that would not smile at the credulity of the man who should maintain that a house was built by merely throwing together, without any order,

a heap of unprepared stones and pieces of timber? We all know what skill and contrivance are requisite in the construction of our little habitations: and shall chance, which could never build the smallest house or cottage, be able to erect the wonderful fabric of the universe? Even the lines in a globe cannot be made without art: and what the earth, which that only imperfectly imitates, be formed without it? Examine the formation of man. What ingenuity must the painter employ to portray the human countenance! With what skill must the sculptor handle the chisel to turn the shapeless block into the comely figure of a man! And is there no skill necessary in the formation of the original? Is that noble countenance, that elegant form, the effect of mere chance—an unmeaning, ridiculous thing? How correctly did the apostle argue that “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.”

But we are not left to the researches of curiosity and the deductions of reason, to ascertain the origin of the world. We have the unerring word of God himself to enlighten us on this point. In the introductory part of that word it is written, “In the beginning God created the heaven and the earth.” *In the beginning*—a plain refutation of the opinion of the eternal state of the world. The existence of all things is ascribed to the Divine Being. The heaven and the earth, and all the variety of beings that inhabit them, are the effect of his power and wisdom. Infinite wisdom planned the world; infinite power produced it out of nothing: “He hath made the earth by his power: he hath established the world by his wisdom, and hath stretched out the heavens by his understanding.”

“And the earth was without form and void.” At first it was a mere chaos. The several elements were mixed together, and “darkness was upon the face of the deep.” But God spake and it was done; he commanded, and they were created. “He said, Let there be light, and there was light.” The finer particles of matter, which made light and fire, were separated from the more gross and dark;—they were scattered through the whole system, but centered afterwards in the sun in greatest abundance.

“And God said, Let there be a firmament;” or, as the margin of our Bibles more properly renders it, an “expanse,” “in the midst of the waters; and let it divide the waters from the waters.” “And God said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear.” By the firmament or expanse is meant the air or atmosphere around us, which divides the waters of the sea from the waters that float above us in clouds and vapours. The several elements of air, earth, and water, were thus properly adjusted, their respective places assigned, and the due bounds of each settled.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself.” A principle of vegetation was communicated to the dry land, earth, by which the various herbs, plants, and trees sprung up, brought forth their proper fruits, and shed their seed for the further

production of their kind, so that the earth might ever furnish food for the different animals to be created.

"And God said, Let there be lights in the firmament to divide the day from the night; and let them be for signs, and for seasons, and for days, and years," and "to give light upon the earth." The sun, the moon, the stars, and the planets, were thus created: to each was assigned its proper orbit, its periodical revolution fixed, and its utility determined.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament." "And let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind." Thus the various animals came into existence; and to each were allotted the qualities proper for living in their respective elements. To the winged fowl was given power of flying in the open air; to the fish of swimming in the waters; while the cattle and creeping thing were appointed to dwell on the earth.

Last of all man was "formed of the dust of the ground;"—He who was to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." As this was the most noble part of creation, the crowning act of the whole, Moses describes it in more sublime language, and accompanies it with more solemn circumstances: "And God said, Let us make man in our image, after our likeness;"—thus, in the formation of his reasonable and accountable creatures, uniting with his own eternal essence his ever-blessed Son who was to redeem them, and his Holy Spirit, who at the dawn of creation had "moved upon the face of the waters," and who was to enlighten and restore to order the dark chaos of their benighted minds.

"So God created man in his own image, in the image of God created he him." By the Divine image in which man is here said to be created, is meant the moral image of God; viz. *uprightness, true holiness, and knowledge*. That the mind of man was endued with true knowledge, we learn from St. Paul, who speaks of the Colossians as "having put on the new man, which is renewed in knowledge, after the image of him that created him." Adam knew his Maker; he knew his glorious perfections, his power, his wisdom, his holiness, his goodness. He knew his relation to God, his duty towards him, and his dependence upon him. He saw the glory of God in his works, and studied them that he might glorify him. In the book of Ecclesiastes it is said, "God made man upright;" and St. Paul exhorts the Ephesians to "put on the new man, which after God" (or according to the image of God) "is created in righteousness and true holiness." Adam was naturally and habitually righteous. His heart was properly disposed towards God. The law was not then written on tables of stone, but on his heart. His will was conformed to the mind of God. It had no such bias to evil as we now have; but was disposed to comply with the Divine will in all respects. His passions were all in complete subjection to his reason. The affections of his soul were directed to all that was holy, just, and

heavenly. He loved God above every thing,—considered him as the supreme good and the grand source of happiness. He loved the creatures for the Creator's sake; and all the beauty he discovered in them, led him the more to adore and love his God. In the apocryphal Book of Wisdom, it is said, "God created man to be immortal, and made him an image of his own eternity." Had Adam continued in his original state of uprightness and purity, had he never defaced the Divine image in which he was created, he would, probably, have been translated, without pain or death, to an immortal state of happiness far superior to that of Paradise; and all his posterity would have been confirmed in the same condition of immortality and happiness, without the danger of falling as he did: for as it is certain that all mankind, descended from Adam, are involved in the consequences of his fall, we may justly conclude, that, had he maintained his integrity, they would have all shared in the happy fruit of it. But as Scripture is silent on this point, it becomes us to restrain an idle curiosity that can be of no possible benefit. One thing is certain, that "God did create man upright; but they have sought out many inventions." The crown is fallen from his head, the glory is departed from him. Instead, then, of employing ourselves in unprofitable conjectures as to what might have been our case if Adam had not transgressed the command of his Maker, let us rather reflect upon what our condition actually is. Let us with sorrow behold that monument of our disgrace recorded by the sacred penman; that, on account of wickedness, "it repented the Lord that he had made man, and it grieved him at his heart." Let us with the deepest contrition deplore those crimes that exposed the Saviour of the world to the greatest torture and agony, which nailed the Son of God to the cross. This is a subject which cannot but be productive of the most essential benefit. Pious meditation upon the manifold frailties to which we are liable, and the innumerable sins of which we are guilty, will humble our proud hearts, will lead us to pray that God, for his mercy's sake in Christ Jesus, would pour down upon us the influences of his Holy Spirit to renew and assist our corrupt natures, and will make us more diligent in our endeavours to regain that knowledge of duty, that uprightness of heart, that submission of the will to God, and that affection of soul towards him, which constituted the Divine image in which our first parent was made.

It is an extraordinary fact, and deserving of notice, that, notwithstanding some of the ancient philosophers invented strange absurdities to account for the existence of the world, there prevailed among the heathen nations of antiquity, and still exist in countries where the light of God's word does not shine, notions of the creation of the world and the formation of man agreeing in many particulars with the Mosaic history. This fact merits our notice, because it strongly corroborates the truth of Moses' narration, and can be accounted for, only by admitting that these nations had these particulars by *tradition* from the parent of mankind. From Adam to Noah, the generations of men were so few, and their lives of such duration, that the true account of the Creation could not be much altered or corrupted. After the Flood, when for their wickedness in attempting to build the

Tower of Babel God dispersed mankind, the inhabitants of the earth, becoming idolaters, by degrees forgot some and disfigured other parts of the original account of creation, and handed down to their posterity those imperfect and corrupt notions of it which are to be found among them. Infinitely superior, however, to all these adulterated and perverted histories of the Creation, is the narration which the inspired writer gives in the chapter before us. Concise but clear, simple but sublime, it bears every evidence of having been dictated to Moses by the inspiration of God, and carries in its very front the stamp of eternal truth.

Creation is a fit subject for the frequent meditation and serious study of man. "The works of the Lord are great, sought out of all them that have pleasure therein." It is a subject that comes recommended to our attention by a variety of forcible motives. The study of it is a duty we owe to God and to ourselves. It leads our thoughts to the great Creator, to his glorious perfections; disposing us to fear his omnipotence, to adore his omniscience, and to love his unbounded goodness. It likewise furnishes the mind with the most pleasing entertainment; and to the thinking though unlettered man, as well as to the man of science, is a source of continued delight. Every part of creation affords useful and moral instruction. "The fowls of the air, who sow not, neither do they reap, nor gather into barns," teach us a lesson of dependence on Divine Providence. "The flowers of the field, which are cut down and wither," remind us of our mortality,—that ere long *we* shall be cut down by the stroke of death, and fade away suddenly like the grass. Sloth is put to the blush by the industry of the ant. Intemperance is admonished by the sow that walloweth in the mire. Pride is humbled by the worm that crawls beneath its feet, destined perhaps one day to feast on its mortal remains. In a word, every thing around us is capable of contributing to our rational delight and to our moral improvement.

Creation preeminently claims the admiration and gratitude of man. We are told in the book of Job, that when God laid the foundations of the earth, "the morning stars" (i. e. angels) "sang together, and all the sons of God shouted for joy." And in the book of Revelation we read, "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, honour, and power: for thou *hast created* all things, and for thy pleasure they are and were created." Shall the holy angels be affected with joy at the production of the earth, and admire and celebrate the works of God; and shall man be unaffected, and withhold his admiration and praise?—*man*, to whom the earth is given for an habitation; for whose support and delight it was filled with so many good things; to whose authority the inferior creatures are made subject, and for whose use they were chiefly designed? Rather let us resolve, like the pious Psalmist, that we "will sing praises, unto our God while we have our being." The more attentively we look into the works of nature, the more glorious they will appear, and the more we shall magnify the Divine Artist.

As God is the Creator of all things in heaven and in earth, he has

an undeniably *absolute dominion* over all creatures ; and the most implicit subjection to his laws is due from them. But, alas ! there is one part of the creation, and that too the noblest part, which has dared to defy the authority and to transgress the rules of its Maker. What a lesson of obedience do the irrational works of God hold out to rational man ! “ Mine hand,” saith the Lord, “ hath laid the foundation of the earth, and my right hand hath spanned the heavens : when I call unto them, they stand up together.” “ The most loyal and obedient servants, which stand continually before the most illustrious prince, are not so ready,” says a learned author,* “ to receive and execute the commands of their sovereign lord, as all the host of heaven and earth to attend upon the will of their Creator.” “ Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number : he calleth them all^a by names, by the greatness of his might ; for that he is strong in power, not one faileth ;” but every one maketh his appearance, ready to observe the designs of their great Director. Thus the Lord commanded, and “ they fought from heaven ; the stars in their courses fought against Sisera.” He “ commanded the ravens to feed Elias ; and they brought him bread and flesh in the morning, and bread and flesh in the evening :” and thus a prophet lived merely upon the obedience of the fowls of the air. He spake to the devouring whale, “ and it vomited out Jonah upon the dry land :” and so another prophet was delivered from the jaws of death by the obedience of the fishes of the sea. Do we not read of “ fire and hail, snow and vapour, and stormy wind, fulfilling his word ?” And shall there be a greater coldness in man than in the snow ?—more vanity in us than in a vapour ?—more inconstancy than in the wind ? If the universal obedience of the creature to the will of the Creator cannot move us to the same affection and desire to serve and please him, they will all conspire to testify against us, and condemn us, when God shall call unto them, saying, “ Hear, O heavens, and give ear, O earth, for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me.”

In every condition of life, adverse as well as prosperous, the true servants of God may find a never-failing source of consolation in piously meditating upon his works. Those glorious perfections of the Deity which creation sets forth, inspire us with confidence, and trust, and hope in him. God is *omniscient* ; “ the eyes of the Lord are in every place ;” and he sees the past, the present, and the future at one glance. Nothing then can happen without his knowledge. His *power* is irresistible and subject to no decay. “ The Creator of the ends of the earth fainteth not, neither is weary ;” he “ worketh all things after the counsel of his own will.” He is consequently *able* to bless and succour us. And of his *willingness* to help, we are abundantly assured. “ God will not despise the work of his hands.” “ He will not suffer thy foot to be moved.” We are exhorted to “ cast all our care upon him, for he careth for us.” “ Happy is he whose hope is in the Lord his God, which made heaven, and earth, the sea, and all that therein is.”

To conclude,—in that day, when the mystery of God shall be accomplished, this world,—the wonderful effect of Divine power and wisdom, and the scene of so many miracles both of providence and grace,—shall be destroyed, and all its glories laid in ruins; the heavens shall depart like a scroll; the elements shall melt with fervent heat; the earth and the works that are therein shall be burnt up. But not so with man. Amidst the crash of a dissolving world, *he* will be called to enter upon another and a never-ending state of existence,—a state either of inconceivable bliss or of woe unutterable, according as he has done good or evil in this life. The wicked “shall go away into everlasting punishment; but the righteous into life eternal.” Let us then not deface the beauty of creation, and disturb the harmony of nature, by our sins. On the contrary, let us unite with his works in glorifying the Creator, by the purity and holiness of our thoughts and words, and by the justice and charity of all our actions. So may we hope, when this heaven and earth shall pass away with a great noise, to be admitted into that new heaven and earth wherein dwelleth righteousness, and where they “that have done the will of God abide for ever.”

J. S.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XVIII.

BARDESANES.

Bardesanes, cujus etiam Philosophi admirantur ingenium.

*Hieron. de Vir. Ill. §. 33.**

AMONG the primitive Fathers there were occasional seceders from the orthodox faith; and already, in the instance of *Tatian*, a new sect has been seen to spring from their perverse imaginations. Another example of this defection is afforded in the person of BARDESANES, the Syrian; who was led away, for a time at least, by some of the extravagant tenets of the Valentinians. According to Epiphanius (*Hær.* 56.) and Theodoret (*Hær. Fab. I.* 22.), he was born at Edessa, in Mesopotamia; and the Edessan Chronicle, which was written about the middle of the sixth century, dates his birth in the year 154. In early life he was a strenuous asserter of Christianity; and wrote certain works relative to the persecuting spirit of the times. He was otherwise also, a voluminous writer, and, besides several treatises against heresies, composed one against Marcion in particular. A long extract from a Dialogue on “Fate,” which he dedicated to Marcus Antoninus, is preserved in the *Præparatio Evangelica* (VI. 10.) of Eusebius. His disciples were numerous, some of whom translated his writings into Greek; so that the knowledge of that language, which Epiphanius says that he possessed, was in all probability scanty and imperfect. Abgarus, King of Edessa, who was himself also a

zealous Christian, seems to have held him in very high estimation; and a law enacted by this prince, of which he speaks in the extract above mentioned, was apparently passed at his suggestion. Of the sincerity of his early attachment to Christianity, the following anecdote, related by Epiphanius, affords a pleasing testimony:—Being urged by Apollonius, a friend of Antoninus, to renounce Christianity in order to avoid persecution, he replied; “I am not afraid of death, which I shall not escape, even were I not to disobey the Emperor.*” In addition to the works already enumerated, Bardesanes also composed 150 metrical Psalms on the model of those of David; † and perhaps he was the author of a treatise on the Indian philosophers, called by the Greeks *Gymnosophistæ*.

This last work, however, is attributed by Porphyry (*de Abstin.* IV. 17.) to *Bardesanes the Babylonian*, whom it has been usual to regard as a distinct individual from Bardesanes the Syrian, on account of a supposed difference in the periods at which they respectively flourished. In the passage above cited, Porphyry, who was born about the year 232, says, that Bardesanes “lived in the time of our fathers;” making him also, in another place (*de Styge*, p. 282.), contemporary with the Emperor Heliogabalus, who died A.D. 222. It appears, on the other hand, from all the writers who mention the Syrian, that he lived under M. Antoninus, and that his Dialogue on “Fate” was inscribed to that Emperor. Eusebius indeed does not expressly give the imperial title to Antoninus, and it has therefore been argued, but without the most distant shadow of reason, that the work was dedicated to some private friend of the writer. Now Marcus Antoninus died A.D. 180, so that the latest date which can be assigned to the Dialogue is the commencement of that year. Taking, therefore, the year 154 as the date of his birth, upon the authority of the Edessan Chronicle, Bardesanes had reached his twenty-sixth year when he wrote the book in question; and supposing with Tillemont and others that he and the Babylonian were one and the same person, in the year 220 he had attained the age of sixty-six. Dodwell also maintains this identity, though he endeavours thereby, in opposition to the united testimony of Eusebius, Jerome, and Epiphanius, to substantiate an opinion, that Bardesanes the Syrian was not contemporary with Antoninus the philosopher. It is more probable that Porphyry refers to events which took place towards the conclusion of his life; and that the writings, which Eusebius mentions, were produced at a much earlier period. Independently of the inscription to the work on Fate, the appeals which he made in favour of the persecuted church of Syria, are perfectly reconcilable with the reign of Marcus, and equally at variance with that of Heliogabalus. Epiphanius, indeed, appears to say that Bardesanes did not survive the reign of Verus; but Grabe (*Spicel.* I. p. 317.) would read *Varius*, i. e. Heliogabalus, instead of *Verus*; and he is in all probability correct. It may be remarked, however, that the chronology of Epiphanius is not always to be depended upon.

* See Euseb. Hist. Eccl. IV. 30. Jerome de Vir. Ill. 33. Epiphan. Hær. 56.

† Assemanii Bibl. Oriental. T. I. p. 132.

Of the writings of Bardesanes, and of the Dialogue on Fate more especially, Jerome speaks in terms of the most unqualified commendation. "If such," he observes (*Vir. Ill. §. 33.*), "be the force and beauty of a translation, what an estimate must be formed of the original!" In other parts of his works also he eulogizes his eloquence and learning, and speaks of his talents as a source of admiration, even to philosophers. It should seem that the main purport of this treatise was to prove the free-agency and responsibility of man. The fragment, to which reference has already been made, compares the reasoning and intellectual faculties of the human mind with the blind instinct of other animals; and infers from the different habits, and laws, and religions of different countries, an innate power in man of making his choice between them. That the mind is wholly uninfluenced in its operations by any physical force or necessity, is also inferred from the resolution with which Christians, in defiance of the severest persecution, resist the commission of any thing which is opposed to the precepts of Christ. The conclusion, as preserved in Eusebius, is subjoined; besides which, a few brief extracts from the work on the Indian Gymnosophists are still extant in Porphyry's *Treatise de Abstinencia*.

Τί δὲ ἐροῦμεν περὶ τῆς τῶν Χριστιανῶν αἵρέσεως, ἥς ἡμεῖς οἱ δοξασταὶ πολλοὶ ὄντες καὶ ἐν διαφόροις ἀνέστημεν κλίμασιν, ἐν παντὶ ἔθναι καὶ κλίματι, οἵτινες πολλοὶ ὄντες, ἐνὶ ὀνόματι κεκλήμεθα; Καὶ οὔτε οἱ ἐν Παρθίᾳ Χριστιανοὶ πολὺγαμοῦσι, Πάρθοι ὑπάρχοντες· οὐδ' οἱ ἐν Μηδίᾳ κυσὶ παραβάλλουσι τοὺς νεκρούς· οὐχ οἱ ἐν Ἡερσίδῃ γαμοῦσι τὰς θυγατέρας αὐτῶν, Πέρσαι ὄντες· οὐ παρὰ Βάκτροις καὶ Γάλλοις φθείρουσι τοὺς γάμους· οὐχ οἱ ἐν Αἰγύπτῳ θρησκεύουσιν τὸν Ἄπιν, ἢ τὸν Κύνα, ἢ τὸν Τράγον, ἢ Αἰλουρον· ἀλλ' ὅπου εἰσὶν, οὔτε ὑπὸ τῶν κακῶς κειμένων γόμων, καὶ ἔθων νικῶνται· οὐδ' ἡ ὑπὸ τῶν ἀρχῶν πρυτανευομένη γένεσις αὐτοὺς ἀναγκάζει τοῖς ἀπειρημένοις κακοῖς ὑπὸ τοῦ Διδασκέλου αὐτῶν χρῆσθαι· νόσῳ δὲ, καὶ πένει, καὶ πάθει, καὶ ταῖς νομιζομέναις ἀτιμίαις ὑπόκεινται. Ὡς περ γὰρ ὁ ἀλεύθερος ἡμῶν ἄνθρωπος δουλεύειν οὐκ ἀναγκάζεται, κἂν ἀναγκασθῇ, ἀνθίσταται τοῖς ἀναγκάζουσιν· οὕτως οὐδὲ ὁ φαινόμενος ἡμῶν δοῦλος ἄνθρωπος τῆς ὑποταγῆς ἐκφεύγειν βεβήως δύναται. Εἰ γὰρ πάντα ἐδυνάμεθα, ἡμεῖς ἂν ἤμεν τὸ πᾶν, ὥστε εἰ μὴδὲν ἐδυνάμεθα, ἄλλων ἤμεν, ὡς προεῖπον, ὄργανα, καὶ οὐχ ἑαυτῶν. Θεοῦ δ' ἐπινεύσαντος, πάντα δυνατὰ καὶ ἀνεμπόδιστα· τῇ γὰρ ἐκείνου βουλήσει οὐδὲν ἀντιστῆναι δύναται. Καὶ γὰρ τὰ δοκοῦντα ἀνθίστασθαι, αὐτοῦ χρηστοῦ ὄντος, καὶ συγχωροῦντος ἐκάστη φύσει ἔχειν τὴν ἰδιότητα, καὶ τὸ αὐτεξούσιον τοῦ θελήματος, ἀνθίσταται. (*Ap. Euseb. Præp. Evang. VI. 10.*)

At what period of his life, and under what circumstances, Bardesanes enlisted in the ranks of heresy, there is no means of ascertaining. His book of Psalms is known to have inculcated the system which he adopted; and they were afterwards remodelled by Ephrem the Syrian: unless indeed the Hymns of Ephrem, which exposed the errors of his countryman, were an original composition, though set to the same tunes. However well adapted these Psalms may have been for the

diffusion of heterodoxy, and however deserving of the censure which was bestowed upon them by Ephrem, it is very unjust to impute to Bardesanes all the absurdities of the Valentinians. His doctrines are explained at length in a Dialogue *De recta in Deum fide*, or *contra Marcionistas*; ascribed to Origen, but in all probability written in the fourth century. From this it appears that he received all the books of the Old and New Testament, though with the addition, according to Epiphanius, of certain apocryphal books; that he unequivocally asserted the unity of the Godhead; and that he believed in the co-operation of the *Logos*, or Son of God, with the Father in the creation of the world. Misconception respecting the origin of evil, originating in the Chaldaic philosophy, in which he was well versed,* was the groundwork of all his errors. In order to account for this imaginary inconsistency with the supreme perfection of the divine attributes, he maintained that the devil was a *self-existent* being,† opposed to the benevolent purposes of the Creator.* To his independent agency he referred the corruption of human nature; man being seduced into sin, and the soul thereupon removed from its ethereal tenement into a gross carnal body. To redeem mankind Christ came; a man in appearance only, and partaking in no wise of the substance of the Virgin Mary.‡ He affirmed also that there would be no resurrection of the body; but that true Christians would ascend to heaven invested with another body, of an ethereal and imperishable essence: and this opinion he grounded upon the declaration in 1 Cor. xv. 37: "*Thou sowest not that body which shall be.*" These opinions Bardesanes, in all probability, imbibed from the Valentinians; but he is not therefore to be classed among the decided advocates of that heresy. It is pleasing also to learn from Eusebius, that he afterwards retracted some of his errors, though he did not entirely shake them off.

From the passage of Epiphanius, as above cited, with the amendment of Grabe, it may be fairly inferred that Bardesanes died about the year 220 or 221. He left behind him a son named *Harmonius*, who inherited the talents, and adopted the opinions, of his father. See Sozomen. Hist. Eccl. III. 16. Theodoret. Hær. Fab. I. 22. •

CONVOCATIONS.

MR. EDITOR,—Much has lately appeared in your valuable periodical on the subject of the Convocation; so much, indeed, that, with small leisure to go into the question at length, I may well be excused from prefacing the few observations I am about to make with any arguments on the subject of its use and necessity. The point to which I would, through your publication, invite the attention of the Clergy, is this: How can the object, which all admit to be so desirable, be rendered attainable? To that question I reply—by petitioning the

* Euseb. Pr. Ev. VI. 9.

† Origen c. Marcion. §. 3. ἐγὼ τὸν Διάβολον αὐτοφυσὴ λογίζομαι, καὶ αὐτὸ γέννητον.

‡ Ibid. Διὰ Μαρίας, ἀλλ' οὐκ ἐκ Μαρίας.

King. This may be done effectively by means of clerical meetings. At these, petitions may be drawn up and agreed to—one might make the round of each diocese, and, when fully subscribed, it might be sent to the Bishop, who would, doubtless, take care to bring it to the royal eye.

The King has sworn to maintain the Bishops and Clergy of the English Church in all the privileges that by law pertain to them. There is not a more ancient or undoubted privilege than that of the Convocation; a privilege, however, which our Church now only nominally enjoys. The King has declared on many occasions, and (which is most to the purpose) when THE CONVOCATION congratulated him on his accession, his determination to uphold the rights of the Established Church. His Majesty will not be unfaithful to his declarations. From ministers we expect nothing; but, happily, ministers are not responsible in Church matters; however tolerated in practice, their interference here is intrusive and unconstitutional. The Privy Council are the only responsible party in these affairs; and *them* we need not fear.

In the hope that this hint will not be lost upon your clerical readers, I am, Sir, very obediently yours, A CHURCHMAN.

CREED OF OUR ANTE-NORMAN FATHERS.

MR. EDITOR,—In answer to the inquiry of your correspondent, E. W. (p. 564, Vol. XIII.) respecting the researches of Dr. George Hickes upon the creed of our Ante-Norman fathers, I beg leave, particularly, to refer him to the following work by that eminent scholar: *Several Letters which passed between Dr. George Hickes and a Popish Priest*. 8vo. London, 1705.

In that volume are to be found various important statements, illustrating the *ancient* religion of England: indeed, quite enough to shew that modern Popery has no claim to any such venerable character. At the end of the book are printed the Offices for the Canonical Hours, as used among the Anglo-Saxons; which will be found highly satisfactory to the Protestant posterity of that people. Whether Dr. Hickes has left any unpublished monuments of his labours in this interesting field, I am not able to say.

The whole subject, indeed, was never, perhaps, systematically examined until an attempt of the kind was made in the Bampton Lectures of 1830; but scattered evidences appeared in print, from the time of Archbishop Parker down to the days of Dr. Hickes, amply sufficient to convince candid inquirers that the Ante-Norman doctrines of our national Church were very nearly identical with those adopted by our judicious Reformers. English Protestants have thus long been able to retort successfully the charge of innovation upon Romish opponents. Nothing is more certain, indeed, than that modern Romanism was *not* the *ancient* religion of England. Englishmen, therefore, who receive implicitly the doctrinal peculiarities authorized at Trent, under a notion that they are thereby adhering to

a system which all their Christian ancestors have maintained, are labouring under *strong delusion*. The belief of an English Protestant is, undoubtedly, very much nearer to the ancient religion of his country, than that of an English Romanist.

H. S.

ITINERANTS AT CAMBRIDGE.

MR. EDITOR,—I cannot but feel it very desirable that some measures should be adopted in our Universities to regulate or restrain the inveigling of young men into a connexion with numerous voluntary societies for professedly religious purposes. I have lately, Sir, been at Cambridge; and in the last fortnight, sermons have been preached, or meetings held for the Jews, the Newfoundland School Society, and the Bible Society, if for no other Institution; and not only so, but there have been a number of secret meetings at private houses, where every effort is made to persuade young men to subscribe themselves, and collect money from others, for these *most important and inestimably valuable societies*.

Now, Sir, I am not particularly careful about a guinea or two, and if my son were to give away two or three pounds more than he now does, I should not mind; but I am a little afraid of his going to mere *old women's tea parties*, or the *conversations* of certain persons who can talk *humbug* on the platform or the hustings, and will therefore, probably, not be very nice in the parlour. I sent my son to college, Sir, that he might study and become qualified for a learned profession, and I should be exceedingly disappointed were he to become a gossiping tea-drinker.

Indeed, this whole business of societies wants looking into. It appears to be a very *pretty system*. Here we have had two *clergymen* from near London spending *eight or ten days* in Cambridge, and carrying off above 100*l.* for what they call the Newfoundland and British North America School Society. Now, I find this Society has *not one school in British North America*, and I fear that name has only been added to deceive the public. All their schools are in Newfoundland, an island, be it remembered, which only contains about 90,000 inhabitants. In this island the Society says it has under instruction 2,652 scholars, of whom about half appear to be Sunday scholars, and therefore cannot cost much, and the Society contrived last year to spend about 2,500*l.*, and is now a thousand pounds in debt. Now, Sir, I ask, is it not preposterous to go travelling all over England, preaching, and speaking, and begging, in order to instruct children in Newfoundland at a pound a head?—surely, if the merchants trading to that colony wished for schools, they could assist the colonists without such an effort: at all events, young men at college ought not to be asked to tea, and talked out of their guinea apiece.

I am not sure, however, whether there be not somewhat *political* in this business. It is rather ominous, that an Oxford clergyman, who acquired no small degree of *notoriety* by a *famous letter* to Sir

Robert Peel, and by singly opposing all the Clergy of his Arch-deaconry, and *meekly* and *modestly* exclaiming, *Liberavi animam meam*, should come down on this errand to Cambridge, and bring with him an obsequious curate, and that he should there take up his quarters at Corpus Lodge, with the most determinate and inveterate Whig in the University. When I recollect that this clergyman was *formerly* a high church-and-king man, and remember how he *rattled* on a certain occasion, I strongly suspect that he has been endeavouring to obtain that influence in Cambridge, which he *deservedly* lost at Oxford; and that he is thus humbly acting the part of an obsequious partisan of a falling ministry.

What makes this whole business look more suspicious is, that the Society for Propagating the Gospel has for many years sent out both clergymen and schoolmasters to Newfoundland, and there are besides, many Methodist and other teachers: yet now we are told two or three thousand pounds are necessary, because the Newfoundland people are perishing in ignorance,—the report, however, is, that some hundreds of this money are wanted, because a certain individual, not being able to fill his church, is glad to eke out his resources as a mendicant orator. Whether this be so or no, I think tricks of this kind ought not to be played off with impunity, nor the young men of our Universities be diverted from their studies, whenever a weak, though well-meaning man, fancies he has found out a wonderfully benevolent scheme.

I am, Sir, your very obedient Servant,

CLERICUS.

HYMNS.

MR. EDITOR,—Although we possess numerous hymns in English, yet I believe very few are such as are fitted for the use of a congregation. The hymns of Heber, however beautiful as poetry, are certainly too refined in language and thought for the purposes of public worship. Were I to state the characteristics of what in my own estimation would constitute a book of hymns adapted for that purpose, I should say they were an extreme simplicity of thought and language, and a grave solemnity and soberness of feeling, as much allied as possible to the language and sentiments of Holy Writ. Of such hymns, alas! we have scarcely any in the language. The objections to most of those in common use are so apparent, that I shall not here enumerate them. The few hymns appended to the Prayer-Book by the Society for the Promotion of Christian Knowledge are exceptions; though they are far too few for the wants of public service. The best model for such hymns as are wanted are (I believe) those two grave, simple, and scriptural hymns for the morning and evening, which have made themselves a way into universal use, to which they are entitled by their intrinsic merits.

In this want of good models for such compositions, it has long been matter of surprise to me, that recourse has not been had to those existing in Latin, which were in use before the Reformation. Many of them possess all the characteristics above mentioned, and

are very beautiful: with the exception, however, of the "Veni Creator," in the Ordination Service, they are little known. The longer translation of that hymn, there occurring, is the work of Cranmer; the abbreviated form was not added till the Restoration. There is another or so of these hymns translated by the same venerable Reformer, though now scarcely known: these I shall be happy to send you on a future occasion, should you think proper to insert the following. The first three are taken from a book of hymns printed by the Rev. R. W. Almond, rector of St. Peter's, Nottingham; and are translated by that gentleman. The hymn "Pange, lingua, gloriosi," was written by Claudianus Mamercus, and, in the original, is remarkable for its beauty. The last hymn is taken from a very long one in the mass for the dead; I do not know by whom this small part has been translated, or rather imitated.

I remain, Sir, your obedient Servant,

G. C.

CONSORS PATERNI LUMINIS.

PARTNER of the Father's light,
 Source thyself of light and day,
 Whilst our praises wake the night,
 Listen, Saviour, whilst we pray.
 Dissipate our mental gloom,
 Banish evil spirits hence;
 Let not heavy slumber come,
 Sealing all the powers of sense.
 Whilst believing we adore,
 Listen to our humble strain,
 Whilst thy favour we implore.
 Let us not implore in vain.
 Holy Father, lend thine ear;
 Hearken, Thou, his only Peer;
 Hearken, Spirit, Paraclete;
 God, whom endless ages greet.

O LUX BEATA TRINITAS.

BLESSED light of triune ray,
 Though the sun's bright flame expire
 Brighten darkness into day,
 By an inward milder fire.
 Then with morning's early song,
 In the evening's latest prayer,
 Ever shall my grateful tongue,
 Thee, my hope and trust, declare.
 Let eternal praise proclaim,
 Far and wide, salvation's boast,
 This, Jehovah's sacred name,
 Father, Son, and Holy Ghost.

PANGE, LINGUA, GLORIOSI.

SING, my tongue, the glorious strife,
Sing the noble triumph gained,
Raise unto the Lord of life,
Trophy which his blood has stained ;
Raise the cross, on which impaled,
Conqueror, He our foes assailed.

Lured through guile, the first-formed man,
From a tree in Eden, stole
Fruit, whose baneful poison ran
Through the channels of his soul :
Grieved, his Maker formed a tree,
Cure for his mortality.

Meet it was, the subtle foe,
In his artful project foiled,
Soon should meet a deadly blow
From his weapon, which recoiled ;
Meet, that from the poisoned source,
Heavenly art a balm should force :

Thus, in plenitude of years,
Sent from his great Father's throne,
The Creator, Son, appears
Clothed in nature not his own ;
Deigns in mortal flesh to come,
Offspring of the Virgin's womb.

See him, child of sorrows, weep,
Born to suffering here below,
Cradled in a manger, sleep,
Birth-place suited to his woe ;
See how Poverty's rude bands
Swathe his tender feet and hands.

Hallelujah ! to the Lord,
Father, Son, and Holy Ghost ;
By the saints on earth adored,
And by heaven's seraphic host ;
Shout, ye sons of God and men,
Through eternity, Amen.

DIES IRÆ, DIES ILLE.

That day of wrath ! that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay ?
Whom shall he trust that dreadful day ?

When shrivelling like a parched scroll,
The flaming heavens together roll ;
When, louder yet, and yet more dread,
Swells the high trump that wakes the dead

O ! on that day, that dreadful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away.

PRAYER FOR THE CHURCH.

A Prayer to be used by Individuals, on the present Condition of the Church: the same may be used by Families, by adapting the Number.

O LORD, who to thy Church art the Head over all things, I humbly entreat thy compassion for thy Church in this country thus fiercely attacked by her enemies and thine. Let not her negligences and sins prevail against her, that thou shouldest move her candlestick from its place, which so long has sustained the vital lustre of thy truth; but, above all, let not persecution or injustice compel her into any unchristian compromise. Restrain the efforts of her foes, and teach her thereby to be watchful; and strengthen the things that remain, that her enemies, like those of thy Israel, may perform her work, while they seek their own, and in their defeat and her exaltation, glorify thy name, who art one with the Father and the Holy Spirit, world without end.

COMMON PRAYER.

MR. EDITOR,—Several of your correspondents have taken occasion to notice the variations that exist between the Oxford and the Cambridge editions of our Book of Common Prayer; together with the injurious tendency of such disagreements. Allow me to add, that the Oxford Prayer-books are not universally consistent with one another, though I have no doubt that their irregularities were originally accidental, as they have been amended in subsequent impressions. In an edition printed at Oxford, in 1779, folio, I find, in the tenth verse of the *Te Deum*, the word *all* omitted;—thus, *The Holy Church throughout the world*. In a quarto edition, printed at the same place in 1772, in the fourth verse of the fifty-third Psalm, I find the word *all* interpolated;—thus, *They are all altogether become abominable*. With the exception of one passage in the Burial Service, I am not aware that any discrepancy yet pointed out affects to the slightest degree the sense or meaning of any passage: still, as an intentional variation is a dangerous precedent, so an unintentional error is always worth correcting. Yours, very faithfully,

P. H.

A colonial correspondent, referring to p. 308, Vol. XIII. upon the introductory sentences to our Morning and Evening Service, suggests that, instead of changing the pronoun *he* to *God*, the former be printed with the H capital.

UNCANONICAL SCRIPTURES.

A Catalogue of those Scriptures which are mentioned but not inserted in the Bible.

1. "The book of the wars of the Lord."

Wherefore, it is said in "the book of the wars of the Lord," What he did in the Red sea, and in the brooks of Arnon,—*Numbers* xxi. 14.

2. "The book of Jasher."

Also he bade them teach the children of Judah the use of the bow: behold, it is written in "the book of Jasher."—*2 Samuel* i. 18; *Josh.* x. 13.

3. The book of Solomon—3000 proverbs, and 1005 songs, and his treatise of trees and shrubs, beasts, birds, insects, and fishes.

And he spake three thousand proverbs: and his songs were a thousand and five.

And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.—1 *Kings* iv. 32, 33.

4. "The book of the acts of Solomon."

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in "the book of the acts of Solomon?"—1 *Kings* xi. 41.

5. "The book of Nathan the prophet," and "the book of Gad the seer."

Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in "the book of Nathan the prophet," and in "the book of Gad the seer."—1 *Chron.* xxix. 29.

6. "The book of Nathan the prophet," "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer."

Now the rest of the acts of Solomon, first and last, are they not written in "the book of Nathan the prophet," and in "the prophecy of Ahijah the Shilonite," and in "the visions of Iddo the seer" against Jeroboam the son of Nebat!—2 *Chron.* ix. 29.

7. "The book of Shemaiah the prophet," and of "Iddo the seer, concerning genealogies."

Now the acts of Rehoboam, first and last, are they not written in "the book of Shemaiah the prophet," and of "Iddo the seer concerning genealogies?"—2 *Chron.* xii. 15.

8. "The story of the prophet Iddo."

And the rest of the acts of Abijah, and his ways, and his sayings, are written in "the story of the prophet Iddo."—2 *Chron.* xiii. 22.

9. "The book of Jehu."

Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in "the book of Jehu," the son of Hanani, who is mentioned in the book of the kings of Israel.—2 *Chron.* xx. 31.

10. "The life of Uzziah," by Isaiah.

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.—2 *Chron.* xxvi. 22.

11. "The sayings of the seers."

His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among "the sayings of the seers."—2 *Chron.* xxxiii. 19.

12. An epistle of St. Paul to the Corinthians.

I wrote unto you in "an epistle" not to company with fornicators.

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world.—1 *Cor.* v. 9, 10.

13. An epistle of St. Paul to the Ephesians.

How that by revelation he made known unto me the mystery; as I wrote afore in few words.—*Ephes.* iii. 3.

14. An epistle of St. Paul to the Laodiceans.

And when this epistle is read among you, cause that it be read, also, in the church of the Laodiceans; and that ye, likewise, read the epistle from Laodicea.—*Coloss. iv. 16.*

15. "The prophecy of Enoch."

And Enoch, also, the seventh from Adam, prophesied of these, saying. Behold, the Lord cometh with ten thousand of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.—*Jude 14, 15.*

To these may possibly be added, the epistle attributed to Barnabas; the Revelation of St. Peter; and the Doctrine called the Apostles', mentioned in Eusebius, Lib. iii. cap. 22. As, also, "the book of Henosh," spoken of by Thadrus, Origen, and Tertullian.

An epistle to the Laodiceans, attributed to St. Paul, was found in the oldest Bible that was printed at Wormes, and the subjoined translation is preserved amongst the Harleian MSS. in the British Museum.

THE EPISTLE OF ST. PAUL TO THE LAODICEANS.

1. Paul an apostle, not of man, nor by man, but by Jesus Christ;
 2. To the brethren which are at Laodicea, grace and peace be with you from God the Father and the Lord Jesus.
 3. I thank my God in all my prayers that you remain stedfast in him, and in all his works, waiting upon his promises to the day of judgment.
 4. And be not seduced by some unprofitable talkers, who go about to cause you to fall from the gospel, which was preached unto you by me.
 5. Oh that they that were instructed by me might serve to the profit of the gospel of truth, and become diligent in good works of eternal life.
 6. And henceforth are my bonds manifest which I suffer for Christ's sake.
 7. Whereof I rejoice in heart, and account it eternal salvation.
 8. That such is done through your prayers, by the working of the Holy Spirit, whether by life or death.
 9. For I have a will and a joy to die in Christ, who will, through the same mercy, give you to have the same love, and to be of one mind.
 10. Therefore, beloved brethren, as you have heard in my presence, that keep and finish in the fear of God; so shall you have eternal life, for God will work it, and profit it in you without delay.
 11. My brethren, rejoice in the Lord, and take heed of them that are desirous after filthy lucre.
 12. Let your prayers be manifest unto God, and remain firm in the knowledge of Christ.
 13. And do that which is meet, convenient, just, reasonable, and what ye have heard and received, that keep in your hearts; so shall ye have praise.
 14. The grace of God and our Lord Jesus Christ be with your spirits. Amen.
- Cause this Epistle to be read to the Colossians, and read you that which is written unto the Colossians.

THE BISHOP OF LONDON'S MANUAL OF FAMILY PRAYERS.

A CORRESPONDENT informs us that the Bishop of London's Manual of Family Prayers has been stereotyped at the New York Episcopal press; and that six thousand copies have been circulated in the United States of North America.

EPITAPH, ON A CHILD NINE MONTHS OLD, IN MILTON
CHURCHYARD, NEAR GRAVESEND.

A CREATURE of light just escap'd from the skies
To try the coarse robes which to mortals are given;
But the delicate spirit endur'd not disguise,
Recoil'd as clay touch'd it, and flew back to heaven.

ANSWER TO THE ABOVE.

BUT why should a *creature* so swiftly be gone?
Why spurn the clay road which by mortals is trod?
One higher than *angels* far better has done,—
The greatest, the best, the belov'd Son of God.

Had scruples like these prevented *his* dwelling
Midst us sons of clay, and our sorrows partaking,
We had lost that grand blessing, all blessings excelling,
The assurance, *through Him*, of to glory awaking.

W. H.

COLLECTANEA.

STRENGTH OF A GOOD CAUSE.—In one single year three sentences of condemnation were launched against Henry Bullinger, the reformer of the Church of Zurich; one by the papal legate at Venice; another by the divines of Louvain, with Charles the Fifth's sanction; and a third in Paris, where the Sorbonne prohibited the circulation or reading of his publications, under heavy penalties. Bullinger noted down this tripartite anathema in his Diary, by simply alluding to it as "*a rare phenomenon*." He seems to have considered it unworthy of any further comment; much less of an angry word: but, seeing his friends cast down at the tidings, he thus bespoke them,—"*Dismiss your fears; persevere in believing! Let these simpletons keep their pen in hand! the word of God will yet endure to the end. My rock is the assurance that 'the Shepherd knoweth his own!'*"—Hess's Biography of celebrated Swiss Reformers, Vol. II.

BURMESE OATH.—"If I speak not the truth, may tigers, elephants, buffaloes, poisonous serpents, scorpions, &c. seize, crush, and bite me and my relations. May we be subject to all the calamities that are within the body and without the body: and may we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May I be struck with thunderbolts, and lightning, by day and by night, and come to sudden death. In the midst of not speaking truth, may I be taken in vomiting clotted black blood. When I am going by water, may the *genii* who guard the water assault me, the boat be upset, and the property be lost; and may alligators, porpoises,

sharks, and all other sea monsters, seize and crush me to death. And when I change worlds, may I suffer unmixed regret, in the utmost wretchedness, in four states of punishment."

Notwithstanding the apparent particularity of this oath, Mr. Judson, a former resident in India, informs us, that the Burmese have no idea of the excellence of good faith; and that they consider it a folly to keep a treaty, if they can gain any thing by breaking it.

GOD DEFINED.—Collins the Freethinker met a plain countryman going to church. He asked him where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray, whether is your God a great God, or a little God?" "He is both, Sir." "How can he be both?" "He is so great, Sir, that the heaven of heavens cannot contain him, and so little that he can dwell in my heart." Collins declared that this simple answer of the countryman had more effect upon his mind than all the volumes the learned doctors had written against him.—*Selector*.

ON TITHES.—(*From a letter to Lord Howick, by W. N. Senior, Esq., late Professor of Political Economy at Oxford.*)—"It is true that tithes are not a burden on the wages of the labourer, or the profits of the farmer, but are a deduction, or rather an exception, from the landlord's rent; and that, except so far as inconvenience arises from the mode in which they are collected, or from their interference with the employment of capital, (the latter of which inconveniences affects consumers in general, the citizen as well as the rustic,) neither the labourer, the farmer, nor even the landlord, can justly complain of them: neither the labourer nor the farmer, because he does not really pay them; nor the landlord, because they are an interest in the soil which never was his—which he may wish for, as he may wish for his neighbour's field, but with no more right to appropriate."

RELIGIOUS STATE OF THE ISLANDS IN THE SOUTH SEA.—Christianity has been a long time established in the Sandwich Islands, and has been mainly conducive to the rapid strides of civilization made by the inhabitants of that group. In the island of Hevaea, also, one of the most important of the Friendly Islands, it was adopted, in 1830, by the king, under whose protection a body of missionaries established themselves on the island. Thus it is probable, that ere long the propagation of a purer religion will wholly extirpate the frivolous and cruel superstitions, which contribute not a little to impede the progress of civilization among the South Sea islanders, and will serve as a new tie to connect them to the most active and enlightened portion of mankind.—*Dr. Lardner's Cabinet Cyclopaedia*, Vol. XVI.

CHURCH OF ROME.—Dr. Ernest Münch, late Professor of Ecclesiastical History and Jurisprudence at the University of Liege, and at present Chief Librarian to the King of Holland, has recently published the first part of "A complete Collection of all ancient and

modern Concordats, together with a History of their Origin and Fate." Besides these singular documents, it contains authentic details and official correspondence on the disputes which have occurred between the Holy Fathers and their refractory subjects on the thrones of Germany, France, Spain, Italy, &c.—This work is commended, by the German reviewers, as an invaluable addition to Church History.

LAW REPORT.

ON THE RIGHT OF INCUMBENTS TO FIXTURES.

SIR H. Spelman, in his Glossary, defines a fixture, *quod ab ædibus non facile revellitur*; but it may with more precision be said to be, a moveable chattel, either fixed in, or mediately or immediately annexed to the freehold.

The case of an incumbent with respect to fixtures seems to me to be peculiar, and to have but little resemblance to that of any lay tenant or owner. An incumbent is undoubtedly seized in fee of his parsonage house and glebe, subject to a condition of maintaining and transmitting to his successor a suitable residence, and of not deteriorating his land. The question here arises, are any, and what fixtures, included in the requisition of a suitable residence? No one can doubt but that doors, window-sashes, and floors, are included, and should be provided and maintained; and few will deny that, according to modern habits, chimney-pieces, stoves, grates, bells, &c., are almost equally necessary; hence, I am of opinion, that the ordinary household fixtures are included in the term suitable residence; at least, if an incumbent find such on his induction or provide them, he is bound to maintain them, and leave them for his successor; reasonable wear and tear excepted. If, indeed, a successor on his induction finds grates, or any other such fixtures, old-fashioned and inconvenient, or much worn, I do not think he could claim the cost of new ones in the amount of dilapidations; but if, on the other hand, an incumbent provide, or repair, household fixtures, I think he must leave them without compensation. After a provision for the incum-

bent, the maintaining of a suitable residence is the first charge on the revenues of every benefice. I may observe, that in the statutes of the Cathedral Church of O. the rule, as to fixtures, is thus expressed, "*Scamna, bancos, mensas, tripodes, cælaturas, vasa, etiam plumbea et alia utensilia fixa suo successori integra et libera relinquat.*" The cælatura are certainly mere matters of ornament, but then they could not be removed without injuring the walls.

But fixtures provided by an incumbent, which have no relation to a suitable residence, seem to me to require a different consideration. For instance, if an incumbent furnish a brewhouse, I think he might remove the articles; for it could scarcely be contended, in any instance, that a brewhouse was a necessary part of the incumbent's residence; and if not necessary, the benefice should not be burdened with the maintenance of it, which would be the consequence, if, when once established, it is to be transmitted to the successor: *a fortiori*, an incumbent may remove hothouses, pinneries, and any such erections and fixtures, provided by him for the gardens and grounds of the benefice: these can never be deemed incidental to a suitable residence; it could not be said in any case that an incumbent was bound to supply or maintain them, or that they were a necessary charge upon his income. They are subjects which one incumbent may delight in, and which another may think an incumbrance. They fall within the same rule as pier glasses, tapestry,

clocks, and the like articles of ornament and luxury, which an incumbent may provide for his house, but which he is certainly not bound to leave for his successor.

To apply these principles to the fixtures provided by A for the vicarage house of W, which was built by him. With respect to the fixtures in the house, the first point is, whether A is entitled to the difference between the value of the three marble chimney-pieces, and steel grate, and less costly articles of the same description. It may, I think, be safely admitted, that the successor could not have claimed any compensation, though he had found in their place less costly articles. But articles of domestic use, supplied by an incumbent, must, *prima facie*, and especially against himself, be deemed to be suitable; and having regard to the revenue of the vicarage of W, to the habits and style of living of the present day, to the fact that marble is not so costly and rare as in former times, that two of the chimney-pieces in question are of the marble of the district, I incline to think, that the articles I have alluded to, may fairly be deemed part of the suitable residence a vicar of W ought to maintain and transmit to his successor. It might be strongly said, "It may be presumed these fixtures were purchased out of the revenues of the benefice; such revenues should be applied to provide a suitable residence for the incumbent, which includes proper fixtures; therefore these fixtures, though recently introduced, belong to the successor, and not to the incumbent, or his executors." And on this principle, I am of opinion, that A is not entitled to any payment or compensation whatsoever from his successor, for any of the fixtures in the annexed list stated to be in the vicarage house.

But, for the reasons given above, I am of opinion, that A is entitled to the fair value of all the fixtures contained in the list stated to be in the brewhouse and garden, or that he may remove them.

We subjoin two or three extracts from an article in the Law Magazine for July, 1831, on this subject.

"Upon the whole, we are of opinion that the common household fixtures are part and parcel of that suitable residence which it is the duty of an incumbent to provide and maintain. The inconvenience would be great if a parsonage, on the change of incumbents, were to be dismantled of all grates, ovens, bells, pumps, cisterns, and the like; and this would, in many cases, be the consequence, if the incumbent were held entitled to them; for if the incumbent avoids his benefice, by accepting another, he must remove the fixtures he claims, before he quits his parsonage, since he cannot take them afterwards; and at that time, probably, his successor is not known, to enable him to make some arrangement. In the case of a lay tenant for years, the landlord is always at hand to prevent such an inconvenience.

"It may be objected, that the distinction between fixtures for use and ornament is frequently very thin, and that the classes in fact run into each other; and this is true: but the distinction has long been recognised by the courts, and in practice much difficulty cannot arise. A fixture must be deemed necessary, not according to the notion of an individual incumbent, but according to the habits of the people among whom he resides. Some individuals might dispense with doors, deal floors, glazed windows, and window-shutters; but no one thinks of removing or claiming compensation for such fixtures; and they are, we apprehend, included in every estimate for dilapidations. And so, we think, a jury would readily find that grates, ovens, bells, pumps, and the like, were necessary parts of a house for a clergyman.

"But whatever fixtures and erections an incumbent may remove, this seems quite clear, that if he vacates his benefice by his own act, as by accepting another living, they must be removed before the act, or at least before he quits possession of the parsonage; he cannot claim them afterwards,—no, not even emblements. If a benefice be vacated by death, the executors are allowed a reasonable time thereafter."

W. C. W.

MONTHLY REGISTER.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE AND FOR THE PROPAGATION OF THE GOSPEL.

Peterborough Diocesan and District Committee.

At a quarterly meeting, holden at the Palace, on Tuesday the 3rd of January, 1832, the Right Reverend the Lord Bishop of Peterborough in the chair;

The Treasurer's and Secretary's accounts were laid before the Committee: from which it appeared that the receipts for the year ending with the 1st of January, 1832, amounted to 119*l.* 4*s.*, which, with the balance of 63*l.* 13*s.* 9*d.* in the Treasurer's hands on the 1st of January, 1831, make a sum total of 182*l.* 17*s.* 9*d.*

The Disbursements for the year ending with the 1st of January, 1832, amounted to 148*l.* 6*s.*, leaving a balance of 34*l.* 11*s.* 9*d.* in the hands of the Treasurer.

The Secretary's Report stated, that during the same year, 241 Bibles, 180 Testaments, 432 Prayer-Books and Psalters, 263 other bound Books, and 2416 unbound Books and Tracts on the Society's List, were distributed by the Committee.

J. JAMES, *Secretary.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The ninth annual meeting of the Lichfield Diocesan Committee of this venerable Society was holden in the Consistory Court of the Cathedral, on Monday, January 2, 1832, the Worshipful and Rev. Chancellor Law, Vice-President, in the chair. The Secretary, Mr. Canon Madan, having read a letter from the Lord Bishop of the Diocese, expressive of his regret that a prior and indispensable engagement at Stafford prevented his Lordship's attendance, proceeded gratefully to acknowledge the liberal support which the Committee has received in Lichfield and its vicinity, by the accession of *twelve* names to the list during the last year, exclusive of *six* additional Subscribers at the present Meeting, the greater part of the number being annual contributors of one guinea each. Several letters of a very

interesting and satisfactory nature, on the subject of the Society's designs and undertakings, and of its claims to the support of the public, addressed by individuals to the Secretary, were by him read to the Meeting. The Secretary expressed a confident hope, that the Report of the Committee of the Codrington Trust, to which he earnestly solicited the attention of the Meeting, in reference to the provisions which have been made for the moral and religious improvement, and for the gradual and complete emancipation of ~~the~~ Slaves, would prove satisfactory to the Subscribers and the public. The Treasurer's accounts were audited and passed; the sum of 90*l.* 8*s.* having in the course of the year 1831 been remitted to the Parent Society.

GENERAL INSTITUTIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

1. General Theological Seminary, New-York. Opened 1820.

2. Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Established 1820. Number of Associations connected with this during last year, sixty-four.

3. General Protestant Episcopal Sunday-School Union. Instituted 1826. Connected with this, are 284 Auxiliary Diocesan Schools.

4. New-York Protestant Episcopal Press. Instituted 1828, for the effectual supply, at moderate prices, of

books, tracts, &c. From this have issued 581,019 copies.

5. Geneva College. Incorporated in 1822.

6. Washington College, situate at Hartford, Connecticut. Incorporated as an Episcopal College, 1823.

7. Kenyon College, connected with the Theological Seminary of Ohio. Incorporated 1826.

8. William and Mary College, situate at Williamsburgh, Virginia. This College, as its name implies, received a royal Charter from the King and

Queen of England. "And," observes Beverley, in his *History of Virginia*, "it was a great satisfaction to the Archbishops and Bishops, to see such a nursery of religion founded in the New World; especially for that it was begun in an Episcopal way, and carried on wholly by zealous Conformists to the Church of England." It is still governed by the original charter, and has had the honour of having educated some of the chief men of the United States.

9. Columbia, formerly King's College, New-York. Founded by royal charter, 1754.

Independent of the above—

In Fairfax County, Virginia;—in Knox County, Ohio; and Cambridge, Massachusetts, are Branch Theological Seminaries of the Protestant Episcopal Church, in correspondence with that at New-York; all which argues well for the progress and permanency of the Episcopal Church in America, and must, therefore, be gratifying to our readers.

POLITICAL RETROSPECT.

DOMESTIC.—Abstract of the net produce of the Revenue of Great Britain in the years and quarters ending on

the 5th of January, 1831, and 1832, shewing the increase or decrease on each head thereof:—

	Years ended Jan. 5.		Increase.	Decrease.
	1831.	1832.		
	£	£	£	£
Customs	16,343,561	15,336,715	—	1,006,846
Excise	16,895,775	11,330,475	—	2,564,900
Stamps	6,605,291	6,500,910	—	104,381
Post Office ..	1,358,011	1,391,006	32,995	—
Taxes	5,013,405	4,861,312	—	149,063
Miscellaneous	601,302	409,322	—	191,980
	46,817,345	42,833,170	32,995	4,017,170
Deduct Increase			—	32,995
Decrease on the Year			—	3,984,175

	Quarters ended Jan. 5.		Increase.	Decrease.
	1831.	1832.		
	£	£	£	£
Customs	3,769,695	3,528,723	—	240,972
Excise	4,831,220	4,265,374	—	565,646
Stamps	1,585,683	1,602,013	16,330	—
Post Office ..	330,005	328,000	—	2,005
Taxes	2,062,030	1,981,262	—	80,768
Miscellaneous	143,130	112,973	—	30,157
	12,721,763	11,818,545	16,330	919,548
Deduct Increase			—	16,330
Decrease on the Quarter			—	903,218

INCOME AND CHARGE ON THE CONSOLIDATED FUND,

In the Quarters ended 5th of January, 1831 and 1832.

INCOME.	Quarters ended Jan. 5.	
	1831.	1832.
	£	£
Customs	2,680,837	3,517,151
Excise	4,803,117	4,265,574
Stamps	1,585,683	1,602,013
Post Office ..	277,000	328,000
Taxes	2,062,030	1,981,262
Miscellaneous	81,401	55,101
	11,490,068	11,749,101
Tontine Money	11,688	11,492
To Cash brought from Civil List, &c.		62,669
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	380,428	508,795
	11,882,184	12,332,057
CHARGE.	Quarters ended Jan. 5.	
	1831.	1832.
Exchequer Annuities	1,714	1,611
South Sea Company	81,862	81,556
Bank on their Capital	89,125	89,125
Dividends	8,108,323	8,091,357
National Debt	547,281	—
Civil List	—	127,500
Pensions	80,452	89,500
Other Charges	164,472	179,351
	9,073,259	8,660,000
Surplus ..	2,808,925	3,672,057
	11,882,184	12,332,057
Exchequer Bills issued for the Consolidated Fund, at 10th October, 1831, and paid off out of the growing produce of the said Fund in the Quarter ended 5th of January, 1832, after deducting 400,000/., cancelled by the Commissioners for the Reduction of the National Debt, per Act 10 Geo. IV., cap. 26		5,020,102
Surplus, 5th January, 1832	3,673,057	
Issued out of the Consolidated Fund, on account of the supplies granted for the service of the year 1831	4,278,206	606,149
Total at 5th January, 1832, to be provided for by an issue of Exchequer Bills charged on the growing produce of the Consolidated Fund, in the Quarter ending 5th of April, 1832		5,626,251

To this we subjoin the following notice, issued from the National Debt Office, on the 41th of January :

"The Lord Commissioners of his Majesty's Treasury having certified to the Commissioners for the Reduction of the National Debt, in pursuance of the act 10th George IV. c. 27. s. 1, that the actual expenditure of the United Kingdom of Great Britain and Ireland exceeded the actual revenue thereof for the year ended the 10th day of October, 1831, by the sum of twenty thousand five hundred and thirty-seven pounds, eighteen shillings, and eleven pence :

"The Commissioners for the Reduction of the National Debt hereby give notice, that no sum will be applied by them on account of the Sinking Fund, under the provisions of the said act, between the 5th day of January, 1832, and the 5th day of April, 1832.

"S. HIGHAM, Comptroller-gen.

"National Debt Office,
Jan. 10, 1832."

Parliament resumed its sittings on the 17th ult. No measure of importance has yet been brought under their consideration, except the first reading of the Bills for the Scotch and Irish Representation in the proposed Reform Parliament. Whilst these Bills do not much differ from those of the last session, we regret to be compelled to state that the alterations in the Irish Bill are all in favour of the Popish interest; and should that Bill be passed in its present form, it is probable that the member for the University of Dublin will be the only Irish member of the next Parliament returned by the Protestant interest.

We rejoice to be able to add that the danger of their country has roused the spirits of the Protestants of Ireland, and brought them to a union of council and action, and we hope the country will still be saved. On the 17th of January, a meeting of Protestants was held in the King's Room, at the Mansion-house, Dublin; and from the lists handed to us of parties there assembled, we conclude that a greater number of those representing the property, dignity, talent and worth of Ireland, was never previously collected together.

The Lord Mayor officially took the chair. An energetic address to the King, full of most important facts, historical and political, exhibiting the evil tendency of the measures of the present Administration, as directed to the Government of that island, was adopted unanimously. The meeting also passed a resolution, addressed to their Protestant brethren throughout Great Britain, earnestly soliciting their cooperative support at this awful crisis of their country. How generally and deeply this is felt by the Protestants in Ireland is confirmed by the fact, that more than fifteen hundred letters were forwarded to the committee for conducting this meeting, from persons distinguished by their property or talent, approving it, but regretting their inability to attend.

Meetings of a similar nature have been held in the provinces, and with similar results; and, to the glory of the cause, without any expression of unkind feeling to any of the parties opposed to them, or any act of violence being excited by it. They have fearlessly met in the cause of their God, their king, and their country; and, whilst "hazarding their lives" for these, they have been preserved in peace.

There is no subject of greater terror to Papists than the Bible. Hence to oppose the diffusion of that scriptural knowledge which must destroy Popery, has ever been the ardently desired men ure of the Church of Rome. The motion now before Parliament for the general education of the poor in Ireland to conciliate the Papists, concedes this principle, and, instead of the Bible, proposes to adopt a selection of such lessons as may be approved by the Popish hierarchy. Public money levied upon Protestants by a professed Protestant government is thus to be applied to the furtherance and support of Popery. This has also attracted the notice of our Protestant brethren in Ireland; and distinguished prelates, as well as noble and honourable laymen, are uniting to oppose this monstrous plan for the ruin of the religion of Christ.

We are sorry to state that the court-martial at Bristol has been broken up

by the suicide of the prisoner, Lieut.-Colonel Brereton: another has since been called upon Captain Warrington.

The special commission for the trial of the rioters there has terminated its session; five prisoners have received sentence of death; thirteen others were found guilty, and the same sentence recorded against them. Four out of the five were executed on the 27th ult. At Nottingham the special commission passed sentence of death on eight prisoners.

CHOLERA MOREUS.—We are happy to be able to report that the case of this disease diminish in number and fatality. We hope in a few weeks to record its entire cessation. The report of the Central Board of Health to the 21st of January, states the number of cases to that date 1948, of which 618 had terminated fatally.

FRANCE—The motion for the abolition of the hereditary peerage has passed the Chamber of Peers—For the abolition, 103; against it, 70; majority, 33. Several of the most distinguished peers immediately resigned their seats in that Chamber.

The tumults at Lyons and Grenoble have been suppressed. A very insurrectionary spirit has shewn itself at Marseilles, whose population has ever displayed a very ferocious disposition. At present peace is restored.

It has been customary at Paris for the foreign ministers, in their diplomatic capacity, to address the King on New Year's Day, the Pope's Nuncio acting as their spokesman. The peculiar state of the Papacy, and particularly the relation between the Papal and Austrian Governments, prevented the Nuncio sustaining this office on the last occasion. The Prince of Castelciana, the Neapolitan ambassador, was selected for it. The reply of Louis Philippe, which is always considered as indicative of the policy of the French government, was pacific.

In the Chamber of Deputies, the civil list has been passed after great opposition, and a reduction from

15,000,000 f. (600,000*l.*) as proposed by ministers, to 12,000,000 f. (480,000*l.*)

BELGIUM.—The affairs of this petty kingdom continue in the same unsettled state. The King of the Netherlands refuses to accede to the arrangement proposed; and it no longer admits of doubt that he is supported by the Emperor of Russia.

THE PENINSULA.—Alarm prevails throughout this fine, but oppressed, portion of Europe. Ferdinand is daily more apprehensive of danger, placed between revolutionary France on one side, and the fear of a constitutional King and government on the other. Hence his eagerness to support Miguel, and ally himself with Russia, which seems disposed to enter into his views. General Torrijos, with a party of sixty Spaniards, refugees, have been decoyed to land in Spain, near Malaga, where they were immediately seized, and every one shot the following morning.

SWITZERLAND is exposed to turbulent measures, almost amounting to a civil war; the causes and interests of which are so imperfectly stated, that we feel quite unable to explain them.

PAPAL STATES.—These are in a state of revolution. These people are eager to be delivered from the oppressive government of the Pope and his cardinals. We do not hear of any acts of violence on the side of the insurgents, nor of energy on the part of the governors.

AMERICA—UNITED STATES.—The President's message to the House of Representatives has been received. We have only space to allude to it very briefly. It notices the benefits the States have derived from the arrangements with Great Britain for a colonial traffic; that these had given employment to 30,000 tons of shipping, and activity to every branch of commerce connected with navigation. It reports the highly flourishing state of agriculture; and calculates that the whole of the public debt will be paid off before the end of the present year.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

His Grace the Duke of Portland having disposed of his three chapels in St. Mary-le-bone parish to Government: viz. Oxford-street Chapel, in Vere-street; Westmoreland-street Chapel, Portland-place; and Portland-street Chapel, Portland-place;—each has undergone a complete repair, both internally and externally. Portland-street Chapel was consecrated, on Saturday morning, Dec. 31, at Eleven o'clock, by the Bishop of London. The royal arms, with the initials "W. R. the Fourth," and superbly painted, are placed in the front of the west gallery. A large concourse of the nobility and gentry were present at the performance of the ceremony. Vere-street and Portland chapels have changed their names to St. Peter, and St. Paul.

The new church, recently consecrated by the Lord Bishop of the diocese, is made, by Act of Parliament, the parish church of Kingswinford; and the old church a chapel of ease.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Beaty, Charles Colyear	Domestic Chapl. to the Earl of Portmore.
Berkeley, Miles Joseph	Domestic Chapl. to the Earl of Westmoreland.
Lloyd, Henry William	Domestic Chaplain to Viscount Melbourne.
Stoddart, John	Chaplain to the County Lunatic Asylum at Hanwell, Middlesex.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brown, A. W.	Pytchley, V.	Northam.	Peterboro Bp. of Lich. & Cov.	
Cartwright, W. H.	Kingswinford, C.	Staff.	Lichfield	Earl Dudley
Chapman, W. E.	{ Dom. Chapl. to the Right and Edenham, C. to Somersetby con Humby, R. }	Hon. Lord Willoughby	D'Eresby	{ Lord Willoughby D'Eresby
Clarke, E. W.	{ Great Yeldham, R. Dean of Cath. Church of York }	Essex	London	Sa W. B. Rush The King
Cockburn, W. D.D.	{ and Thornton, V. to Kelston, R. }	E. York	{ P. of D. & C. of York }	Dean of York
Gilpin, Bernard	Burnham, St. Mary, R.	Somerset	B. & Wells	J. Nield, Esq.
Hawley, John F.	Eversley R.	Norfolk	Norw.	Christ Coll. Camb.
Hinckley, John	Sheriffhales, V.	Hants	Winchest	Sir John Cope, Bt.
Hume, —	{ Meonstoke, R. with Soberton, C. }	Staff.	Lichfield	Earl Gower
Mainwaring, John	Geldestone, R.	Hants	Winchest.	Bp. of Winchester.
Mantell, E. R.	{ Louth, V. to Titney, V. }	Norfolk	Norwich	Lord Chancellor
Matthew, John	Chelvey, R.	Lincoln	Lincoln	{ Preb. of Louth, in Cath. Ch. of Linc. Bp. of Lincoln
Muckleston, John	Wichmor	Somerset	B. & Wells	C. K. K. Fynte, Esq.
Nepean, Evan	Heydon, R.	Staff.	T. Lovett, Esq.	
Noel, Leland	{ Lavendon, V. with Brayfield, C. }	Norfolk	Norw.	W. E. L. Bulwer, Esq.
Oakeley, Frederick	Preb. in Cath. Church of	Bucks	Lincoln	Sir G. Noel, Bart.
Paley, Joshua	Pemberton, C.	Lichfield		Bp. of Lich. & Cov.
Penfold, G. S.	{ St. Mary-le-bone, Trin. Ch. Portland-ld, D. R. }	Lancaster	Chester	R. of Wigan
Preston, George	{ to King-winford, R. Tasburgh, R. }	Middl.	London	The King
Rennell, Wm. B.	Paddington New Chapel	Staff.	Lichfield	Earl Dudley
Rickards, Samuel	Stow Langtoft, R.	Nonfolk	Norw.	Rev. G. Preston
Symons, J. T.	Trevalga, R.	Middl.	London	C. of Paddington
Taylor, Wm. Robert	Town Barningham, R.	Suffolk	Norw.	Sir W. Rawlinson
Trim, Wm. Hewlett	Sandford Orcas, R.	Cornwall	Exeter	D. & C. of Exeter
Vawdrey, Wm.	Kennerley, P. C.	Norfolk	Norw.	John T. Mott, Esq.
Vincent, Matson	Brampton, St. Thomas, C.	Somerset	B. & Wells	J. Hutchings, Esq.
Vyvyan, Thomas	Penzance, St. Mary, C.	Devon	Exeter	{ Governors of Crediton Charity
		Derby	Lichfield	Dean of Lincoln
		Cornwall	Exeter	

Name.	Preferment.	County.	Diocese.	Patron.
Ware, George	Winsham, V. to hold by disp. Ashton, R.	Somerset	B.& Wells	Dean of Wells
Webster, Geo. Edis.	Grundisburgh, R.	Devon	Exeter	Trin. Coll. Camb.
Webster, Wm.	Preenchurch, C. to Easthope, R.	Suffolk	Norw.	W. Webster, Esq.
Weddall, W. L.	Chillesford, R.	Salop	Heref.	Ralph Benson, Esq.
Wilkinson, J.	Cawood, C.	Suffolk	Norw.	Mrs. C. S. Smear
		W. York	York	Preb. of Wistow, in Cath. Ch. of York
Wilson, Wm. D.D.	Church Oakley, R. with Southampton Holy Rood, V. to Preb. in Cath. Ch. of Winchester	Hants	Winchest.	Queen's Coll. Oxf. Bp. of Winchester
Wing, John	Stevington, V.	Beds	Lincoln	Duke of Bedford
Woodrooffe, T.	Calbourne, R.	I. of Wht.	Winchest.	Bp. of Winchester
Worseley, Wm.	Norbury, C.	Chester	Chester	T. Legh, Esq.

CLERGYMEN DECEASED.

Asbridge, Jonathan ..	Eversley, R. Can. Res. in Cath. Ch. of Chichester	Hants	Winchest.	Sir J. Cope, Bart. Bp. of Chichester
Baker, Thomas ..	and Palmer, V. with Stammer, R.	Sussex	Cant.	Earl of Chichester
Bellamy, Thomas ..	Sandford Orcas, R.	Somerset	B.& Wells	J. Hutchings, Esq.
Berry, Butler	Chrishall, V. and Triplow, V.	Essex	London	Bp. of London.
		Camb.	Ely	Bp. of Ely
Bird, Thomas	Crosby Garret, R. and Mallerstang, C.	Westm.	Carlisle	Rd. Burn, LL.D. and Mrs. Coulston Earl of Thanet
Burroughes, Ellis ..	Stow Langtoft, R. and Tashburgh, R.	Suffolk	Norw.	Sir W. Rawlinson
Carter, Joseph	West Barkwith, R.	Norfolk		Sir T. Beever, Bart.
Comyn, Thomas ..	Dom. Chap. to H. R. II. and Wantesden, P. C.	Lincoln	Lincoln	C. D. Holland, Esq.
		the Duke of Sussex		
Dicken, Perry	Floughill, R. and Witheridge, V.	Suffolk	Norwich	N. Barnardiston, Esq.
		Devon	Exeter	Lord Chancellor R. Melhuish, Esq.
	Burton Pidsea, V. and Humbleton, V. with Elsternwick, C. & Garton on the Wolds, V.		P. of D. & C. of York	D. & C. of York
Dixon, Jonathan ..	and Tunstall, V.	E. York	York	Lord Chancellor
			P. of D. & C. of York	Succentor of York Cathedral
Easton, Wm.	Barrow upon Soar, V. with Mount Sorrell, C.	Leicester	Lincoln	St. John's Coll. Cam.
Evans, Maurice ..	Llangeler, V. & Llanfihangel, Penb. V. with Bettwys Evan, C.	Carm.		
		Cardig.	St. David's Bp. of St. David's	
Goodman, Godfrey ..	Kemmerton, R.	Gloster	Gloster	Mayor and Corp. of Gloster
Hind, Nathaniel	Kingswinford, R.	Staff.	Lichfield	Earl Dudley
King, Isaac	West Wycombe, V.	Bucks	Lincoln	Sir J. D. King, Bt.
Lamb, John, D.D.	Charwelton, R. & Chipping Warden, R.	Northam.	Peterboro	Sir C. Knightley Earl of Guilford
Mainwaring, A.	Barrow, R.	Suffolk	Norw.	St. John's Coll. Cam.
Marsh, T. Orlebar ..	Stevington, V.	Beds	Lincoln	Duke of Bedford
Myers, John	Somerby cum Humby, R.	Lincoln	Lincoln	Lord Gwydyr
Plumptre, James ..	Great Gauden, V. Preb. in Cath. Church of Winchester	Hunts	Lincoln	Clare Hall, Camb.
Poulter, Edmund ..	and Alton, V. with Holybourne, C. and Meonstoke, R. with Soberton, C.	Hants	Winch.	D. & C. of Winchest. Bp. of Winchester
Richardson, Benjamin	Farley Hungerford, R.	Somerset	B.& Wells	Jos. Houlton, Esq.
Smith, Gainsford ..	Evenley, V.	Northam.	Peterboro	Magd. Coll. Oxf.
Stebble, Allison	Wicham, R.	Cumb.	Chester	Earl of Lonsdale

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Dr. Stocker, late Fellow of St. John's College, is appointed Vice-Principal of St. Alban Hall.

Messrs. William Smith, Edward Fitzroy Talbot, the Hon. James Bruce, and Charles Archdale Palmer, have been elected Students of Christ Church. Henry Woolcombe, William Law Hussey, Henry Blair Mayne, and Robert Richard Austice, who were elected from Westminster in May last, have been admitted Actual Students.

The Rev. Ernest Hawkins, M. A. of Balliol College, and one of the Sub-Librarians of the Bodleian Library, has been elected Fellow of Exeter College.

George William Newnham, M. A. Scholar of Corpus Christi College, has been elected Fellow of that society.

Mr. Robert Jackson, Scholar of New College, has been admitted Actual Fellow of that society.

DEGREES CONFERR'D.

MASTERS OF ARTS.

Rev. L. A. Sharpe, Fel. of St. John's Coll.
 Rev. G. Du Hecau, Fel. of Pembroke Coll.
 Rev. John Swainson, Brasenose Coll.
 William Westall Butler, Lincoln Coll.
 Rev. Henry Birkett, Queen's Coll.
 Arthur Thomas Corfe, All Souls' Coll.
 T. Charlton Whilmore, Christ Church
 J. Wood Merton, Fell. of All Souls' Coll.
 Rev. T. F. Laurence, Fell. of All Souls' Coll.
 Rev. G. Adams, Fell. of All Souls' Coll.
 Rev. Thomas Evans, Oriel Coll.

CAMBRIDGE.

ELECTIONS.

The Rev. John James Blunt, B. D. Fellow of St. John's College, is continued Hulsean Lecturer for the present year.

Frederick Hildyard, Esq. M. A. of Trinity College, has been appointed Fellow and Tutor of Trinity Hall, in the room of the Rev. William Hildyard.

James Edward Dalton, Esq. B. A. of Queen's College, has been elected a Foundation Fellow of that society.

The Rev. John Croft, M. A. and Charles Otter, Esq. B. A. of Christ Coll. have been elected Foundation Fellows of that society.

Charles Lesingham Smith, Esq. B. A. Fellow of Christ Coll. on the foundation of Sir John Finch and Sir Thomas Baines, has been elected a Fellow of the same society, on the foundation of King Edw. VI.

BACHELORS OF ARTS.

Thomas Corbett Perry, Lincoln Coll.
 Charles John Crawford, Wadham Coll.
 P. B. Portman, Fellow of All Souls' Coll.
 Henry Forster, New Coll.
 John Samuel Broad, St. Edmund Hall.
 R. Phillimore, Student of Christ Church
 G. Parsons, Student of Christ Church
 H. A. Jeffreys, Student of Christ Church
 W. E. Gladstone, Student of Christ Church.
 Robert Farquharson, Christ Church
 Martin F. Tupper, Christ Church
 Joseph Bailey, Brasenose Coll.
 W. J. Wilcox, Scholar of Lincoln Coll.

On Tuesday, January 10, a piece of plate was presented to the Rev. Allen Wheeler, B. D. of Wadham College, Head Master of the College School at Worcester, by several gentlemen there educated. He was invited to a dinner at the Star Hotel, in that city, where he was met by several of his old pupils. Sir C. S. Smith was in the chair. When the cloth was removed, the chairman presented the plate to Mr. Wheeler, who returned thanks in a very neat speech. The piece of plate is an elegant salver of 161 ounces, on which is the following inscription:—

Viro Egregio
 Utilitate vitæ et moribus integris
 Merito insigni
 • RLV. ALLEN WHEELER, B. D.
 Alumni quidam, sub illius auspiciis educti,
 Hancce patellam argenteam,
 Facilitatis ejus Memores, Virtutis Emuli,
 • D. D.

DIE JAN. X. A. D. MDCCCXXXII.

William Wigan Harvey and John Hibern, Scholars of King's Coll. have been elected Fellows of that society.

The Marquis of Granby, son of the Duke of Rutland, has been admitted of Trinity Coll.

PRIZES.

• The premium for the Hulsean Dissertation has been adjudged to George Langstaff, B. A. Fellow of St. John's College. Subject—"The Evidences of the Truth of the Christian Revelation are not weakened by Time"

PRIZE SUBJECTS.

1. Seatonian Prize.—The subject of the Poem for the present year is—"The Plague stayed." (Numb. xvi. 48.)

II. Hulsean Prize.—A premium exceeding one hundred pounds will this year be given for the best Dissertation on the following subject:—"The Advantages which have resulted from the Christian Religion being conveyed in a narrative rather than a didactic form."

EXAMINATION SUBJECTS.

The following will be the subjects of Examination in the last week of the Lent term, 1833:—

1. The Gospel of St. Luke.
2. Paley's Evidences of Christianity.
3. Xenophon's Agesilaus.
4. Caesar de Bello Gallico, Books V. & VI.

DEGREES CONFERRED.

MASTER OF ARTS.

John Hammill, Trinity Coll.

BACHELORS OF ARTS.

Frederick Tennyson, Trinity Coll.

Charles Tennyson, Trinity Coll.

John Henry Buxton, Queen's Coll.

James Grant, Queen's Coll.

James Hough, Queen's Coll.

MARRIED.

At Paignton, Devon, the Rev. Thomas Grainger Hall, M. A. Fellow and late Tutor of Magdalene College, to Eliza, second daughter of the Rev. John Lane Kitson, late vicar of Ashburton and Staverton.

BACHELORS' COMMENCEMENT, January 21, 1832.

[The Gentlemen in brackets, or with * prefixed, were equal.]

MODERATORS.

Francis Martin, M.A. Trin. | James Bowstead, M.A. Corpus.

EXAMINERS.

James Challis, M.A. Trin. | William Henry Hanson, M.A. Caius.

WRANGLERS.

Heath,	Trin.	Rowlands,	Qu.	Milne,	Joh.	West,	Pet.
Laing,	Joh.	Hawtrej,	Trin.	Hoare,	Trin.	Cotesworth,	Pet.
Cotterill,	Joh.	Simpson,	Sid.	Evans,	Caius	Francis,	Joh.
West,	Trin.	Eyres,	Caius	Pinckney,	Trin.	Lloyd,	Emm.
Hamilton,	Trin.	Webster,	Trin.	Hodgson,	Sid.	Considine,	Joh.
Russell,	Caius	Chapman,	Jes.	Browne,	Emm.	Mandell,	Cath.
Cookson,	Pet.	Ottley,	Caius	Ray,	Pet.	Alford,	Trin.
Shorring,	Pet.	Nind,	Pet.	Potts,	Trin	George,	Joh.
Bromby,	Joh.	Davidson,	Chr.	Power,	Clare		

SENIOR OPTIMES.

Grove,	Pemb.	Hohnes,	Emm.	Edden,	Tr. H.	Porter,	Caius
Daniel,	Joh.	Bridgeman,	Pet.	Tottenham,	Trin.	Bowstead,	Joh.
Maddison,	Jes.	Venables,	Jes.	Hurnard,	Corpus	Bell,	Corpus
Lushington,	Trin.	Brace,	Joh.	Martin,	Joh.	Radcliffe,	Joh.
Fysh,	Qu.	Golding,	Qu.	Ludlam,	Pet.	Shadwell,	Joh.
Shurt,	Chr.	Bland,	Trin.	Scott,	Trin.	WentworthFitz-	
Crawford,	Caius	Grant,	Qu.	Wright,	Joh.	william,	Trin.
Williams,	Trin.	Allen,	Trin.	Hallstone,	Trin.	Wilkinson,	Chr.
Borton,	Caius	Forster,	Cath.	Hirt,	Pemb.	Adams,	Caius
Thompson,	Trin.	Martin,	Qu.	Skally,	Chr.	Spencer,	Chr.

JUNIOR OPTIMES.

Broadhurst,	Magd.	Cotton,	Cath.	Christie,	Trin.	*Richardson,	Trin.
Fitzherbert,	Qu.	Chapman,	Corpus	Brown,	Magd.	Panting,	Joh.
Haworth,	Qu.	Dobson,	Trin.	Skarrow,	Trin.	Read,	Magd.
Morrison,	Trin.	Gibbs,	Qu.	Upcher,	Trin.	Wray,	Joh.
Dickinson,	Trin.	Wills,	Qu.	Beadon,	Joh.	Chapman,	Trin.
Gallichan,	Joh.	Thompson,	Chr.	*Clarke,	Joh.	Shilleto,	Trin.

Bateman,	Trin.	Edwards,	Pet.	Purvis,	Pet.	Taylor,	Caius
Cartman,	Trin.	Fenn,	Qu.	Riley,	Joh.	Taylor,	Cath.
			Watson,	Joh.			

Blunt, Joh.	*Gurney, Joh.	*Robinson, Cath.	Greenfield, Corpus
Clarke, Corpus	Brockhurst, Joh.	Bowes, } Trin.	Bryan, Caius.
Poole, Joh.	Bligh, Trin.	Jones, } Cath.	Johnson, Magd.
Shurlock, Qu.	Leigh, } Corpys	Darvall, Trin.	Bogue, } Chr.
Moore, Trin.	Vane, } Trin.	Naylor, Joh.	Couchman, } Trin.
Antrobus, Joh.	Brooking, Trin.	Haliburton, } Joh.	Postle, Trin.
Goldney, Trin.	Lynn, } Chr.	Langley, } Joh.	Close, } Qu.
Molson, Qu.	Prosser, Cath.	Clayton, Qu.	Du Boulay, } Clare.
Greville, Pet.	Hurst, Trin.	Houlditch, } Chr.	Ramsay, Cath.
Selby, Joh.	Carlington, Trin.	White, Trin.	Gibbs, Emm.
Hall, Emm.	Allfree, Joh.	Bellingham, Trin.	Griesbach, Trin.
Dolling, Pemb.	Groome, Caius	Thompson, Joh.	Coles, Emm.
Morris, Chr.	Milne, N. } Joh.	Rush, Trin.	Courtney, } Trin.
Wharton, Chr.	Wall, } Jes.	Cherry, Clare	Parry, } Joh.
Hallam, Trin.	Daniel, Caius	Earl of Kerry, Trin.	Vickers, Qu.
Buckley, } Corpus	Wilgess, Jer.	Chester, Emm.	Morris, Sid.
Stock, } Trin.	Mas-ingerd, Trin.	Davies, Trin.	Crane, Corpus
Smith, Pemb.	Tower, Joh.	Graham, Jes.	Messenger, Pemb.
Jones, I. Trin.	Bovell, } Trin.	Shape, Qu.	Smith, } Sid.
Houlbrook, Trin.	Roy, } Sid.	Gambier, Magd.	Watt, } Caius
Lloyd, Magd.	Parkinson, Trin.	Birrell, } Sid.	Locke, Joh.
Wilson, Pemb.	Whalley, Pemb.	Dicken, } Sid.	Payne, Trin.
Mazzinghi, Trin.	Kinglake, Trin.	Lockwood, Trin.	Chunton, Joh.
Brown, L. } Trin.	Grey, Hon. J. } Trin.	Spence, Joh.	Bedford, Emm.
Jones, P. } Joh.	Harris, Hon. } Corp.	Absalom, Trin.	Kinleside, Emm.
Evans, C. Joh.	Oliver, } Qu.	Barlow, } Sid.	Scale, Jes.
Diyett, } Trin.	Harri-son, } Cath.	Breese, } Qu.	Ellis, } Caius
Way, } Pet.	Pearson, } Trin.	Bary, } Qu.	Tatlock, } Trin.
Young, Caius	Harris, } Trin.	Falle, } Sid.	Hird, Pet.
Garnon, Cath.	Pickering, } Trin.	Sawbridge, Pet.	Lascelles, Cath.
Dawson, Chr.	Clarkson, Chr.	Meares, Trin.	Edwards, Qu.
Barber, } Qu.	Carey, Trin.	Deans, Joh.	Clifford, Cath.
Austin, } Cath.	Colebrook, Trin.	Taylor, Emm.	
Ottley, Trin.	Ellis, } Trin.	Pearson, Qu.	Baker, Joh.
Badger, Trin.	James, } Corpus	Everitt, Joh.	Hodgson, Chr.
Blenkinsopp, Trin.	Jones, J. Joh.	Knight, } Qu.	Jekyll, Joh.
Sansom, Trin.	Bourne, } Caius	Peers, Cath.	Nuttle, Pet.
Goolday, Pemb.	O'Brien, } Trin.	Alder, Pet.	Potts, Magd.
Hill, } Trin.	Monck, } Trin.	Burrow, } Chr.	Reeve, Trin.
Sparke, } Caius	Rudd, } Pemb.	Grandot, } Emm.	Townend, Joh.
Whateley, Trin.	*Duncan, A. Trin.	Cathrow, Corpus	Bayley, Sid.
*Lord Duncan, Trin.	*Edwards, Corpus	Preston, Sir J. Trin.	Jolliffe, Joh.

COMBINATION PAPER, 1832.

PRIOR COME.	
Jan. 1.	Coll. Trin.
8.	Coll. Joh.
15.	Mr. Hicks, Magd.
22.	Mr. Hammond, Reg.
29.	Mr. Bazeley, Clar.
Feb. 5.	Mr. Cape, Cai.
12.	Coll. Regal.
19.	Coll. Trin.
26.	Coll. Joh.
Mar. 4.	Mr. Stoddart, Chr.
11.	Mr. Barwick, Regin.
18.	Mr. Lawton, Clar.
25.	Mr. Brook, Cai.
Apr. 1.	Coll. Regal.
8.	Coll. Trin.

Apr. 15.	Coll. Joh.
22.	First. Pasch.
29.	Mr. Montagu, Cath.
May 6.	Mr. Wood, Corp.
13.	Mr. Adunt, Emm.
20.	Coll. Regal.
27.	Coll. Trin.
Jun. 3.	Coll. Joh.
10.	First. Pentec.
17.	Mr. Luck, Cath.
24.	Mr. Crowther, Clar.
Jul. 1.	Commem. Benef.
8.	Mr. Burnaby, Emm.
15.	Coll. Regal.
22.	Coll. Trin.
29.	Coll. Joh.

POSTER COMB.

Jan. 1. FEST. CIRCUM. Mr. Adcock, Pet.	Jun. 24. FEST. S. JOH. BAP. Mr. Fisher, Cath.
6. FEST. EPIPH. Mr. Gould, Chr.	29. FEST. S. PET. Mr. Turner, Magd.
8. Mr. Ffolliott, Joh.	Jul. 1. COMMÉM. BÉNÉFACT.
15. Mr. Bellas, Chr.	8. Mr. Chichester, Magd.
22. Mr. Fowke, Cai.	15. Mr. Nussey, Cath.
25. CONV. S. PAUL. Mr. V. Green, Joh.	22. Mr. Birch, Cath.
29. Mr. Jarratt, Joh.	25. FLEST. S. JAC. Mr. Roper, Corp.
Feb. 2. FEST. PURIF. Mr. Winn, Joh.	29. Mr. Harris, Cath.
5. Mr. Colville, Joh.	
12. Mr. Vaughan, Joh.	
19. Mr. Charlton, Sid.	
24. FEST. S. MAT. Mr. Steward, Trin.	
26. Mr. J. H. Hamilton, Trin.	
Mar. 4. Mr. Collins, Joh.	
7. DIES CENERUM. CONC. AD CLEB.	
11. Mr. Bennet, Trin.	
18. Mr. Harris, Clar.	
25. FEST. ANNUN. Mr. Faisish, Regim.	
Apr. 1. Mr. Presgrave, Trin.	
8. Mr. Wilkinson, Trin.	
15. Mr. Sidney, Joh.	
20. PASSIO DOM. Mr. Fendall, Jes.	
22. FEST. PASCH. Mr. Osborne, Pet.	
23. Fer. 1 ^{ma} Mr. Crole, Joh.	
24. Fer. 2 ^{da} Mr. Caudale, Pet.	
25. FLEST. S. MARC. Mr. T. C. Thornton, Clar.	
29. Mr. Grey, Joh.	
May. 1. FEST. SS. PHIL. ET JAC. Mr. C. P. Bode, Pemb.	
6. Mr. Wybergh, Pemb.	
13. Mr. H. Thompson, Joh.	
20. Mr. Hughes, Corp.	
27. Mr. Schneider, Joh.	
31. FEST. ASCEN. Mr. Leach, Trin.	
Jun. 3. Mr. Hannington, Regal.	
10. FRST. PENT. Mr. Waring, Mag.	
11. Fer. 1 ^{ma} FEST. S. BARNAB. Mr. Okes, Regal.	
12. Fer. 2 ^{da} Mr. R. S. Battiscombe, Regal.	
17. Mr. Pratt, Trin.	

Resp. in Theolog.

Oppon.

Mr. Morris, Joh...	{ Coll. Joh.
	{ Mr. Paley, Pet.
	{ Mr. Milner, Cath.
	{ Mr. Hughes, Corp.
Mr. Brandling, Joh.	{ Mr. Lafont, Emm.
	{ Coll. Regal.
	{ Coll. Trin.
Mr. Francklin, Clar.	{ Coll. Joh.
	{ Mr. Blyth, Chr.
	{ Mr. Murray, Pemb.
Mr. Hasted, Chr...	{ Mr. Roper, Corp.
	{ Mr. Powell, Jes.
	{ Coll. Regal.
Mr. Gilpin, Chr...	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Adcock, Pet.
Mr. Tate, Trin...	{ Mr. Wybergh, Pemb.
	{ Mr. Thomas, Corp.
	{ Mr. Lockwood, Jes.
Mr. Kidd, Trin...	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
Mr. Maul, Chr...	{ Mr. Blackburne, Ch.
	{ Mr. Faisish, Regim.

Resp. in Jur. Civ.

Oppon.

Mr. Dugmore, Cai...	{ Mr. Harbury, Emm.
	{ Mr. Bennett, Emm.

Resp. in Medic.

Oppon.

Mr. Wilnot, Cai...	{ Mr. Gibbs, Down.
	{ Mr. Bennett, Cai.

NOTICES TO CORRESPONDENTS.

With sorrow we have to inform "An Old Maid," that the writer of the article, to which she alludes, is a Benedict. As her favourite "Vicar," were we to criticise all he preaches as well as publishes, we should astonish the good man himself with the latitudinarianism of his own ideas.--"R. C." is under consideration.

A Correspondent suggests the propriety of omitting the words "Poor Man's," in the Rev. Blanco White's pamphlet, entitled, the "Poor Man's Preservative:" the work being suited to the rich as well as poor.

The essential difference between tradition, as held by *Irenaeus* and by the *Roman Church*, referred to by a "Layman," we endeavoured to point out at p. 748 of our last volume. The same is also ably done by Mr. Faber, in his "Difficulties of Romanism," 2d ed. pp. 266—271.

We beg to thank "J. L." "F. G." and "E. D." for their similar communications, which shall appear as soon as applicable.

"Percunctor" is under consideration.

Numerous communications alone have prevented the appearance of the first edition of "X.;" the second, however, shall appear as soon as possible.

Our thanks are due to our friends at Lichfield and Bristol.

We shall be happy in receiving any information respecting the hebdomadal meetings of the unchurchman-like enthusiasts at Plymouth.

THE CHRISTIAN REMEMBRANCE.

MARCH, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Natural History of Enthusiasm. Fifth edition.* London: Holdsworth and Ball. 1831. 8vo. pp. 328.

THAT the work which we are about to review possesses no ordinary degree of attractiveness, is manifest from the fact of its having already reached a fifth edition. We would not rely upon the popularity of an author as an infallible proof of his merit; yet the writer who has secured a general perusal has a peculiar claim to critical notice, whether for praise or for chastisement; that his influence may be diminished or strengthened, for good or for evil, according to the sterling value of his performance.

This judicial award is a task often of difficulty; and the burden of our office is then most oppressive, when an equal mixture of truth and error perplexes our suspended judgment, and keeps the scales of literary justice in a painful state of dubious vacillation. It will readily be granted that our official responsibility is greatly augmented by the importance of the topics submitted to our notice; and that when such grave subjects as morals and religion challenge our examination, we ought specially to guard against the mischief of a rash and precipitate sentence. Nor will it be denied, that when religious disquisitions are intimately connected, as in the case before us, with the science of mind, our labours are increased with the increased metaphysical profundities with which such lucubrations are wont to be surrounded.

With the exception of these abstruse disquisitions, (for our author has wisely discarded the niceties of modern metaphysics, as ill adapted to his practical description of "fictitious sentiment in matters of religion,") the "*Natural History of Enthusiasm*" stands in the very predicament to which we have made allusion. Its attractiveness is witnessed by its wide circulation. The importance of the topics which it embraces no man can question. The talents of the learned and eloquent author have challenged our admiration. The felicity

of his illustrations has often delighted us; and the giant power, with which he has trodden under his feet the monstrous chimeras of fantastic pietists, has convinced us that, whoever he be, *ἔστι οὐχ ὁ τυχὼν ἀνὴρ*. And yet we are not prepared to lend the sanction of our "*imprimatur*" to all his tenets, but must qualify our general encomia by stating that our author, in some respects, seems to be himself the enthusiast he describes.

But enough of this introductory prelude. It is time to inform our readers that whilst our author, in the cheering hope of "a bright era of renovation, and union, and extension," in the Christian Church, has endeavoured to paint "that fictitious piety" which may be anticipated as "the probable attendant of a new development of the powers of Christianity;" "he has also endeavoured so to fix the sense of the term *enthusiasm*, as to wrest it from those who misuse it to their own infinite damage."

An enthusiast is one, we need hardly remark, who, in the literal acceptance of the phrase, supposes himself in possession of knowledge immediately and miraculously communicated to him from God himself, without the production of credentials to establish his claim.* In a secondary sense, enthusiasm has been confounded with *fervour* in religion, as if it were connected with the dispositions or affections of the human mind, and were not, what it really is, the abortion of a warm imagination, or the child of weak presumption; for "those who have believed the reality of inspiration, thinking that, if they were inspired, they must *feel* it, have presumed that their internal sensations were immediately from God."† Enthusiasm, thus mischievously confounded with zeal, has been the ready opprobrium with which the giddy, the lukewarm, and the graceless have sought to depreciate that earnestness in religion which such characters never pardon, because it condemns their own torpid indifference. "The artificial fire of an imaginative piety" may indeed hurry an ardent temperament into the wildest of visionary theories, and into most frantic indecencies of conduct: and it is matter of little astonishment to him, who considers "the fitness of the vast objects revealed in Scripture to affect the imagination," that religion should draw such multitudes of enthusiasts within her precincts. Yet fervour is not enthusiasm; nor is devotion madness; nor is piety a delusion. To remedy the evils arising from the abuse of the term enthusiasm, by those who will acknowledge no difference between genuine and spurious piety, and who see nothing in religion but its corruptions; our author employs the *first section* of his essay in shewing what he means by enthusiasm, and under what forms it

* Ludlam's Essays, Vol. ii. p. 86.

† Hey's Norrisian Lectures, Vol. iv. Art. 10. §. 12.

manifests itself in men, according to their different temperaments, whether physical or intellectual. It is the offspring of a disordered imagination; the excesses of which it so stimulates as to overbear the powers of the understanding.

The enthusiast passes through life in a sort of happy somnambulency—smiling and dreaming as he goes, unconscious of whatever is real, and busy with whatever is fantastic.—P. 4.

"Some fiction of an exorbitant imagination" is permitted to exclude all other motives and affections of human nature, or to trespass upon forbidden ground, where it prevents entirely, or mischievously disturbs, the operation of reason and right feeling. In the breast of the enthusiast there is "more of commotion than of action; more of movement than of progress; more of enterprise than of achievement." Such is an enthusiast. But,

To apply an epithet which carries with it an idea of folly, of weakness, and of extravagance, to a vigorous mind, efficiently as well as ardently engaged in the pursuit of any substantial and important object, is not merely to misuse a word, but to introduce confusion among our notions, and to put contempt upon what is deserving of respect. Where there is no error of imagination—no mis-judging of realities—no calculations which reason condemns, there is no enthusiasm, even though the soul may be on fire with the velocity of its movement in pursuit of its chosen object. If once we abandon this distinction, language will want a term for a well-known and very common vice of the mind; and, from a wasteful perversion of phrases, we must be reduced to speak of qualities most noble and most base by the very same designation. If the objects which excite the ardour of the mind are substantial, and if the mode of pursuit be truly conducive to their attainment;—if, in a word, all be real and genuine, then it is not one degree more, or even many degrees more, of intensity of feeling that can alter the character of the emotion. Enthusiasm is not a term of measurement, but of quality.—P. 7.

Such being the nature of enthusiasm, our author pursues his beautiful analysis of that "child of hope," by setting before us the baleful consequences resulting from its influence, when "the religion of the heart is supplanted by a religion of the imagination," and "a fictitious piety corrupts or petrifies" the whole moral system of the "religious idealist," who revels in intellectual voluptuousness and barren contemplations; or becomes a furious zealot, "more punctilious of his creed than of his word;" or a ruthless fanatic, "whose ambition it is to rival the achievements, not of heroes, but of fiends;" or a visionary, "who lives on better terms with angels and with seraphs, than with his children, servants, or neighbours;" or a sour recluse, who, "while he reverences the thrones, dominions, and powers of the invisible world, vents his spleen in railing at all dignities and powers of earth."

This general history of enthusiasm being drawn in our author's first section, in the subsequent divisions he paints the particular features of her character: and his second section is styled "Enthusiasm in Devotion," in which our eloquent essayist tells us that—

A scriptural system of devotion stands opposed to all those false sublimities of an enthusiastic pietism which affect to lift man into a middle region between heaven and earth, ere he may think himself admitted to hold communion with God. While the inflated devotee is soaring into he knows not what vagueness of upper space, He "whom the heaven of heavens cannot contain" has come down, and with benign condescension, has placed himself in the centre of the little circle of human ideas and affections. The man of imaginative, or of hyper-rational piety, is gone in contemplation where God is not; or where man shall never meet him: for "the high and lofty One that inhabiteth eternity, whose name is holy, and who dwelleth in the high and holy place," when he invites us to his friendship, holds the splendour of his natural perfections in abeyance, and proclaims that "He dwells with the man who is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Thus does the piety taught in the Scriptures make provision against the vain exaggerations of enthusiasm; and thus does it give free play to the affections of the heart; while whatever might stimulate the imagination is enveloped in the thickest covering of obscurity.—Pp. 31, 32.

The mischief of this *transcendental pietism* is always manifest in the character of the deluded enthusiast, who riots in those feverish exercises which terminate in the immediate gratification of excitement, and are the vain prolusions of a proud mind, rather than the sober petitions of an understanding heart.

If the language of humiliation is at all admitted into the enthusiast's devotions, it must be so pointed with extravagance, and so blown out with exaggerations, that it serves much more to tickle the fancy than to affect the heart: it is a burlesque of penitence, very proper to amuse a mind that is destitute of real contrition. That such artificial humiliations do not spring from the sorrow of repentance, is proved by their bringing with them no lowliness of temper. Genuine humility would shake the whole towering structure of this enthusiastic pietism; and, therefore, in the place of Christian humbleness of mind, there are cherished certain ineffable notions of self-annihilation and self-renunciation, and we know not what other attempts at metaphysical suicide. If you receive the enthusiast's description of himself, he has become in his own esteem, by continued force of divine contemplation, infinitely less than an atom—a very negative quality—an incalculable fraction of positive entity: meanwhile the whole of his deportment betrays the sensitiveness of a self-importance ample enough for a god.—Pp. 34, 35.

To secure our devotional services from the apathy of formality on the one hand, and the extravagance of enthusiasm on the other, they should be bottomed on the great fact of Christianity, that God was "in Christ reconciling the world unto himself," and that all access to the Father is denied to us but by the Son. The mediation of our Redeemer is the beginning, the middle, and the end of the Christian scheme of salvation; so that the marvellous office of the one Mediator, and the petitions of the disciples, are correlatives; and no suppliant, who relies upon the vicarious sufferings of his divine Intercessor, can hope to pray acceptably, without an especial regard to the atonement of the Son of God, who "became poor, that we through his poverty might be made rich."

But this unalterable condition of all devotional services contains a manifest and efficacious provision against enthusiastical excitements; for the emotions of

shame and penitence, and of joy in receiving the assurance of pardon, are not of the class with which the imagination has near affinity; and, in a well-ordered mind, they may rise to their highest pitch without either disturbing the powers of reason, or infringing the most perfect inward serenity or outward decorum. In a word, it may be confidently affirmed that no man becomes an enthusiast in religion, until he has forgotten that he is a transgressor—a transgressor reconciled to God by mediation.”—Pp. 46, 47.

We partially coincide with our author in these remarks, having no suspicion that religious feelings can ever become enthusiastic in “a well-ordered mind:” but, unfortunately, a well-ordered mind is a phenomenon of rare occurrence; and we confess ourselves at a loss to understand how the appointed access to God through Christ, can be said to contain “an efficacious provision against enthusiastical excitements,” when Christians of various sects, agreeing in that fundamental article of their faith, have unquestionably made themselves obnoxious to the charge of enthusiasm, in the sense which our author attaches to the term in the volume upon our table. What is there in the feeling of penitential “shame,” or in the assured possession of “pardon” through the vicarious sacrifice of the Son of God, which will effectually check the sallies of the imagination? To say that “no man becomes an enthusiast until he has forgotten that he is a transgressor,” is to contradict the ample testimony of history to the undoubted fact, that imaginative pietists are to be found in almost every subdivision of Christian sects, and in none in greater numbers than amongst such as talk most loudly of their *last condition as sinners in the sight of God!* Can we forget the details of Wesley’s Journal? Can we shut our eyes against the abominable blasphemies acted under the management of Mr. Irving at his Scotch Church? May we not see, in that theatre of pantomimes,—in that school of mummery,—in that den of folly, of delusion, and of audacity,—the full developement of that “fictitious religion” which our author describes under the name of Enthusiasm. in conjunction, nevertheless, with the orthodox acknowledgment of the one access to the Father through the mediation of the Son? And what shall we say of the sanity of mind, or of the “inward serenity,” or of the “outward decorum,” of those “gifted sisters,” whose wicked gibberish we are taught to identify with the “gentle” illapses of the sanctifying Spirit of God? Be it that “enthusiasm is not a term of *measurement*, but of *quality*.” Does it follow that a creed mainly right as to the “central facts of Christianity,” is incompatible with much artificial excitement through the medium of the imagination? We think not; and have, therefore, felt ourselves bound to enter our protest against the opinion of our eloquent essayist upon this point. • We are equally indisposed to adopt his views as to the *limited* intercourse which Christianity has opened between heaven and earth; and of which our author writes, that—

It is almost confined to the momentous transactions of reconciliation and renewed friendship. When the hearer of prayer invites interlocution with man, it is not, as perhaps in Eden, for the purposes of free and discursive converse, but for conference on a special business. . . . The same speciality of purpose and limitation of subject is plainly implied in the appointment of a Mediator and Advocate, &c. &c.—Pp. 45, 46.

Now, upon this statement (though guarded, it must be acknowledged, with some qualifying phrases,) we beg leave to remark, in the first place, that it stands opposed to many injunctions of Holy Writ, which command us “*in every thing*” by prayer to let our requests be made known unto God; and especially to many examples of prayer for *particular favours* used by the apostles, or recommended by them to their disciples; and, above all, to that perfect model of devotion which our blessed Redeemer gave us for our daily communion with his Father. And we would add, in the second place, our conviction that the limited intercourse insisted upon by our author, would go far to realize that enthusiastic excess which he describes as possessed of power to overbear and exclude “all other motives and affections.” (P. 2.)

We would invite our readers to study the admirable paragraphs of the section before us touching the construction of the Romish worship, whose sumptuous apparatus is contrived for poetic effect, and to preclude all genuine feelings by substituting the enthusiasm of the imagination.

Would to God that the enthusiasm, which confounds *poetry* with *piety*, were confined to the decorations of the *Romish* service! Alas! she plies her deceit even amongst ourselves; and the soberminded are perpetually disgusted by the mountebank attempts of *popular preachers* “to hold forth the subjects of evangelical teaching, in the gorgeous colours of an artificial oratory!” Impassioned harangues addressed to the imagination seldom reach the heart; and that theatric eloquence, which neglects the substantial *bread of life* for the exhibition of what may be magnific, pathetic, or sublime, however enforced by violence of gesticulation, or by power of lungs, is a wretched abuse of the preacher’s office, which is to feed the flock of Christ with “food convenient” for them. With reference to this point, our author asks whether *he* is the enthusiast who concerns himself with the substance, or he who amuses his hearers with the shadow of religion? And he concludes his valuable essay by giving us an infallible criterion between truth and pretension.

This means of proof is nothing else than the standard of morals and of temper exhibited in the Scriptures. No other method of determining the most momentous of all questions is given to us; and none other is needed. We can neither ascend into the heavens, there to inspect the book of life, nor satisfactorily descend into the depths of the heart to analyze the complex and occult varieties of its emotions. But we may instantly and certainly know whether we do the things which He has commanded, whom we call Lord.—P. 60.

The *third section* treats of "Enthusiastic Perversions of the Doctrine of Divine Influence;" and it is our author's design to convince us that the efflux of the Divine nature, whence all virtue and happiness emanate, "*must be intimately fitted to the movements of mind, and must harmonize perfectly with its mechanism.*" (P. 64.) The whole of this masterly section is above all praise. Whether for the establishment of truth, or for the confutation of error, it may be consulted by every man who is desirous of seeing sound doctrine embellished with the graces of good writing; and perversions of the tenet of grace dissected with anatomical precision, and rectified with philosophical exactness.

In times of peculiar excitement, a perverted notion of Divine influence is seen to ripen into the most fearful excesses. . . . Extravagance becomes glutinous of marvels; religion is transmuted into pantomime: delirium and hypocrisy—often found to be good friends, take their turns of triumph; while humility, meekness, and sincerity, are trodden down in the rout of impious confusion. . . . A habit of grimace in religion, having established itself in an hour of fanatical agitation, and become associated, perhaps, with momentous truths, as well as with the distinguishing tenets of a sect, has long survived the warmth of feeling in which it originated, and whence it might derive some apology, and has passed down from father to son,—a hideous mask of formality—worshipped by the weak, and loathed, though not discarded, by the sincere. Meanwhile an hereditary or a studied agitation of the voice and muscles, most ludicrous, if it were not most horrible to be seen, is made to represent before the world the sacred and solemn truth—a truth essential to Christianity, that the Spirit of God dwells in the hearts of Christians.—Pp. 69, 70.

One error, with which the visionary enthusiast encumbers the doctrine of spiritual influence, is the notion that it operates *immediately, irresistibly, and without the intervention of means*. We are not sufficient of ourselves even to *think* a good deed, and need the *preventing*, as well as the *concurrent*, aid of divine grace, to give us the will, and to work with us when we possess the will, to "*perfect righteousness in the fear of God.*" Undoubtedly, He, in whose guidance are the hearts of men, can work by instruments, seemingly insufficient; and He is wont, in the arrangements of his inscrutable wisdom, to choose "*the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.*" Nevertheless, the omnipotent spirit of grace delights not in the naked exercise of independent power, nor discards the use of external means of suasion. For, as God "*feedeth the young ravens that call upon him,*" by the instinctive *στοργή* of the parent bird; and as "*the visible government, which He exercises over the world is by the instrumentality and mediation of others;*"* so, in

* Butler's Analogy, p. xi. c. 3. §. 1.

the system of grace, it is agreeable to his wisdom, and, at the same time, in perfect harmony with the sovereignty of his influence, to give the increase of true religion upon *that* ground only which the husband-man has planted and watered.

We will briefly notice another grievous mistake connected with the enthusiastic perversion of the doctrine of divine influence.

And this is, the supposition that those heavenly communications to the soul, which form a permanent constituent of the Christian Dispensation, are not always confined to the matter or to the rule of Scripture, and that the favoured subject of this teaching, at least when he has made considerable advances in the divine life, is led on a high path of instruction, where the written revelation of the will of God may be neglected or scorned.—Pp. 75, 76.

Of this impious delusion there are two forms. The first is that of the vague contemplatist, who rejects whatever is fixed and definite, as rudely interfering with his misty state of fictitious happiness. The other form of this delusion would persuade its enthusiastic slaves that they are “favoured perpetually with special, particular, and ultra-scriptural revelations from heaven.” “NAVIGENT ANTICYRAM.” Our readers will not fail to observe that all these egregious perversions of the doctrine of divine influence are maintained by the *Society of Friends*; a sad proof, that

General intelligence, and amiable manners, and Christian benevolence, are often linked with errors, which, when viewed abstractedly, seem as if they could belong only to minds in the last stage of folly and impiety.—P. 78.

“*Enthusiasm*” (our author teaches us in his *fourth section*) “*is the source of heresy.*” The common doctrines of religion soberly expounded, and carefully deduced from the plain words of scripture, have no charms for the excursive heresiarch, with whom, in the insatiate love of novelty and of paradox, and hurried forward as he is, in his blazing eccentricities, by overwining vanity and self-sufficient confidence; “modesty, caution, and hesitation, are treasons against conscience and heaven!” This intellectual fever, rendering the mind impatient of simple truth, and spurning the authority of ancient creeds, delights only in such exorbitances of doctrine as may astonish the credulous fools, who mistake the pestiferous mirage of a heated imagination for the “celestial light” of that “soveran vital lamp,” which can alone “disperse the mists” of error, and “the mind through all her powers irradiate.” The common doctrines of Christianity afford little scope to the restless ardour of the visionary enthusiast, who, in the unbounded fields of licentious speculation, forgets the homely duties of practical righteousness; and tickles the fancy when he ought rather to convince the judgment; and exalts the miserable shibboleth of a sect as the veritable impression of the seal of heaven, without which salvation is impossible. Ambition, obstinacy, and vanity, unite in mischievous alliance to defend the paradox, which

enthusiasm at first produced; and the issue is often found in the adoption of those *Antinomian* heresies,

Which would enclose the human mind in a perfect envelop of abstractions, such as may effectively defend it from the importunate sense of responsibility, or obligation; and such as shall render him who wears it a *passive spectator of his own destinies*. The doctrine of fate was seized upon by the Stoics, and is taken up by the Antinomians, because, better than any other principle, it serves the purposes of this peculiar species of illusory delectation.—P. 88.

We must not close our analysis of this section without noticing our author's expectation that "*the many-coloured forms of ancient heresy having disappeared,*" and "*the fields of error having been fully reaped,*" and "*an elaborate discussion of all the principal questions of theology having taken place,*" (p. 95,) "*existing differences of opinion are drawing round a single controversy,*" soon to be decided, touching the authority of Holy Scripture!" (p. 96.) Our author divides the Christian world into three parties upon this great question :

1. The Romish Church, which would make the Scriptures subordinate to the priest.

2. Those sceptical Protestants, who affirm the subordination of Scripture to the dogmas of natural theology; *i. e.* to every man's notion of what religion ought to be.

3. Those who bow with intelligent conviction to the absolute authority of the word, and know nothing of theology that is not affirmed or fairly implied therein.

Our author believes that the differences existing within this latter party are fast vanishing away; and that an auspicious era is about to open upon the Church,

When the substantial sin of schism shall no longer be incurred and vindicated on the ground of obscure historical questions, fit only to amuse the idle hours of the antiquary.—P. 97.

Our eyes, we confess in serious sadness, are too dim to see these wished-for signs of universal love; our hearts are too sorrowful to be elated with these cheering hopes. *The signs of the times* portend rather, in our judgment, "lamentation, and mourning, and woe."

"*The Enthusiasm of Prophetical Interpretation,*" is the subject of our author's *fifth* section. The soundest understandings have sometimes lost, in these inquiries, their wonted discretion; no marvel, then, that men of strong imaginations, and feeble judgment, have bewildered themselves in this labyrinth of darkness.

At several periods of church history, and again in our own times, multitudes have drunk to intoxication of the phial of prophetic interpretation; and, amid imagined peals of the mystic thunder, have become deaf to the voice both of common sense and of duty. The piety of such persons—if piety it may be called, has made them hunger and thirst, not for "the bread and water of life," but for the news of the political world. In such instances it may be confidently affirmed, previously to a hearing of the argument, that, even if the interpretation

were true, it has become entangled with some knotted thread of egregious error.—P. 101.

That we agree cordially with our author in his opinion of the impropriety of *dogmatizing* in prophetic lucubrations, we may shew him, by reference to Vol. X. of the CHRISTIAN REMEMBRANCER, p. 611; that we as cordially condemn what he has said relative to the study of *unfulfilled* prophecy, we may shew him by reference to Vol. XII. of our Miscellany, p. 415;† and we still assert (perhaps “with prosing mediocrity”) of “these curious speculations, touching the *unaccomplished* purposes of God, that they now form no legitimate part of the sound interpretation of prophecy; the only safe expositor of those mysterious legends being *historical facts*.”* That we must enter our protest against our author’s hypothesis (if we rightly construe his meaning) of the *second advent of Christ*, he will easily see, by consulting Vol. X. of the CHRISTIAN REMEMBRANCER, p. 613; for we still think the *personal reign of our Redeemer upon earth*, “a notion utterly irreconcilable with the tenor of Holy Scripture,” and “an idle tale,”* “the fruitful source of heresy and nonsense.”* We have felt it to be our duty, again, to condemn what our author seems to state upon the *enigmatic* idiom of prophecy, as if it were essential to the nature of an enigma, that it should admit of “*more than one explication* ;” (p. 109,) or in other words, that “*an enigma is designedly so framed as to tempt and to allow a diversity of hypothetical explanations* ;” nor can we conceive how “AN ERRONEOUS INTERPRETATION of a symbolical prediction, which remains yet unfulfilled, can serve important purposes in the excitement of pious hope !” (P. iii.)

An enigma admits but of one explication. That explication is purposely concealed in ambiguity: not, however, as a bonus for “competing solutions,” but, in the case of prophetic enigmas, that they may be interpreted by the event alone, and “God’s providence be there manifested thereby to the world.”† The event, the one event foretold, (we are writing, it should be observed, with special reference to *chronological prophecy*,) is the sure means of rightly interpreting these predictions; and if “each prophetic symbol,” according to Faber, whose opinion we are inclined to adopt, “*have its proper definite meaning*,” it should seem a strange hypothesis to maintain that “*it is designedly so framed as to tempt and to allow a diversity of hypothetical explanations*.” But one key will fit the intricate wards of a good lock: but one solution can unriddle an enigma; how, then, can it be accurate to speak of “*several admissible modes of solution* ?” (P. 110.) True, men may hold different opinions upon the

* See CHRISTIAN REMEMBRANCER, Vol. XII. p. 416—418; and Vol. XII. p. 270.

† Sir Isaac Newton’s Observations upon the Apocalypse.

meaning of certain prophetic declarations; and *dogmatism* in such dark studies is peculiarly offensive: yet, in the chronology of unfilled prophecy, there is *but one date* that can be applied to predictions of this sort; just as, in the records of history, *but one event* can be construed to be the theme of any one particular detail. What that date may be, only time can tell; ere the arrival or which era, "all dogmatical confidence of interpretation" is, indeed, most severely to be condemned, not less than the fond endeavour now so common, "to attach the special marks of prophecy to every passing event."

It is this attempt (writes our author) which sets enthusiasm in a flame . . . There is scarcely any degree of sobriety of temper which can secure the mind against fanatical restlessness, when once the habit has been formed of collating daily the newspapers and the prophets; and the man, who, with a feeble judgment and an excitable imagination, is constantly catching at political intelligence—apocalypse in hand—walks on the verge of insanity—or worse, of infidelity . . . For a man to proclaim himself the champion of a particular hypothesis, and to employ it as he might an explicit prediction, is to affront the Spirit of prophecy by contemning the chosen style of His announcements. And what shall be said of the audacity of him, who, with no other commission in his hand than such as any man may please to frame for himself, usurps the awful style of the seer, pronounces the doom of nations, hurls thunders at thrones, and worse than this—puts the credit of Christianity at pawn in the hand of infidelity to be lost beyond recovery, if not redeemed on a day specified by the fanatic for the verification of his word!—Pp. 113, 111, 118.

All this is excellent; and if the writers in the "Morning Watch," and the minister of the Caledonian chapel, would calmly read the passages now quoted, we might cease, perhaps, to be disgusted with the follies of the first, and to be shocked with the blasphemous exhibitions of the other; to whom, and to all such popular preachers (of whom we know many) as indulge themselves in prophetic sermons, we sincerely recommend the concluding paragraph of the able section before us.

It must be evident to every calm mind, that the discussion of questions confessedly so obscure, and upon which the evidence of Scripture is limited, and of uncertain explication, is absolutely improper to the pulpit. The several points of the *Catholic faith* afford themes enough for public instruction. But matters of learned debate are extraneous to that faith;—they are no ingredients in the bread of life, which is the only article committed to the hands of the teacher for distribution among the multitude. What are the *private and hypothetical opinions* of a public functionary to those whom he is to teach the principles of the common Christianity? And if these doubtful opinions implicate inquiries which the unlearned can never prosecute, a species of imposition is implied in the attempt to urge them upon simple hearers. It is truly a sorry triumph that he obtains who wins by declamation and violence the voices of a crowd in favour of opinions, which men of learning and modesty neither defend nor impugn but with diffidence.—The press is the proper organ of abstruse controversy.—P. 122.

But we must quit this attractive field, and direct our notice to the remaining portion of the work, upon the first moiety of which we have been induced to bestow so much attention. The "*Enthusiastic Abuses of the Doctrine of a Particular Providence*" afford our author a favourable opportunity of displaying his talents; and he has,

therefore dedicated his *sixth section* to its consideration. Feeling, however, that we should do but little justice to *him*, and afford still less satisfaction to our *readers*, by a superficial notice of his essay confined to the usual limits of one article, we shall resume our review of his labours in our next number.

ART. II.—*The Poetical Works of John Milton, with a Life, by the Rev. JOHN MITFORD.* In 3 vols. Vol. I. pp. cxxxiv. 153. London: Pickering.

WE are no admirers either of the political or religious character of Milton. His opinions were too nearly coincident with the *liberal* dogmas of our own times to fall in with our Church-and-King notions of the British Constitution. “The Bill, the whole Bill, and nothing but the Bill,” may almost be traced in the republican spirit of his writings, and Lord John himself could not have framed a more notable scheme of Government, in which the voice of the King would be a *præterea nihil*, the Lords would have no control over the decisions of the Commons, and all taxes would be regulated by the consent of the people. In Milton's religious code, *Christian liberty* throws down every restraint of time, and form, and system. All places and all seasons are alike suitable for public worship; the Church and the Sabbath are matters of indifference; the Decalogue is obsolete, polygamy lawful, and all Liturgical forms unnecessary, the Lord's Prayer itself being given for imitation in spirit rather than in letter. As to bishops, they are shaken with the “dead palsy;” the clergy are “hirelings and grievous wolves;” tithes are “unjust and scandalous;” and all fees “accursed and simoniacal.”* Verily Lord King could not have passed a more sweeping *anathema* against the “trumpery” of the present day.

Happily the fame of Milton rests upon a more solid basis than his speculations in prose. His immortal poem has rendered his praise glorious in the annals of his country, and given perhaps a degree of posthumous importance to his authority on state questions, which it is well known his contemporaries lightly regarded. It was after the turbulent events, with which he had been conversant, had passed away, that he sat down, in quiet repose, to indite his *Paradise Lost*; and, though his former passions sometimes intrude themselves into his retirement, they are softened down into a dignified mildness of expression, which deprives them of the least appearance of offence. No bitterness of invective, no violence of animosity, no obstinate prejudices are permitted to defile the hallowed strains. Even his almost more than Euripidean misogyny betrays itself but rarely; and the repulsiveness of the celebrated

* See the “Iconoclast,” and “Christian Doctrine,” *passim*.

passage in the address to Eye is wholly subdued by the tone of tenderness in which the remonstrance is conveyed :—

— O, why did God,
Creator wise, that peopled highest heaven
With Spirits masculine, create, at last,
This novelty on earth, this fair defect
Of nature : and not fill the earth at once
With men, as angels, without feminine !

It is owing perhaps to the principles maintained by the great Poet, that none of his biographers have given a fair and unbiassed estimate of his superior mental endowments. Johnson, who hated his republican violence, was scarcely restrained by the just sense of his poetical merits, from inflicting upon his absurd philosophical tenets the chastisement which they so richly deserved. Symmons, on the other hand, mingles his praise of the poet with the most outrageous bombast ; and, himself an advocate of the most extreme licentiousness of whiggery, worships the subject of his memoir as the very god of his idolatry. His style, moreover, is tame and vapid ; and we cannot but admire the delightful naïveté with which he asserts the incapability of Johnson “ to comprehend the greatness and elevation of Milton’s mind.” The elaborate life by Todd rests materially upon that of Johnson, and is chiefly valuable for the few additional facts which have lately been brought to light in the State-Paper office. Among the earlier lives of the Poet, those of Fenton and Phillips, his kinsman, are the most interesting ; but it is their antiquity only which entitles them to any particular attention. A memoir, therefore, unbiassed by party feeling, rejecting all unauthenticated and improbable stories, and detailing, without prolixity, every thing which is calculated to illustrate the character, the genius, and the history of its illustrious subject, may well be entitled to public obligation. Mr. Mitford has not perhaps supplied a perfect sketch of this description ; but he has made a nearer approach to it than any of his predecessors. Taking no part in the discussion on those uncertain, and withal unimportant topics, which have exercised the ingenuity of the critics, he has given a faithful and unexaggerated account of the life, the writings, and the opinions of Milton ; together with such anecdotes and documents as tend to afford at the same time amusement and instruction to the readers. Among the latter, will be found Milton’s agreement with Mr. Symons for the copyright of *Paradise Lost* ; five unpublished letters to the Poet in Greek, Italian, and Latin, from the MS. collection in the British Museum ; and a series of extracts from the correspondence of Voss and Heinsius, in which he is particularly mentioned.

It is not our intention, nor is it necessary, to enter into a detailed analysis of all the incidents of Milton’s life. In the successive memoirs which have appeared, little, if any thing, has been added to what was already known ; with the exception of the result of the

scrutiny among the records in the State-Paper office, in consequence of the newly-discovered treatise on "Christian Doctrine." We shall therefore make a few detached extracts from Mr. Mitford's "Life," with reference to some of those circumstances which have given rise to occasional debate. Of the alleged punishment of the Poet at college, he speaks thus:—

A well-known passage in his first Elegy certainly betrays some displeasure which he felt, or alludes to some indignities which he suffered, from the severity of collegiate discipline: this was probably occasioned by the freedom of his censures on the established system of education, and his reluctance to conform to it Milton's natural genius, cultivated by the care of those excellent scholars who had conducted his education, and enriched by his own indefatigable study, had doubtless made great advances in those branches of knowledge at once congenial to his mind, and conducive to its improvement; and he might feel unwilling to be diverted from them, into the barren and unprofitable pursuits, which the old system of collegiate education too often required: that which he disliked or despised, his love of freedom on all subjects, and in every situation, forbade him to conceal. It is probable, that he underwent a temporary rustication. This, however, is certain,—that all misunderstanding was removed, and that he soon acquired the kindness and respect of the society with which he lived: he says,—“It hath given me an apt occasion to acknowledge publicly, with all grateful mind, that more than ordinary favour and respect which I found above any of my equals at the hands of those courteous and learned men, the fellows of the college wherein I spent some years; who, at my parting, after I had taken two degrees as the manner is, signified many ways how much better it would content them, if I would stay, as by many letters, full of kindness and loving respect, both before that time and long after, I was assured of their singular good affection towards me.”—And in another place he speaks of himself, as—

‘Procul omni flagitio, *louis omnibus* probatus.’—Pp. vi.-ix.

His early antipathy against the Church is thus stated upon his own authority:—

Milton was designed by his parents for the profession of the Church; but during his residence at the University, he changed his intention. Dr. Newton considers that he had conceived early prejudices against the doctrine and discipline of the Church; but Johnson seems to think that his objections lay not so much against subscription to the Articles, but related to canonical obedience. His own account is as follows: * “By the intention of my parents and friends, I was destined of a child to the service of the Church, and in mine own resolutions; till coming to some maturity of years, and perceiving what tyranny had invaded the Church, that he who would take orders must subscribe slave, and take an oath withal, which, unless he took with a conscience that he would relish, he must either straight perjure, or split his faith; I thought better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing.”—P. x.

The following observations on the controversy with Bishop Hall and Archbishop Usher, on the subject of “Episcopacy,” are worthy of attention, as illustrative of Milton's general motives, as well as of his inaptitude, for engaging in polemics.—

The main purpose which Milton had in view in these different publications, was to alter the episcopal form of the Church, and to assimilate it to the simpler, and, as he deemed, the apostolical model of the reformed Churches in other

* See Reason of Church Government urged against Prelacy. Vol. I. p. 123.

countries; to join with them in exactness of discipline, as we do in purity of doctrine. But as, in these Churches, the presbyterian discipline was united to a republican form of government, he, therefore, attempts to prove that the existence of the hierarchy adds nothing to the security of the proper splendour of the throne; that the fall of Prelacy could not shake the least fringe that borders the royal canopy. He denies the apostolical institution of Bishops, and, as he argues for the greatest degree of honest liberty in religion, as in other institutions, he urges that Prelacy is the natural agent and minister of tyranny. He advocates the sweetest and mildest manner of paternal discipline, the independent ministry of each congregation; and he wishes the angel of the gospel to ride on his way, doing his proper business, conquering the high thoughts and proud reasonings of the flesh. "As long as the Church (he says), in true imitation of Christ, can be content to ride upon an ass, carrying herself and her government along in a mean and simple guise, she may be, as she is, a lion of the tribe of Judah, and in her humility; all men will, with loud hosannas, confess her greatness." When his opponents urged the learning of the University and the Clergy, he said, "that God will not suffer true learning to be wanting, when the true grace and obedience to him abounds; for if he give us to know him aright, and to practise this our knowledge in right established discipline, how much more will he replenish us with all abilities in tongues and arts, that may conduce to his glory and our good! He can stir up rich fathers to bestow exquisite education on their children, and to dedicate them to the service of the gospel. He can make the sons of nobles his ministers, and princes to be his Nazarites."

That Milton engaged in the heat and dust of these great controversial questions, from motives of conscience, and with intentions upright and pure, no one can reasonably doubt: but they were alien from his elegant and learned pursuits; they were scarcely congenial to his age; and himself, as well as his brethren whom he defended, were infinitely inferior to Bishop Hall in theological learning, and in controversial skill:—that learned Prelate's victory over Smectymnus was complete.—Pp. xxxiii. xxxiv.

It would have afforded us great pleasure to have given Mr. Mitford's concise, yet spirited abstract of the Salmasian dispute; and to have extracted his far more interesting details respecting the composition and publication of *Paradise Lost*; but our limits will not admit of it. Since, however, the topics themselves are familiar to every admirer of the great Poet, and their citation would merely serve to illustrate the writer's mode of treating them, it will suffice to refer to the volume itself for the reader's gratification. We cannot withhold, however, the following spirited sketch of his character and disposition.

Milton, in his youth, is said to have been eminently handsome. He was called the lady of his college. His complexion was fresh and fair. His hair, which was of a light brown, was parted in front, and hung down upon his shoulders. He was of a moderate stature, or rather below the middle size. His eyes were of a greyish colour; and when he was totally deprived of sight, he says that they did not betray the loss. His voice and ear were musical. He was vigorous and active, delighting in the exercise of the sword. Of his figure in his declining days, the following sketch has been left by Richardson.—An ancient clergyman of Dorsetshire, Dr. Wright, found John Milton in a small chamber, hung with rusty green, sitting in an elbow chair, and dressed neatly in black; pale, but not cadaverous; his hands and fingers gouty, and with chalk-stones. He used also to sit in a grey coarse cloth coat, at the door of his house, near Bunhill Fields, in warm sunny weather, to enjoy the fresh air. And so, as well as in his room, he received the visits of people of distinguished parts, as well as quality.

His domestic habits were those of a severe and temperate student. He drank

little wine, and fed without any luxurious delicacy of choice. In his youth, he studied till midnight; but warned by the early decay of sight, and his disordered health, he afterwards changed his hours, and rested in bed from nine till four in summer, and five in the winter months. If, at these hours, he was not disposed to rise, he had a person by his bedside to read to him. When he had risen, he had a chapter in the Hebrew Bible read to him, and then he studied till twelve. He then took some exercise for an hour in his garden, dined, played on the organ, and either sang himself, or made his wife sing, who had a good voice, though not a musical ear. He then again studied till six; entertained his visitors till eight; and supped upon olives, or some light thing; and, after a pipe of tobacco and a glass of water, went to bed. That Milton and his wife used to dine in the kitchen, as appears in the affidavit of their maid-servant, Mary Fisher, I suppose might be owing to the homely and simple custom of the times among plain people, and cannot be adduced as a mark of poverty or meanness.

He composed much in the night and morning, and dictated in the day, sitting obliquely in an elbow chair, with his leg thrown over the arm. Fortune, as Johnson observes, appears not to have had much of his care. He lost, by different casualties, about four thousand pounds: yet, his wants were so few, and his habits of life so unexpensive, that he was never reduced to indigence. He sold his library before his death, and left his widow about fifteen hundred pounds. Fenton says, "Though he abode in the heritage of oppressors, and the spoils of the country lay at his feet, neither his conscience, nor his honour, could stoop to gather them."

It has been agreed by all, that he was of an equal and cheerful temper, and pleasing and instructive in conversation. His daughter said, her father was delightful company—the life of the conversation; and that, on account of a flow of subject, and an unaffected cheerfulness and civility. Richardson says, that "Milton had a gravity in his temper, nor melancholy, or not till the latter part of his life; not sour, not morose, or ill natured, but a certain serenity of mind, a mind not condescending to little things:" and Aubrey adds, that "he was satirical."

His literature was unquestionably immense: his adversaries admitted that he was the most able and acute scholar living. With the Hebrew, and its two dialects, he was well acquainted; in the Greek, Latin, Italian, French, and Spanish languages, he was eminently skilled.—Pp. xc.—xciii.

The political opinions of Milton were those of a thorough republican, &c. &c.

But of these we have already spoken. With respect to the edition of his poetical works, to which Mr. Mitford's Life is prefixed, it would be difficult to rate its merits too highly. In point of typographical execution, nothing superior to it has ever perhaps issued from the press. The accompanying notes are precisely those which the reader of Milton requires, and nothing more. There is no "holding a farthing rushlight to the sun;" no verbose commentary, involving what was plain in itself in palpable obscurity, for the sake of displaying the critic's research, rather than eliciting the writer's meaning. The author, in fact, is not buried beneath his editor; but the opposite fault, if there is any fault at all, is rather chargeable upon Mr. Mitford. Sometimes, perhaps, his annotations will be thought scant and meagre; but they are always apposite. They are selected for the most part from the cumbrous weight of materiel in the elaborate edition of Todd; with occasional remarks from the editor himself, and a few scattered hints of that classical and accomplished scholar, Mr. Dyce.

It is not, however, so much as a separate work, that the value of this edition of Milton is to be estimated, as in connexion with the Aldine Series of British Poets, of which it forms a part. In point of correctness and beauty of execution, this collection is absolutely unique; and the literary talent, which has been employed in bringing it forward, has left nothing wanting to entitle it to a place in every library in the kingdom. We sincerely trust that the enterprising publisher will meet with that encouragement which is due to his exertions and good taste; and that he will thus be enabled to comprise in this truly national work, (with the exception of copyright,) the entire poetical literature of Britain.

ART. III.—*The Christian Ministry, with an Inquiry into the Causes of its Inefficiency, and with an especial Reference to the Ministry of the Establishment.* By the Rev. CHARLES BRIDGES, B. A. Vicar of Old Newton, Suffolk. Second Edition, corrected and enlarged. 12mo. Pp. xii. 626. London: Seeley & Burnside.

AN imposing title indeed, and exciting mighty expectations ; like Lady Morgan's " France !" or " Italy !" but (with much pleasure we say it) with very different results. The rapid multiplication of books—some good in their several departments, others inviting notice from their influence on the theological and religious world—must plead our apology with Mr. Bridges for not giving an earlier judgment on his very valuable work. Valuable indeed it is, as concentrating, in a small space, with much felicity of combination, and great vigour and originality of character, the separate pencils of divine rays which stream through numberless distinct treatises on the most important and responsible of professions. In "The Clergyman's Instructor," several excellent essays on this subject are presented to the reader in a compact and uniform shape ; but, as they are kept distinct, the volume necessarily contains some repetitions. "The Christian Ministry" has drawn largely from these and numerous other sources,

—————apis Matinæ
More modoque
Grata carpentis thyina, per laborem
Plurimum; —————

and has wrought the whole into a rich and polished texture, in which the various materials are skilfully and harmoniously blended without repetition or omission.

The work is divided into six parts: 1. A general View of the Subject; 2. Causes of the Want of Ministerial Success; 3. Causes

of Inefficiency connected with Personal Character ; 4. Public Work of the Ministry ; 5. Pastoral Work of the Ministry ; 6. Recollections of the Ministry. Each of these subjects is subdivided. The extent and minuteness of the work will preclude us from noticing all these subdivisions as much as we could wish ; we must therefore content ourselves with giving our readers a succinct account of them.

Mr. Bridges has the courage to follow the apostle's example in "magnifying his office" in the face of modern liberalism ; though he very distinctly discriminates between this and magnifying the persons of Christian ministers.

The Divine original of the Christian Ministry has already opened a view of its dignity far above any earthly honour or elevation. The institution that was introduced into the world, and confirmed to the Church, with such solemn preparation—that is conversant with the interests, and intrusted with the charge, of immortal souls—that is ordained as the main instrument for the renovation of the world, and the building up of the Church—cannot be of inferior eminence. The office of "fellow-worker with God" would have been no mean honour to have conferred upon the archangel nearest the everlasting throne. It formed the calling, the work, and the delight of the Lord of glory, during the last years of his abode upon earth, and was established by himself as the standing ordinance in his own Church, and the medium of the revelation of his will to the end of time. Not that he "called his ministers," as the judicious Calvin has observed, "into the function of teaching, that, after they have brought the Church under, they may usurp to themselves the government, but that he may use their faithful diligence to associate the same to himself. This is a great and excellent thing for men to be set over the Church, that they may present the person of the Son of God." The dignity, however, of the sacred office belongs to a "kingdom that cometh not with observation"—"a kingdom not of this world." It is distinguished therefore not by the glitter of outward show, but by results connected with eternity, and productive in their present influence of happiness, far more solid and permanent than lies within the grasp of men to attain, or to communicate. It has been well remarked to be "the highest dignity, if not the greatest happiness, that human nature is capable of here in this vale below, to have the soul so far enlightened as to become the mirror, or conduit, or conveyer of God's truth to others." The right consideration, however, of this high elevation, so far from fostering a vain-glorious spirit, has a direct tendency to deepen self-abasement and reverence. Can we help recoiling from so exalted an office—from handling such high and holy things? What! We to convey life who ourselves are dead! We, so defiled, to administer a service so pure, so purifying! "Woe is me," said one of old, in contrasting this honour with his personal meanness, "for I am undone ; for I am a man of unclean lips!" We cannot therefore think of this vast commission—this momentous trust, but as an act of bounty and most undeserved favour:—"Unto me, who am less than the least of all saints, is this grace given." "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."—Pp. 8—10.

Hence our author enters on the general qualifications for the ministerial office : habits of general study are recommended,—special study of the Scriptures enforced,—ministerial or professional prayer enlarged on. "Employment in the cure of souls" is by Mr. Bridges considered (most rightly, as we think,) not only the occupation, but also part of the education and training of a Clergyman. Every

practical parish priest knows how much is to be learned in this way : and if the maxims of Hippocrates, after so many revolutions in nosological philosophy, still maintain credit in the medical schools, *because they were clinical observations*, it would seem to follow that some of the most valuable and permanent aids to the pastoral task may be collected from this practical study. The concluding observations of Part I. will reconduct the thoughts of our readers to Dr. Adams's Sermon on Theological Education, which we reviewed in 1830.

Perhaps I may be allowed to remark, in connection with the present subject, that a very rapid transition from the studies of the University to the services of the sanctuary, does not appear, in ordinary cases, desirable. At least where the studies have been vigorously pursued, surely some interval of active (not monastic) retirement is needed to escape into a short course of employment that would draw and maintain the mind in a more consecrated habit of action. The schools of Plato and Newton will discipline the mind into most useful ministerial habits, and furnish it with many important lessons of instruction. But their influence upon the general character is far too remote for immediate practical purposes. They supply no direct materials, whether of observation or of experience, for the contemplated work. A system of probationary exercise upon a spiritual basis, preparatory to Ordination, would be a most desirable appendage to our National Establishment. In defect of this advantage, an interval more or less protracted, according to circumstances, and spent in inspection or initiation into the routine of the christian ministry under the superintendence of a judicious and experienced Pastor, might prove a commencing era of ministerial fruitfulness. Opportunities would be afforded of learning, which is the best preparation for teaching. Converse with experienced and exercised Christians would offer many advantages. The habit of religious conversation would be maintained with perhaps more enlargement to the mind even than private study, and much would be acquired in this field of observation and incipient engagements, which no other medium could adequately supply.

If the writer should be considered to have spoken upon this subject with decision, it is because he can speak from experience. It was from this source that he derived his first rudiments of the Christian ministry. From a temporary residence in a country village, and from the initiation into the subsidiary departments of the work by the affectionate care of a venerable relative, he conceives himself to have gained his first interest in this hallowed and blessed work, and sufficient insight into its diversified character and solemn obligations to acknowledge a debt to the end of his course.—Pp. 90, 91.

In investigating the causes of the want of ministerial success, Mr. Bridges assigns "the withholding of Divine influence"—"the enmity of the natural heart"—"the power of Satan,"—"local hindrances"—"the want of a Divine call." That the first of these is the natural effect of indifference in Clergy and Laity, is a truth which ought to impress both parties with an earnest and cooperative zeal to resist the influences of the two next stated. As regards the importance of returning a *sincere* answer to the Bishop's ordination question, there can be but one opinion ; but we would willingly believe this fearful sin of "lying to the Holy Ghost" is less frequent than Mr. Bridges has imagined. If it be not, "the salt has lost his savour" indeed. No harm can be done by the most repeated self-examination on the part of probationers for the Christian ministry ; but to lay down

a system of rules whereby the candidate may know whether he is called by the Holy Ghost, (which Mr. Bridges has done,) is harsh and arbitrary. Many young men who might prove ornaments to the ministry, and whose very sensibility on the point of conscience is argument of their competency, might be deterred by so minute an ordeal. Sincerity appears to be the main point: let a man examine into this as much as he will, with as much prayer and self-scrutiny as he can. But, this being ascertained, let him "stir up the gift that is in him," and he may humbly hope for the Divine blessing. Indeed, in this division of his subject, (as in some others,) Mr. Bridges does not satisfy us. As we could not substantiate our allegation without very considerable extracts, our readers must take it on our credit that our author sometimes almost takes the position of Wesley, that those who have not the inward call are no ministers, however ordained; an affirmation which would negative our Twenty-sixth Article, invalidate ordinances and sacraments, and justify the flock in deserting the pastor; and, when it is considered that the criteria of the inward call are so liable to the mistakes of ignorance, and perversions of enthusiasm, would disseminate error incalculably.

The third part (on the minister's personal character) is, in most respects, an exceedingly valuable concentration of advice on this important portion of the general subject. As we are compelled, however, from the brevity of our limits, to postpone the further consideration of this work to another opportunity, we will here advertise our readers that, with all its real excellence, it contains many views on Christianity and the Church which we cannot approve; and before we dismiss Mr. Bridges for the present, we must take leave to entreat the patience of our readers for a moment's discussion of our theological character, which he has most strangely misrepresented. The following beautiful passage (to every word of which we subscribe) is quoted by Mr. Bridges from Bishop Reynolds:—

"Preach Christ Jesus the Lord." "Determine to know nothing among your people but Christ crucified." Let his name and grace, his Spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the heart, to render him amiable and precious in the eyes of his people, to lead them to him, as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services to God, as wisdom to counsel them, as righteousness to justify, as sanctification to renew, as redemption to save. Let Christ be the diamond to shine in the bosom of all your sermons.— P. 336.

To this our author appends the following note:—

The Christian Remembrancer—a periodical, whose general system is opposed to this view of Christian doctrine—justly ranks Bishop Reynolds as "one of the most eminent among the Divines of the seventeenth century;" and marks the edition of his works just referred to, as "forming a most valuable accession to our stores of sound and masculine theology."

Now it may well seem strange enough that we should characterize as "sound and masculine theology," doctrines to which our "general system is opposed;" and this quotation from our pages ought to have refuted the charge which Mr. B. has brought against us; and which is, in plain language, nothing less than this, that our "general system is opposed" to Christianity itself. Mr. Bridges, we are persuaded, is too candid a man to have drawn such conclusions from the perusal of this publication; and, therefore, we can only conclude that he spoke on the matter from hearsay, and the opinions of that theological school with which the present work has too clearly evidences that he is connected. Calvinists know little of any Christianity except their own,—indeed, too many of them recognise no other; and thus they suppose that every publication which dares to call in question their views on "the five points," must necessarily be opposed to "Jesus Christ, and Him crucified." We would recommend Mr. Bridges for the future to trust his party less, and to inquire more for himself; and he may find perhaps that Calvinists are not the only preachers of Christ, and salvation by Him, and learn to regard, with greater charity, those who differ from him in nonessentials.

LITERARY REPORT.

Ancient Fragments of the Phenician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Writers; with an Introductory Dissertation, and an Inquiry into the Philosophy and Trinity of the Ancients. By ISAAC PRESTON CORY, Esq. Fellow of Caius College, Cambridge. London: Pickering. 8vo. 1832. Second Edition. Pp.lix. 361.

"We are accustomed," says Mr. Cory, "to regard the Hebrew Scriptures, and the Greek and Latin writings, as the only certain records of antiquity;" and whatever remains of the literature of other nations is chiefly found in scattered fragments among the writings of the fathers and philosophers of the Lower Empire, by whom they have been translated from the languages in which they were originally composed. Of all such literary relics the volume before us is composed, which we more particularly

notice, as affording a striking species of evidence in favour of the truth of Holy Writ. In most of the fragments here collected, there will be found a vestige of the primeval source from which the different religious systems of the world were originally derived; and their peculiar value in this respect is ably pointed out by Mr. Cory in his introductory dissertation. We are not entirely satisfied, however, with the theory, which is proposed in the *Essay on the Trinity of the Ancients*; which, however ingenious, is but theory after all, and not, perhaps, a very important one. Each fragment, it should be added, is accompanied with a translation; and of this portion of the performance, by no means the least essential in a work of this nature, we cannot speak too highly. The volume, we perceive, has reached a second edition; and we can fairly assert that a publication of greater interest to the inquirer after ancient history and mythology, as

well as to the divinity student, has seldom issued from the press.

A Collection of Psalms and Hymns, designed for Public Worship. In four Books. London: Rivingtons. 1831.

So far as parochial psalmody is concerned, we have ever been disposed to confine it to one or other of the authorized versions of the Psalter; with the addition, perhaps, of some few orthodox hymns, adapted to the festivals and other special solemnities. Since, however, very general practice seems to prevent such exclusion, and more particularly as the vulgar blasphemers, which, with the name of hymns inscribed over them, are sung to music, any thing but sacred, are as much in vogue as ever; we cannot but hail with pleasure the compilation before us. In addition to the best version of all the Psalms, it contains a series of hymns on the Collects, on the seasons of the year, and on subjects of general instruction; together with an appendix, composed of hymns for family worship, for children, and for private meditation. Every loose expression, and every familiar address to the Deity, has been carefully avoided; and the main object of the compiler has been to raise the standard of devotional feeling among Christ's worshippers to a more cheerful and manly tone.

A Sermon, preached in the Chapel of Lambeth Palace, on Sunday, October 2, 1831, at the consecration of the Right Rev. Edward, Lord Bishop of Chichester. By the Rev. W. F. RAYMOND, M. A., Assistant Preacher at Lincoln's Inn, &c. &c. London: Rivingtons. 1832. 8vo. Pp. 19.

HOWEVER great the difficulties with which the Christian minister has to contend, yet he has his encouragements to persevere in maintaining his stand against them. These encouragements, as stated in the Sermon before us, consist in the greatness of the benefit he is employed to convey; in the dignity of his office and its attendant studies; in the respect which he may hope to receive

from persons of a devout and religious character; and in the promise contained in the text, (Matt. xxvii. 20.) of the increasing cooperation of his Divine Master. Adverting, in conclusion, to the ceremony which occasioned the discourse, the preacher alleges various manuals of devotions which have been written by Bishops, in proof of the deep interest they take in the salvation of souls, and seeking "a higher object than the applause of contemporaries," and "thinking not of them, but of God."

A Rhyme Version of the "Liturgy" Psalms. By HENRY GAHAGAN, Esq. M. A. Christ Church, Oxford; Barrister at Law. London: Rivingtons. 1832. 12mo. Pp. vii. 226.

We cannot say much of these Psalms, which are "done into rhyme" by a process somewhat novel; nor do we exactly comprehend the "cui bono" of their publication. The modesty of the doer, however, disarms criticism; and we leave them to the patronage of the curious, of whom there are very many, in all varieties of versions of the Psalms.

A Visit to the South Seas, during the Years 1829 and 1830; including Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena; By C. S. STEWART, A. M. London: Colburn and Bentley. In 2 vols. 12mo. Pp. xiii. 334; xii. 358.

THESE volumes contain a variety of information on the subjects they discuss, conveyed, on the whole, in a pleasing manner and in a good style of familiar composition. But they exhibit in a strong light the peculiarities of the writer's mind; and it is impossible not to see that the reverend gentleman possesses an extraordinary degree of that vanity which is said, justly or unjustly, to attach itself in a greater or less degree to all the members of the scribbling profession. His religious observations betray the bent of the mind and heart: and there is scarcely a letter in the whole work which does not wind up in a strain of pulpit admonition or

missionary reflection. Even the unhappy "cat o' nine tails" is made the peg on which to hang a series of observations which might appropriately be introduced in the conventicle. Our readers must not, however, suppose that we are blaming him; we only wish to express our opinion that the intention of the author is too apparent, and that many of his "improvements," if not overstrained, are out of place. His partiality to his country is, by no means, an unworthy feature in his narrative: and though he be not an Englishman, we see no reason why we should not admire his patriotism and his loyalty towards the land of his nativity. On the whole, the volumes will amuse and instruct, and a certain class of readers they may edify. For ourselves, we have only to add, in conclusion, that we consider Mr. Stewart a very well-meaning man, though a little vain, and fond of great people, and proud of being thought a "religionist;" and his book, a very entertaining one for such persons as like epistolary correspondence and traveller's chit-chat.

Sermons, originally composed for a Country Congregation. By the Rev. CORNELIUS IVES, Rector of Bradden, Northamptonshire, and late of Exeter College, Oxford: Parker. London: Rivingtons. 1832. 12mo. Pp. xii. 393.

WITH whatever intent the word "originally" was inserted in the title-page of this volume, it is very descriptive of the nature of its contents. As sermons composed for a country congregation, they are admirably adapted to the purpose for which they were written; but their *original* design by no means limits their accommodation within this contracted sphere. The subjects of which they treat involve the most important interests of Christians generally, high or low, rich or poor, learned or unlearned; and they are treated in a manner which must open their way into the hearts of all. Simple and intelligible even to the humblest reader of the Bible, there is still a nervous elegance of diction, a lucid exposition of doctrine, and a vivid

spirit of exhortation in the whole series, consisting of twenty-five sermons, to which the most fastidious hearer would have listened with attention. The writer is a nephew of the Bishop of Durham, under whose "encouraging advice and approbation" they are given to the public: and we may well expect a rich harvest from the ground cultivated by so accomplished a hand.

Having premised thus much, it will be sufficient to subjoin the heads of the several Sermons contained in the volume:—I. The Former and the New Heavens and Earth, Isa. lxxv. 19.—II. Spiritual Worship, John xv. 23, 24.—III. The Patriarchs Objects of the Divine Favour, Heb. xi. 16.—IV. The Complaint of Moses, Exod. v. 23.—V. The Unbelief of Thomas, John xx. 24.—VI. Charity, 1 Cor. xiv. 1.—VII. Repentance, Luke xiii. 5.—VIII. Wisdom justified in her Children, Luke vii. 35.—IX. Christian Liberty, Gal. v. 13.—X. Christ's Agony, Matt. xxvi. 36, 37.—XI. Justification, Ps. xxxii. 1, 2.—XII. Putting on Christ, Rom. xiii. 14.—XIII. Christ our High-Priest, Heb. iv. 15. 16.—XIV. Christ the Bread of Life, John vi. 48—50.—XV. Anxiety for the Morrow forbidden, Matt. vi. 31.—XVI. The Christian's Hope of Guidance and Glory, Ps. lxxiii. 21.—XVII. The Sin of Jeroboam, 1 Kings x. 29.—XVIII. The Contrition of Josiah, 1 Kings xxii. 11.—XIX. The Duty of considering our Ways, Hag. i. 7.—XX. The Body and the Eagle, spiritually interpreted, Luke xvii. 37.—XXI. The Righteous scarcely saved, 1 Pet. iv. 18.—XXII. The opposite Rewards of Sin and Righteousness, Prov. xi. 8.—XXIII. The Restoration of the Jews, Jer. xxiii. 7, 8.—XXIV. The Nature, generally, of Things to come, Dan. xii. 8—10.—XXV. All Saints' Day, Ps. cxlix. 9.

The Christian's Pattern, or a Treatise of the Imitation of Christ. In four Books. From the Latin Original of Thomas à Kempis. To which are added Meditations and Prayers. London: Longman & Co. 1832. 8vo. Pp. 261.

As a facsimile reprint of an old book, this edition of Dean Stan-

hope's version of the *Treatise de Imitatione Christi* may possibly be acceptable to the curious; but as a representation of the original work, it is very defective. In its loose and paraphrastic sentences, the spirit of the writer is greatly impaired, and his meaning in many instances wholly misconstrued. To those indeed who require a translation at all, the admirable adaptation by Dr. Dibdin of that of John Payne has superseded, both in faithfulness and literary merit, every other whatsoever. The work itself has been admired for its pure Christian piety by all ages; and will doubtless continue to be read with comfort and delight by generations yet to come. Though composed by a writer attached to the Romish communion, it contains little of Papal error; except in the fourth book, which is believed to be spurious, and is omitted in many versions.

The Italians lay claim to the authorship of the celebrated book *De Imitatione Christi*, of which many translations of considerable merit have, of late years, issued from the London press. Bernardino Rossignoli, rector of the College of Turin, having found a MS. of it in the Jesuits' House at Arona, inferred that it had belonged to the library of the Benedictine Monks, who formerly possessed that monastery. It bore the name of John Gessen or Gersen. This hypothesis, however, was overthrown by the declaration of the Genoese Jesuit, Andrea Maiolo, who said that he had brought the MS. from his father's house in 1579, and left it at Arona. M. Gence has edited the work, with a preface, wherein he attributes it to John Gerson, Chancellor of Paris, under Charles VI., and has maintained the same opinion with considerable tact and ability in his "Considerations," annexed to M. Barbier's Dissertation on the translation of that work. Mr. Charles Butler, in his English edition, (in which he has been supported by the Edinburgh reviewer,) pronounces a verdict in favour of Kempis. But it is remarkable that Kempis himself (if the author) should have written a *eulogy* on the Virgin Mary, whose name does not even appear in the "*Imitation*."

Under all circumstances, as in the case of "*Junius*," we believe we must say, "*Adhuc sub iudice lis est.*"

Herbert's Country Parson, Church Pgrck, &c. London: Washbourne. 1832. 32mo. Pp. xv. 160.

Of the intrinsic excellence of the "*Country Parson*," it is not for us to speak: the tract is too well known, and too highly appreciated, to require a word of comment. Herbert's life was a pattern of what he wrote; and his writings cannot be read without inspiring the desire of imitating his example. Suffice it therefore to remark, that we have here a neat reprint of a practical mentor for every "*Priest of the Temple*," which he will do well to carry occasionally in his pocket.

Prayers for Private Worship; selected from the Holy Scriptures, the Liturgy of the Established Church, and the Devotional Writings of Bishop Wilson, Bishop Gibson, Bishop Keble, Bishop Andrews, Bishop Cosins, Rev. B. Jenks, Rev. N. Spence, Mr. Nelson, and others. By the Rev. Sir FRANCIS LYNCH BLOSSE, A. M. Second Edition, corrected and enlarged. Dublin: Curry & Co. London: Simpkin & Marshall. 1831. 18mo. Pp. xii. 351.

ONE of the most encouraging signs of the present day is, the increased and increasing practice of Family Devotion. The present publication (for the excellency of which the names of the distinguished Divines, whose prayers have furnished its materials, are an ample guarantee,) furnishes a pleasing and valuable accession to the various manuals of family prayer with which our language is enriched. The first edition, published in 1825, and contained not one hundred forms of prayer: the present enlarged edition comprises nearly two hundred, besides the Communion office of our Church. It is very neatly and clearly printed; it is, moreover, a cheap book: and we hope that the extensive circulation which it has already received will not be confined to Ireland.

Regeneration and Baptism considered.

By THOMAS RUSSEL HALL, B.D.
Rector of Fulbourn St. Vigor's, Cam-
bridgeshire, and late Fellow of St.
John's College, Cambridge. Lon-
don: Rivingtons. Cambridge: Ste-
venson. 1832. 12mo. Pp. vi. 228.

It appears to us, that there is a strange confusion of ideas in this volume. It is clear enough that the author does not consider Regeneration to be *synchronous* with Baptism; but his definition of the word at page 19, and his opinions respecting its nature and effects, are sadly indistinct, if not contradictory. Our notions on the subject have been so repeatedly stated and confirmed in the pages of the REMEMBRANCE, that it would be superfluous to renew the discussion on the present occasion. Suffice it to say, that they are greatly at variance with the view which Mr. Hall has taken of the question.

Characters and Incidents of Village Life, mostly founded on Fact; intended for the religious and moral instruction of the Poor. To which is added some Account of the Utility, as practically exemplified, of small Clubs in Country Parishes. By MRS. BOWLES, of Bremhill Rectory. London: Rivingtons. Pp. 120.

MRS. BOWLES, the amiable and accomplished lady of the biographer of Ken, has in this small volume presented us with some sketches from real life, which will probably be as extensively useful to the parties for whom they are intended, as the more elaborate work of her husband to those engaged in the higher walks of life. We can only say, that the lady has undertaken, in a proper spirit, to counteract the effects of a trash written and circulated for the purpose of casting odium on the parochial clergy, and that the task could not have been confided to more able hands.

The volume commences with two short tales, entitled, "Lucy Smith; or, the Young Maid, and her Mother's Bible;" and "The Old Cottager; a Tale of

real Life." The object of the former is to exemplify the sad effects of turning aside from plain scriptural doctrine, and listening to the wild dogmas of fanatics; who render the word of God of none effect by their idle and visionary interpretations; whilst the latter, in plain and vigorous language, proves that vice, with all its allurements, has not the power of conferring, even in its gratifications, the enjoyment which sobriety, prudence, and, above all, religious feelings give.

Four "Village Stories" succeed: viz.

1. "The Sheep-hurdle Maker," exhibiting the life and death of a humble, steady, and sincere Christian.—2. "The Young Shopkeeper;" a striking contrast to the former, and an awful example of the mischievous effects of that religious creed professed by the Antinomian Calvinists, which banishes hope from the human mind, and represents a gracious God only as a stern and relentless judge.—3. "The Poor Cottagers;" which presents a beautiful picture of the happiness which is in the reach of every poor man, if under the influence of true religion; and the intercourse between the faithful pastor and his humble village flock.—4. "The Village Fire; or, the Idiot Boy: a Tale from real Life," intended to illustrate the fact, that good character, blameless and quiet conduct, and a proper sense of the obligations of religion, will secure friends in the day of trouble.

"The Cottage on the Heath" closes this portion of the volume; by which we are taught the vast importance of setting a good example to our children, and that the inevitable consequences of a life of idleness and crime are "ruin, and despair, and death."

We cannot help congratulating the parish which is blessed with the superintendence of such a truly Christian spirit, and expressing our wish, not only that the ladies of our parochial ministers will generally adopt the example of Mrs. Bowles in the institution of "penny clubs," an account of which terminates the volume, but also circulate amongst the young people in some degree committed to their charge, a tract calculated to do so much good to the rising generation.

SERMON FOR A FAST.

• HOSEA xiv. 1.

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

THE benevolence of the Deity, conspicuous over the whole visible creation, proves the just foundation of the prophet's remonstrances. It cannot be supposed, by the most superficial scrutinizer into the dispensations of the Almighty, that misery, when He first formed the world, and appointed to nature her eternal laws, was the object he aimed at; nor, on the other hand, can the numberless blessings mankind enjoy, with any reason, be attributed to the uncertain operations of a blind chance. If, then, evil does prevail among the sons of men, let not the benevolence of the Deity be called in question, nor let us, impiously, consider ourselves as suffering under laws of an uncertain tendency; but let us reproach ourselves rather, as the violators of our own peace, and as enduring the punishments due to our own demerits. Thus we shall avoid all impious murmurings, under the inconveniences and troublings which we may be ever called upon to suffer, as a nation or as individuals: we shall not importune the heavens with unjust complaint, nor accuse fate as the author of our calamities; but we shall be led to search into our hearts, and to heal that breach which our offences against the laws of Jesus Christ have produced; and, in the calm spirit of the gospel penitent, we shall exclaim, "God be merciful to our sins!" We are ourselves the authors of our calamities, and we must ourselves, under God, find their remedy. It is the folly and the wickedness of man that work his destruction: it is his wisdom, or, rather, his repentance and obedience to the gospel, that must save him.

The appointing of public fasts in cases of extraordinary danger is a custom coeval with the first institution of society, and prevailed among the Israelites during those cruel wars and persecutions recorded in the Old Testament. We frequently read of the priests and prophets under the Jewish dispensation calling a solemn fast of the people, to humble themselves before their God, and to pray forgiveness of their offences; and, indeed, had we no example or precept before us to this effect, what, according to our own principle, that God never wills the misery of his creatures, could be better adapted to appease the offended Majesty of Heaven?

In conformity with this custom, it hath seemed good unto the governors of this nation to appoint a solemn fast of the people, and it becomes us not to neglect an appointment dictated, doubtless, by a just anxiety for our common welfare. It will be, therefore, the object of the present discourse to shew that the calamities which principally affect us in our public capacity, flow, no less than those calamities experienced in the private walks of life, from our vices. Hence will follow the necessity of humbling ourselves, and confessing our sins, as at this time of public alarm and calamity; and, if we be duly impressed with the importance of the subject, a train of reflection will be suggested to our mind suitable to the present solemnity, and, we

hope, of practical influence; by the blessing of heaven, to avert every impending evil.

First, then, it needs no great exertion of that reasoning faculty with which God hath endowed man, and still less the aid of Divine revelation, to see the destructive consequences of vice, even in this world. We are never at a loss to know that extravagance produces penury; that lying and slander lead to destruction and infamy; that passion produces remorse; that intemperance brings on disease, as naturally as convulsions and death succeed to poison. Hence it is that wise men, for a more immediate reason than the consideration of a future life, learn to choose the good and leave the evil. Here, too, we distinctly see the wise administration of Divine Providence. He who made us, and of whose pasture we are the sheep, continues to tend us through life with a shepherd's care, no less than he first reared us into it: he guides us into pastures of pleasantness and peace, where we may meet with food conducive to our health; and, by a sensible application to our feelings, points out to us those tracks which lead to ruin. But, besides this general rule of Providence resulting from the nature of things, there seems to be another and more particular dispensation of God's will upon earth, in which, no less, we trace the finger of the Almighty through all the changes and chances which attend kings, or empires, or private individuals. That God governs this world by general fixed laws; that virtue and vice are naturally rewarded and punished, as beneficial and mischievous to society; or, in other words, that society does actually flourish or decline in proportion as its members, severally, are actuated either by the principles of virtue or vice,—is a truth which needs no great depth of human ingenuity to discover. Look abroad on the face of the world; view societies and people of all countries, and they will appear to be governed by general fixed laws appointed by God. While they confine themselves within the boundaries of these laws;—while oppression, extortion, luxury, and all its companions, are with vigilance avoided, every nation will be exalted in the earth; but, when once the refinements of civilized life have introduced into society new wants and new desires;—when there becomes a general struggle for superiority, and there prevails an universal jealousy;—when the great rule of Christian humility is lost sight of;—when the rich look down with contempt on the poor, and the poor contemplate the rich with envy, we want not the unerring voice of experience to convince us that society is on the decline.

The internal splendour and prosperity of empires have ever been in proportion to the equity of their governments, or the religious disposition of the people. In proportion as the subjects of each kingdom manifest themselves true disciples of Jesus Christ, without guile and without hypocrisy, so do they flourish and continue in happiness. And, sooner shall the sun change its course; sooner shall the Deity himself lose sight of justice, than folly shall prevail over wisdom, or iniquity over righteousness. It is in vain then that men, when sinking under calamities, and when loathing the bitter cup which Heaven's offended laws present to the guilty sons of men,—it is in vain that they then assemble to deprecate the divine wrath, unless

they resolve to forsake those evil courses which have produced their troubles? for God is not as the son of man that he should repent, nor afflicteth he without a cause: he hath appointed laws by which he governs the world in the general course of his providence; and, if men have transgressed these laws, if they have trampled upon divine revelation, as they have themselves been the violators of their own peace, they must, also, by penitence, qualify themselves to become partakers of his mercies.

As, in private life, folly and extravagance may be pursued to such an extent as to leave no room for reformation to be of any use in preventing the miseries, the poverty, the sickness, and the infamy, naturally attached to vice, exceeding a certain degree, so, in societies and kingdoms, public misconduct may produce miseries beyond all prospect of recovery. Consider nations in their true light, divested of all artificial splendour, and composed only of many individuals, and the same line of conduct which produces personal, will in the aggregate produce national ruin. And, as intemperance, long pursued, leaves no place for repentance, in the natural course of things, so as to escape its miseries of disease and debility, nations, in like manner, after a long reign of impiety, have in vain struggled against their downfall.

Of the inutility of late repentance to avert the evils naturally annexed to a long continued course of folly, we find a most affecting instance in the book of Proverbs. Wisdom is there introduced as frequenting the most public places of resort, and as rejected when she offers herself as the naturally appointed guide of human life. "How long,"—speaking to those who are yet in existence, and against whom the book of eternity is not yet closed,—“how long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit upon you, I will make known my words unto you.” But, upon being neglected, it follows: “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then, shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.” *

This figures to us an affecting instance of God's justice to punish sin by those general laws which he established for our observance. It is not an unjust necessity which confounds the issue of actions, nor is it the divine curse that perpetuates scenes of desolation where empires once flourished, and where science once prevailed. But iniquity has worked the ruin; and the same effects must ever follow the violation of that moral government under which men are appointed to act. View the ruined spot on which Jerusalem, the glory of the world, once stood. Consider the dispersion of the Jews, and compare their present humiliation with the exultation and renown of their ancestors! And yet the heavens have not changed their laws, nor has

the earth altered its form : but *they* neglected the God who had made them ; *they* despised his commandments, *they* crucified the Lord of Glory, and, finally, in the due course of things, *they* effected their ruin.

History, which records the decline of empires and the ruin of cities, records no change in the face of nature, or in the moral administration of God's righteous laws. On those very spots where temples once stood which now stand no more, the sun, as it ever did, continues to diffuse his enlivening beams, the seas send forth their clouds, the mountains retain their springs, and the plants bear their accustomed fruit, and yield still their seed. If, then, the creation has remained the same,—if its sources and its instruments are exactly what once they were, wherefore should not the present race have every thing within their reach that their ancestors enjoyed ? If regions, once inhabited, are now desolate ; if powerful cities are reduced to solitude, it is not the Lord that has occasioned the ruin—it is not THE ARM OF GOD that has introduced the sword into the city, and set fire to the country, murdered the people, burnt the harvests, and ravaged the pastures : it is *the arm of man*. They are not His passions that, under a thousand forms, torment individuals and nations, but the passions of *human* beings. God is *good* ; he is *just*, and will *not* be the author of our punishment, without a cause, and that cause must be, commonly, in ourselves. The caprice, of which man has to complain in the various evils that embitter his existence, is not, as has been justly observed, the caprice of destiny : the source of his calamities is not in the distant heavens, but near to him upon the earth ; it is not concealed in the bosom of the Divinity ; it resides in himself—man bears it in his heart ; he commits sin ; he disobeys his Redeemer, and he produces misery.

Since, then, it is from national crimes that national calamities flow, the only means which remain unto us of averting the divine wrath which they must necessarily incur, is, by exhibiting, from this day, the fruits of national repentance. National repentance is, indeed, ~~not~~ the aggregate of individual reformation ; and, as the penitent sinner may, with confidence in God's word, lay claim to his mercy, as when by mourning and fasting he turns unto the Lord his God, he may expect that he will return unto him, and leave a blessing behind him,—so, with the same, or, perhaps, with greater reason, may the public humiliation of a community or people, expressed as on this day, be the means of averting the heavy judgments of God. It is not, indeed, to be supposed that the Lord can change as man doth, or that he can suffer that compunctious regret, which, while it moves our breast with pity, gives us, also, some degree of pain. The Almighty is too perfect for such a feeling. But sinful man, by becoming penitent, so alters the relation between himself and his Maker, that, from being obnoxious to God's wrath, he renders himself the subject of his beneficence ; and so the Lord is said to have compassion on him.

By appointing this, then, as a day of public humiliation and sorrow, our legislators do all that uninspired mortality can do. It is for us to improve the opportunity they have so wisely and so kindly offered.

us. The solemnity of the occasion, the notorious vices of the age, the danger of the nation, *which is not to be dissembled*, all press forcibly upon us to amend our ways, and, severally, to turn unto the Lord our God. Let each of us, from this day, endeavour to lead *a new life*, and let not the awakening importance of the occasion pass from our minds with the day, like the morning cloud which disperseth, and is no more seen; but let this day be, as it is intended it should be, a day of humiliation, a day of godly sorrow, and of lasting amendment. Then may we, indeed, expect a blessing, instead of those heavy judgments which our manifold sins have, in the due order of things, most deservedly incurred. As this kingdom hath been ever foremost to teach nations the arts which civilize, under the blessings of freedom, so, under the influence of true religion, may she be conspicuous in instructing them in the virtues which, through Jesus Christ, will render them wise and happy. We, as a nation, have long been distinguished by the favours of heaven, and let us shew our grateful sense of the mercies showered upon us by the righteousness of our lives. O! let us not forfeit, by our impieties, the distinguished place we have long enjoyed, and yet, under the mercies of Divine Providence, (blessed be God!), do enjoy, among the sons of men. Let us fear God, who hath so abundantly compassioned us, and not yet destroyed us in his wrath; and, as the Christian consequences of that fear, let us honour our King. Above all, let us cultivate towards our fellow-creatures, towards those, even, whom we suppose our worst enemies, that charity which is the very bond of peace and of all righteousness. Consider, mercy and brotherly kindness, in their various latitudes, are the distinguishing characteristics of our religion as Christians, in comparison with which, all our other duties are indeed trifling, and, if these be wanting, are but as sounding brass or tinkling cymbals. Without imputing, therefore, evil motives to any, which charity forbids us to do, it is sufficient for us to know that the crisis is, at once, important, awful, and alarming. If famine and pestilence; if commotions in divers places; if a fiery zeal, delighting to set all in flames; if apostates and false prophets gone out into the world to deceive others; if infidelity and wickedness in high places; if wandering stars, and angels of the churches not keeping their first estate; if a general falling away from the maxims of Christ, and the original constitution of his kingdom on earth; if persecutions for the sake of truth and a good conscience; if the strong delusion of Satan and his instruments at this time, who would, alone, be thought to think freely; lastly, if the abounding of iniquity, the failing of faith, the despising of dominions, the speaking evil of dignities, the running greedily for reward into any error or wickedness whatsoever, and the scoffing at the promises of Christ, be conjointly considered any signs of some grand revolution in the world, greater than hath yet been, we must then all see it to be our duty to prepare for the worst, and to pursue the ways that will make for our peace.

Let us, then, earnestly prostrate ourselves at the throne of Almighty Goodness, praying for that happy time when civil distrust shall cease in the world, and when peace, the peace of the gospel of Jesus Christ, shall be secured by the diffusion of that virtue which shall have found

its perfection, and harmony be perpetuated by the influence of that Divine wisdom which shall cover the earth, as the waters cover the sea.

And, now, to the ever blessed Trinity, three Persons and one God, be ascribed, as is most due, all honour, praise, might, majesty, and dominion, this day, and for evermore. Amen. S. W.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XIX.

MILTIADES.—THEOPHILUS.

Μιὰ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου.

D. Pauli Epist. ad Phil. i. 27.

Of all the writings of the early Fathers, there are none more valuable, or more interesting, than the *Apologies*, which were written in defence of Christianity during the first three centuries of its progress. The few relics of this class, which are still extant, are not only remarkable for their manly tone, their powerful arguments, their sarcastic energy, and their honest zeal; but for the strong light which they throw upon the nature of the struggle in which the infant Church was engaged, and the expedients to which kings and philosophers resorted in order to stifle it in its cradle. To those of Quadratus, Justin, Athenagoras, and others, attention has already been directed; and for similar exertions in the cause of truth, the primitive Christians were indebted to *Miltiades* and *Theophilus*. The former—of whose writings, however, not a line has been preserved—flourished, according to Jerome (Vir. Ill. § 39.), under the emperor Commodus. Tertullian places him between Justin and Irenæus; and hence Tillemont concludes that he was born early in the second century, and died in the reign of Commodus. But his *Apology* was addressed to the rulers of the world, in defence of the philosophy which he followed,* i.e. of Christianity; and these rulers were, in all probability, Antoninus and his son Commodus. Some, indeed, have thought that the governors of the provinces are intended; but, though the expression might possibly bear this meaning, the form of the inscription seems to contrast the *philosophy* of the Apologists, with that in which the Antonines especially prided themselves. Cave and Hardner, therefore, seem to be correct in dating the work in the year 180.

Besides the *Apology*, Miltiades wrote two treatises against the Jews and the Gentiles respectively, which Eusebius describes as “monuments of his zeal for the divine oracles;†” and Jerome

* Euseb. Hist. Eccl. V. 17. πρὸς τοὺς κοσμικοὺς ἔρχοντας, ὑπὲρ ἧς μετέειπε φιλοσοφίας, πεποιημένα ἀπολογία,

† Ibid. τῆς ἰδίας περὶ τὰ θεῖα λόγια σπουδῆς μνήμας.

(Epist. ad Magn. 83.) speaks of them as evincing "his acquaintance with the literature of the age, and his knowledge of the Scriptures." In an anonymous fragment cited by Eusebius (Hist. Eccl. V. 17.) there is also mention of a work of Miltiades, entitled *περὶ τοῦ μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν*: in which the calm and rational language of prophecy is advanced as an argument against the raptures and ecstasies of the false prophets of the Montanist heresy. Hence it may be fairly inferred that the writer of the same name, who is mentioned in a preceding fragment, preserved by Eusebius, as a partisan of this sect, was not the Father now under consideration. Indeed there is every reason to believe that in the passage in question there is a corruption in the text, and that Ἀλκιβιάδου is the true reading; not Μελτιάδου.* Suffice it to observe that Miltiades, the Apologist, is styled by Tertullian (c. Valentin. §. 5.) *Ecclesiarum Sophista*: a title which clearly indicates an orthodox, as well as a learned, Christian disputant. Some have inferred from it that he was an able rhetorician; but this is less obvious.

THEOPHILUS, the sixth Bishop,† and probably a native, of Antioch, succeeded Eros in that see, according to the Chronicle of Eusebius, in the eighth year of Marcus Antoninus, A. D. 168. It has been thought that he was originally a Jew; but, from his own account (ad Autol. I. p. 78. C. D.), it should seem that he was a convert from Paganism; and his work on the Christian religion, addressed to Autolycus, proves him to have been well acquainted with the literature and mythology of the Greeks. This Autolycus, a heathen of considerable learning and research, had challenged him to a defence of the faith which he professed; and on one occasion, more especially, had exultingly demanded, *Shew me thy God*. The *Libri ad Autolyceum*, his only remaining work of which the genuineness is undisputed, was the result. From certain passages in the Third Book (pp. 137, 138.), it is evident that it was not completed till after the death of Aurelius, which took place in the year 180; and Theophilus himself died, and was succeeded in the see by Maximin (Euseb. Hist. Eccl. IV. 24. V. 19.) in 181. Hence Dodwell assigns the work to another writer of the same name, and supposes that it was written about the year 203, in the reign of Severus. The conjecture, however, is so entirely at issue with the unvarying consent of antiquity, that it cannot be admitted for a moment; and there is no objection whatever to the latter part of the year 180 as the date of the work, which may have been finished in the interval between the demise of the Emperor and that of the Bishop. *

In reply to his adversary's challenge, Theophilus observes in his First Book, that God is invisible to mortal eye, and that his infinite perfections render him inconceivable under any corporeal representation; at the same time that he is discernible in his works of creation and providence, and will eventually be clearly seen by the purified

* See Routh's Rel. Sacr. Vol. 41. p. 86.

† Jerome, in one place (Epist. 151. Algasie: Q. 6.) makes him the seventh in succession from Peter inclusive; but the order of Eusebius (Hist. Eccl. IV. 20.) is: *Euodius, Ignatius, Heros, Cornelius, Eros, Theophilus*.

eye of the mind; when, in a future state, "this corruptible shall have put on incorruption." In the course of his argument he analyses the principal appellations of the Deity: such as "Ἀναρχος, without beginning: Θεός, διὰ τὸ τεθεικέναι: Κύριος, ἀπὸ τοῦ κυριεύειν: &c. He then proceeds to establish the doctrine of a future state; and in order to this, he argues from the decay and reproduction of plants, from the succession of day and night, and from other analogies of a like nature, that a resurrection of the body is at once reasonable and unquestionable. From the truth of revelation he turns, in the Second Book, to the falsehood and absurdities of heathenism; quotes largely from the mythological fictions of poets and philosophers; ridicules their superstitious rites and worship; proves that their traditions are, in many instances, gross corruptions of sacred history; and enters at some length into the evidence of the truth and antiquity of the Mosaic narrative. The Third Book exhibits a defence of Christian doctrine and morality; and, vindicating the brethren from the calumnies which were maliciously circulated by their enemies, retorts the accusations successfully upon themselves. By way of supplement to the argument for scriptural antiquity in the Second Book, Theophilus has compiled a chronology of all the grand epochs from the creation to the Babylonish captivity, and therewith connected the Roman eras down to his own time.

The writings of this Father abound with moral reflections, and evince the most extensive learning and profound research. His style is elegant, though somewhat too diffuse, and ornamented with Oriental images. In the subjoined defence of the Christians from the charges of their opponents, the same line of argument is adopted as that employed by Athenagoras.

Σκόπει τοίνυν εἰ οἱ τὰ τοιαῦτα μαθάνοντες ἐνναιεῖς ἀδιαφόρως ζῆν, καὶ συμφύρεσθαι ταῖς ἀθεμίτοις μίξεσι, ἢ, τὸ ἀθεώτατον πάντων, σαρκῶν ἀνθρωπείων ἐφάπτεσθαι* ὅπου γε καὶ τὰς θεάς τῶν μονομάχων ἡμῖν ἀπειρηται ὁρᾶν, ἵνα μὴ κοινωνοὶ καὶ συνίστορες φόνων γενώμεθα. Ἄλλ' οὐδὲ τὰς λοιπὰς θεωρίας ὁρᾶν χρὴ, ἵνα μὴ μολύνωται ἡμῶν οἱ ὀφθαλμοί, καὶ τὰ ὦτα, γινόμενα συμμέτοχα τῶν ἐκεῖ φωνῶν ἀδομένων. Εἰ γὰρ εἴποι τις, περὶ ἀνθρωποβορίας ἐκεῖ τὰ Ουνέστου, καὶ Τηρέως τέκνα ἐσθιόμενα* ἢ δὲ περὶ μοιχείας, οὐ μόνον περὶ ἀνθρώπων, ἀλλὰ καὶ περὶ θεῶν, ὧν καταγγέλλουσιν εὐφώνως, κατὰ τιμῶν καὶ ἄθλων παρ' αὐτοῖς τραγουδεῖται* μακρὰν δὲ ἀπέλη Χριστιανοῖς ἐνθυμηθῆναι τι τοιοῦτο πρᾶξι, παρ' οἷς σωφροσύνη πάρεστιν, ἰγκράτεια ἀσκεῖται, μονογαμία τηρεῖται, ἀγνεία φυλάσσεται, ἀδικία ἐκπορθεῖται, ἁμαρτία ἐκρίζοῦται, δικαιοσύνη μελετᾶται, νόμος πολιτεύεται, θεοσέβεια πράσσεται, θεὸς ὁμολογεῖται, ἀλήθεια βραβεύει, χάρις συντηρεῖ, εἰρήνη περισκέπτει, λόγος ἅγιος ὁδηγεῖ, σοφία διδάσκει, ζωὴ βραβεύει,* θεὸς βασιλεύει. Πολλὰ μὲν οὖν ἔχοντες λέγειν περὶ τῆς καθ' ἡμᾶς πολιτείας, καὶ τῶν δικαιωμάτων τοῦ θεοῦ, καὶ δημιουργοῦ πάσης κτίσεως, τὰ νῦν αὐτάρκως ἡγούμεθα ἐπιμεμνήσθαι.

* Bishop Kaye refers the words *ζωὴ βραβεύει*, unless they are interpolated, to the title which our Saviour assumes to himself in John xi. 25. xiv. 6.

Eusebius (H. E. IV. 24.) speaks of certain elementary books on religion written by Theophilus: and Jerome (Vir. Ill. § 25.), of divers short and elegant treatises conducive to the edification of the Church: in some one of which it should seem that he had instituted a discussion respecting Satan, and the influence which he is allowed to exert on the minds of men.* These writers also mention a work against Marcion; another against Hermogenes: and he seems also to have compiled a *Harmony of the Gospels*,† from which Jerome has cited a curious exposition of the parable of the *Unjust Steward*. The above are all lost; but there are still extant four books of *Allegorical Scholia* on the Gospels, which are attributed to him; though they are now very generally admitted to have been the work of a much later writer. Jerome, indeed, had read certain commentaries on the Gospels, and on the Proverbs of Solomon, which went under his name; but they did not appear to him to correspond with the style and elegance of his genuine works.

In the doctrinal system of Theophilus, the divinity of Christ is unequivocally asserted. He says (L. II. p. 100. C.) "the word is God, and is born of God;" and maintains (L. II. p. 83. B. p. 100. B.) that a most intimate union subsisted between the Father and the Son from all eternity. His notions on the nature of this union, and of the subsequent *emission* of the word to create the world, are not perhaps very distinct; but they clearly imply a *unity of Godhead*. He is also the first Christian writer who uses the word *τρίαις*; and he employs it in such a manner, that a Trinity of persons is evidently intended, consisting of *God, his word, and his wisdom*. Compare Lib. I. p. 74. B. II. p. 94. D. It is remarkable that the title *σφύρα*, which is here assigned to the third person, is, by other Fathers, given to the second; and Theophilus himself, in other passages, follows in the usual course. With respect to Romish and Calvinistic tenets; he has little or nothing which either favours or refutes them.

The *Editio princeps* of the *Liber ad Autolycom*, was published by Casner, in folio, Tiguri, 1546. The best, though a very inelegant edition, is that of J. C. Wolfius, in 8vo. 1724. The work was also edited by Fell in 1634, and it is appended to the Paris edition of Justin.

CHURCH OF ENGLAND.

MR. EDITOR,—I beg leave to tender you my thanks for inserting, in the REMEMBRANCER for September last, my communication with reference to the Church Societies; and I now desire to obtrude upon you and your readers a few observations upon a kindred subject.

There are obviously various causes operating to impede the progress of Church of England principles; and whilst latitudinarian tenets of the most pernicious and antiscriptural character are

* See Lib. ad Auto]. II. p. 104.^d D. He has here given a curious derivation of the word *δράκων*, as applied to the Devil; and says that he is so called *διὰ τὸ ἀποδεδρακέναι αὐτὸν ἀπὸ τοῦ Θεοῦ*.

† Hieron. Epist. 151. *Quatuor Evangelistarum in unum opus dicta compingens.*

gaining ground, we seem, I think, to look on as if the Church could not be affected by their dissemination.

My present object is briefly to advert to *some of the causes* which render the Established Church a less efficient instrument in maintaining and propagating "the truth as it is in Jesus," than she would be, did not those causes exist.

I would refer first to the Bible Society, Church Missionary Society, &c. These societies are doing all they can to advance their respective interests; and *because they do so*, and *because* the real Church Societies are *not sufficiently known*, the former receive offerings at the hands of *Churchmen*, which the latter only ought to receive and appropriate. Thus Churchmen unwittingly perpetuate division, and contribute unintentionally to alienate the affections of many from the church, which is in consequence greatly weakened.

The female penny collectors also for the Bible Society do harm, inasmuch as they are sure to inveigh against those of the Clergy who do not join their society, stigmatizing them as non-preachers of the Gospel, and doing all they can to make it appear that they are *opposed* to the circulation of the Bible, whereas, nothing can be farther from the truth than such an allegation; for, anxious to circulate the Bible, the only question with them is one of method, which, of course, involves the paramount claim of our own Christian Knowledge Society. But by such imputations as these, we hardly know how much the cause of the Church of England suffers. For this, therefore, if for no other reason, it is incumbent upon the Clergy (upon us all indeed, but particularly the Clergy,) to set forth the claims of the real Church Societies, and so *practically to refute* the calumnies which are heaped upon themselves and the Church to which they belong.

Another method by which the Church is weakened, arises from the conduct of many within our own communion, who assume an exclusive title, and openly assert that those Clergymen who do not join their party do not preach the Gospel; and the consequence of such an awful charge is, that many are induced to withdraw themselves from the spiritual superintendence of their lawful pastors, and so a feeling of disaffection is introduced into the very bosom of the Church, and she is thus again greatly weakened. We however feel satisfied that such imputations are without foundation; but we ought not to forget how materially they injure the Christian cause, and how effectually they operate in breaking the unity of the Church, and in the extinguishing of all proper feeling towards them who are set over us in the Lord. On this subject I would take leave, with all deference, to offer a hint to those Clergymen who are objects of the imputations alluded to, and whose pastoral labours are rendered, in consequence, less successful than, under the Divine blessing, they otherwise would be. Far be it from me to suppose for a moment that any minister of the Church of England could so dishonour his Redeemer, and trifle with immortal souls, as to impose upon his hearers anything short of that genuine gospel which is the "power of God unto salvation to every one that believes," and to maintain and declare which is bound upon his conscience so sacredly, both by his ordination vow, and the articles, homilies, and liturgy of the Church to which he has subscribed. My

observation has reference only to that *method* of preaching, which *implies* the great doctrines of redemption instead of stating them. Every sermon which does not *directly* advert to the *motives* of Christian conduct, gives occasion for the reflection that the Gospel is not preached by our Clergy, and, however unfounded the charge may be, (and unfounded I honestly believe it to be,) it has an evident tendency to weaken and divide the Church, and the occasion of it therefore, wherever it exists, the Clergy would do well to remove.

Again, the Church suffers by the increase of dissenters, who compass sea and land to make proselytes. We ourselves are thoroughly satisfied that there is no justifiable ground for separation from the Church of England, and know full well that numbers of those who separate from her can allege no definite and satisfactory reason for what they do. We know also that the sin of schism is most pointedly condemned in the word of God, and that the duty of Christian unity is most authoritatively enjoined; and yet we seem hitherto to have left separatists to themselves, and have taken little pains to regain them to the Church. But we should never forget that the Church is considerably weakened by all separation from her, even though there be no ground for it, and that every act of separation makes an impression upon, and shakes the principles of, the remaining members of the Church, and ought therefore by no means to be overlooked. It is high time that Christians were aroused to a sense of the great duty of Christian fellowship, and the heinous sin of schism; and it ought to be our anxious endeavour, to impart sound and scriptural information on this subject to all within the sphere of our influence, and not only to them, but to those also, who, under mistaken notions, have withdrawn themselves from us, and have joined other communities of Christians. It is the especial duty of the Clergy to enlighten the people concerning the constitution and important ends and designs of the Church of England; for owing to a want of that "attachment to her, which is founded on a just knowledge of her transcendent excellency, many are easily moved by every wind of vain doctrine, and are prone to imbibe hasty prejudices against her." Let then all our zeal, and talent, and influence, be exerted to effect this most important object. Various methods for its accomplishment will suggest themselves to faithful and zealous Clergymen, and let them seize every opportunity to allay animosity, to remove prejudice, to inform the ignorant, to correct the mistaken, to rouse the indifferent, to strengthen and confirm the faithful; and, if whatever they do be undertaken with judicious zeal for the interests of the Church of England, and in the true spirit of Christian charity, we cannot doubt that the blessing of God will accompany their labours, and make them sooner or later subservient to the peace and prosperity of his Church.

Again, dissenting chapels are open three, and some even four times on a Sunday. Now whilst our churches are generally open only twice, a great facility is afforded to unstable churchmen to attend the conventicle; and for such attendance they have a plausible excuse to offer in the *fact* that the doors of their church are shut against them. I must be bold to say, and affection to the Church impels me to it, that

her cause sustains a serious injury by the deficiency of an evening service at many of our churches. I do consider that in all populous places the *parish church* at least should be open for a third service. When there are only two services, it is hardly possible that every master of a family can so arrange, that all his household may attend divine service more than once, and in some families some cannot attend *at all*, or only occasionally. The deficiency also leads to wandering and unsettled habits: popular preachers are sought after, many persons frequent meeting-houses; at first perhaps they go out of curiosity; peradventure they are struck with something new, they go again, and from occasional attendance in the evening they come at length to attend in the morning, and the result is they leave the church altogether. This evil, it is manifest, it rests with ourselves in a very great degree to prevent; and, in the words of Archdeacon Daubeny, I would say that "if Christians are continually dropping from the Church, let it be from any cause rather than on account of the irregularity, incapacity, or want of zeal in its ministers."

Then again, street, tent, and house preaching, which has now become so common, has a direct tendency to withdraw men from the communion of the Church, and to induce disaffection towards it. We condemn the practice as disgraceful, and as being highly detrimental to the real and permanent interests of Christianity; but we are too apt to forget the unfavourable *effect* it has, and how effectually it operates in undermining the doctrines and discipline of the Church of England.

Look again at the combined hostility borne by all sectarians towards the Church. Look also at their schools, where the young are educated in dissenting principles, and, without knowing why, are taught to regard the Church as being in gross error, and her ministers as little better than those of the Church of Rome, whose arbitrary and uncharitable spirit they are said to possess.

I would also say a word or two in reference to the number of pamphlets which are constantly issuing from the press, with a view to malign and misrepresent the Established Church,—Mr. James's "Christian Fellowship" for instance: into the hands of how many Churchmen has that work fallen! and is it likely that their Church principles can be strengthened by its perusal? I cannot but fear, with Mr. Cawood, that it will be dreadfully injurious "to uninformed Churchmen, who will not easily believe that a man of candour and piety would, without cause, like Mr. James, bring such severe and cool charges against the Establishment." The publications also of a society for promoting ecclesiastical knowledge, are calculated most materially to injure the Church, and to withdraw weak members from her communion. Mr. Beverley's publications too, I fear, are operating in a no less injurious manner; and although we would defy him to substantiate his charges, and would fearlessly abide the test of candid and impartial investigation, yet how painful is it to know that his works fall into the hands of many who are incompetent to disprove his assertions, and who are too willing to believe that there must be some ground for what he advances with so much effrontery and apparent disinterestedness. We say he is mad; but nevertheless the same

injury is done to the Church as if he were in a perfect state of sanity.

It has not been my purpose, Mr. Editor, to advert to *all* the causes which are now operating injuriously to the Established Church, threatening her very subversion, and tending moreover to the eradication of all orthodox religious principle from amongst us. There are, I am fully sensible, other prominent causes, having the same disastrous tendency, such as the increase of Romanism and of infidelity, the advance of non-religious education, &c. But rather than dwell on these latter, which are so palpably destructive of all sound Christian principle, I chose to remark on the abovementioned sources of disaffection and disunion, and have done so chiefly from a conviction that they are not generally regarded as of that importance to the Church, the ark of true religion, which her interests in that sacred character require that they should be. Believe me, I am very far from undervaluing the various exertions of active and benevolent men in the cause of the Church of England and of sound religion; but it is evident (from the state of things around us) that there is yet very much to be accomplished by us before the Church can be said to be in a healthy and flourishing condition; and we must therefore collectively and individually exert ourselves in a far greater degree than we have yet done; and "the word of authority must be uttered by the ministers of the Lord in no faint or languid accent, but be made to stir the spirits of the people. We hear much of the perils which array themselves against the bulwarks of our Zion, but the sound of this warning should speak to us only of increased faithfulness and zeal."

The important question after all is this, namely, How may we exert ourselves to the best purpose? Surely by contributing to the utmost of our power to the building of churches,—by affording increased facilities of attendance upon divine service,—by enlarging our national, infant, and Sunday schools, and by opening new ones wherever they are wanted,—by bringing the Church societies into notice, and urging their claims upon the people at large,—by encouraging lending libraries, and circulating amongst all classes the various publications of the Society for Promoting Christian Knowledge. In a word, we may most advance the cause of Christian truth by maintaining and teaching Church of England principles, setting them forth not as the dogma of men, but as the word of God.

Believing as we do that our venerable Church is the purest branch of the Church of Christ upon earth, that she is built upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," let us be very assiduous to promote her interests, to advance her cause, and to make her instrumental in extending the Redeemer's kingdom. Let her ministers stand forth as men armed with the panoply of divine truth: and, uniting the wisdom of the serpent with the harmlessness of the dove, be ready to maintain their sacred principles against all opposition. Let them remember that the day we live in is one of "rebuke, and trouble, and blasphemy;" that therefore new duties are imposed upon them; and that it is their part "in season and out of season" to maintain the "faith which was once delivered to the saints," and to declare the same boldly and unequivocally.

vocally to all the world; and may God prosper their labours! and unite us all together in the bands of faith, hope, and charity, and grant that we may in all things glorify his holy name.

I remain, Mr. Editor, your constant Reader,

X.

THE PRESENT AND THE FUTURE.

DR. ZIMMERMAN, of Darmstadt, one of the most enlightened and liberal-minded writers of the present day,—a man whose popularity in Germany is based on the soundness of his moral and the rational freedom of his political views, and whose pen is rendered still more eloquent, because it is never wielded but for the noble purpose of dispelling error or ameliorating the condition of his fellow-mortals, whether intellectual or physical—has just published twelve “*Exhortations with reference to the present convulsed times*.”—which, were they adopted as the text-book of Cabinets, would leave us little to fear, and everything to hope, from the issue of the murky future that frowns around us. It must suffice at present to indulge in one single quotation, as characteristic of the point of view under which he conceives that future to be capable of being converted to a rich and saving account, and we will but add our hearty concurrence in every sentiment which it breathes:—“*Strengthened as it is by the experience of every returning day, I cannot part with the conviction that there is no help nor remedy for the times in which we live, but in a return to the profession and practice of Christianity. Busy and exert ourselves as we will to make or extort constitutions, laws, or ordinances, no state of permanent welfare can be, unless nations graft the influence of religious morals on their thoughts and ways; in the increasing license, and unbridled lust for change, which agitates the public mind at this day, that will be thoughtlessly and mercilessly torn down to-morrow, which to-day owes its existence to puerile acclamation; and if the world do not speedily recover the right use of its reason, it requires no gift of prophecy to predict that, ere long, the infatuated multitude will revolutionize themselves to utter destruction in the maze of political delirium.*”

BINGHAM'S ANTIQUITIES.

THE following testimony to the excellence of Bingham's Antiquities, from the unwilling pen of a Romanist, may not be unacceptable to our readers.

“Non imus inficias opus hoc eruditionis copia, et qua scriptum est ordinis perspicuitate, laudari posse; sectæ tamen, cui auctor addictus fuerat, erroribus ita inquinatum est, ut jure illud *Roma*, 17 Maii, 1734, vetuerit. Utinam vel *Mamachius* quod inchoavit, opus *Binghamiano* oppositum perficiat, &c. ne Protestantes *Binghamum* tam sæpe ostendent, nullumque, qui de sacris antiquitatibus tam copiose egerit, apud nos [Papicolas] esse glorientur.”—*Zaccaria Biblioth. Ritualis*, tom. ii. p. 335.

CHURCH REFORM.

MR. EDITOR,—I have read with much pleasure a little pamphlet on Church Reform, which has been lately published by Dr. Burton, Regius Professor of Divinity at Oxford. Though I do not think the Professor has mentioned all the cases in which reform in the Church might be safely and usefully accomplished; yet, what he has proposed would doubtless be very beneficial, and not liable, in principle, to any serious objection. The residence of a good parish priest in each parish in the kingdom is the great desideratum in order to the effectual promotion of true and pure Christianity throughout Great Britain. But the very small income of many livings proves, at present, a great, if not an insurmountable obstacle: for it can scarcely be expected that pluralities will be abolished, till the income arising in each parish shall be sufficient for the decent maintenance of a resident incumbent. To the speedy augmentation, therefore, of these small livings the attention of all those who wish well to the cause of religion, and the efficiency of the Church of England, ought to be directed. This, as may be supposed, is one of the principal objects to which Dr. Burton's attention has been directed. "Among all the schemes," says Dr. Burton, "which I have met with, there is none which is more practicable, and more grounded upon principles of justice and Christian charity, than that which proposes that the payment of tenths should be made real, instead of nominal. The fund which is called Queen Ann's Bounty, and which is now extremely slow in its operation, would then be increased rapidly: all the smaller benefices might very soon be augmented, and the inequality of livings, which is now so much complained of, would every year be diminishing. One great recommendation to this scheme is, that it contains no new principle. It is no rash untried theory, but merely the extension and improvement of one which has been in operation for a long time."* I have long thought, with Dr. Burton, that an increase of the yearly tenths would be a most desirable measure.

My only objection is, as to the *ratio* of that increase. However different the value of yearly tenth is, from what it was in the reign of Henry VIII., an increase to ten times the present amount is a step very likely to be rendered abortive, from the opposition it would meet with from the patrons of livings. I think, therefore, that the plan would be more likely to succeed, by proposing a smaller increase of the annual tenths. I would, therefore, submit, as an amendment, a plan, of which the following is an outline. I agree with Dr. Burton that the augmented tenth should not be payable by present incumbents: and I also agree with him that, if a good example were set, many of the present incumbents would consent to increase their annual payments. The payment of first-fruits is, at present, in many cases a serious inconvenience. It is a burden imposed at a time when the new incumbent, having already had increased expenses, with little, if any, receipt of additional income, is least able to bear it.

* Burton's Thoughts on the demand for Church Reform.

I would, therefore, make the first-fruits payable, by all spiritual persons, by instalments, within three years. I would next exonerate all livings of 200*l.* per annum and under from the payments of first-fruits and tenths. The next step would be to carry into effect a hint thrown out by Dr. Burton: "A graduated scale might be agreed upon; and every living above a certain value, as well as preferment in cathedrals, might be taxed according to its income."

According to this proposal, livings worth from 300*l.* to 500*l.* per annum should pay an annual sum not exceeding one-fortieth part of the value. This, I think, would be a sufficient increase. At present I pay for my own living less than a hundred and fiftieth part. From 500*l.* to 1000*l.* the annual payment might be increased to one-twentieth part; and from 1000*l.* onwards, to one-tenth: preferments in cathedrals to be subject to the same rule; and, as they fluctuate greatly in annual value, to be taken on an average of ten years.

I wish to say a few words on another point, not referred to by Dr. Burton. It is, doubtless, of great importance that every Bishop should have a sufficient income from his bishopric to discharge the necessary expenses of his high function, and to give a liberal support to religious and charitable institutions. The Bishop, also, ought not to hold a subordinate office in the Church. He ought neither to be a dean, an archdeacon, nor the incumbent of a parish. I see no reason why bishoprics exceeding 2,000*l.* per annum in value should not pay a sum, as yearly tenths, varying from a-fortieth to a tenth of their average receipts: detaching from the augmented bishoprics, first, all livings with cure of souls; 2dly, deaneries, archdeaconries, &c. All sums raised by this augmentation of annual tenths to be applied respectively to the raising livings, first to 200*l.*, and then to 300*l.* per annum, and bishoprics to 2,000*l.* per annum. It may be objected, that the process necessary to carry this plan into effect would be inquisitorial. I am decidedly of opinion, that the Church would be benefited if the *full* extent of its income were known; at present, it is grossly and wickedly exaggerated. It is time to meet the false and scandalous statements of a corrupt press by a fair and open inquiry.

I am, Sir,

Your obedient Servant,
A WESTERN INCUMBENT.

RELIGIOUS STATE OF GEORGIA.

THE Greek faith, according to the ritual of Grusia, is the predominant religion in this quarter of the globe. The people of Grusia embraced Christianity as far back as the times of Constantine the Great, and as a nation adhered firmly to the Gospel, though some few individuals and frontier-villages, nay, even some of their czars, at times adopted Islamism. The superintendence of all ecclesiastical matters is exercised by the Katholikos, or Eparch of Grusia: a dignity which has hitherto been almost exclusively vested in a member of the ruling dynasty. Tiflis is the seat of his see, and he is one of the

members of the directing synod at St. Petersburg. His establishment consists of twelve archbishops, bishops, and metropolitans, thirteen archimandrites, and the diocese contains thirteen monasteries, namely, eleven of the Grusian and two of the Greek Church. The whole of them are richly endowed with landed property: but there is not a single nunnery throughout the country. The churches are nearly three thousand in number, though the greater portion of them has been destroyed or abandoned, in consequence of the inroads of the Persians. Here and there, in secluded spots, a few monks have erected hermitages, where they pass their days in estrangement from the tumults of the world. The Christians of the Grusian heresy are exceedingly superstitious, and look up with great veneration to their priests: notwithstanding this, both pastor and flock are in the highest degree tolerant towards those who are of a different persuasion. A remarkable instance of this feeling exists at Tiflis, where sixteen orthodox churches are surrounded by thirteen Armenian, four Roman Catholic, and three Persian places of worship. Catholic missionaries have been settled in Georgia since the year 1725; they have a Franciscan convent and church in Tiflis. The Armenians, who constitute one fourth of the population of Grusia, and have monopolized the whole of its commercial traffic, have rigidly adhered to their own faith. The Turcomans are Mahometans, and have their own imams. The Jew has also retained the faith of his ancestors, and his exclusive supremacy in usurious dealings.—*Klaproth* "*Tableau Historique du Caucase*."

LIFE OF COLUMBUS.

*MR. EDITOR,—In a Tetraglott Psalter, printed at Genoa in 1516, the subjoined Life of CHRISTOPHER COLUMBUS is given by way of commentary upon the *third* verse of the nineteenth Psalm. The discoverer himself was born at Genoa; and died in 1506, ten years before the date above-mentioned. I have transcribed it *literatim* according to the ancient orthography; though I have not been so scrupulous with the punctuation, which was very incorrect. Should you deem the relic worthy of preservation, it is much at the service of your readers.

F. T.

Et in fines mundi uerba eorum. Saltem temporibus nostris quibus mirabili ausu Christophori columbi genuensis, alter pene orbis repertus est, Christianorumq: cetui aggregatus. At uero quoniam Columbus frequenter predicabat se a Deo electum, ut per ipsum adimpleretur hec prophetia, non alienū existimaui uitam ipsius hoc loco inserere. Igitur Christophorus cognomento Columbus, patria genuensis, uilibus ortus parentibus, nostra etate fuit, qui sua industria plus terrarum et pelagi exploraverit paucis mēsis, quam pene reliqui omnes mortales uniuersiq: retro actis seculis. Mira res, sed tamen plurium iam noui nauium modo, sed classium et exercituū euntium redeuntiumq: testimonio explorata & certa. Hic, puerilibus annis uix prima elementa edoctus, pubescēs iam rei maritime operam dedit:

dein, profecto in Lusitaniam fratre, ac Ulissippone questum instituentē pingendarum tabellarum, ad usum maritimum effigiantium maria & portus & litora, huiusmodi maritimos sinus atq; insulas didicit ab eo, quē ibi tum forte is a plurimis acceperat, qui ex regio instituto ibant quotannis ad explorandas inaccessas ethiopum terras, & oceani intra meridiem & occasum remotas plagas. Cum quibus is pluries sēmonē ferens, quæq; ab his acceperat conferens cum his quę et in suis ipse jam dudum fuerat meditatus picturis, et legerat apud cosmographos, tandem uenerat in opinionem posse omnino fieri, ut qui, ethiopum ad libicum uergentiū litora linquēs, rectus dirigat inter zephyrum et libicum nauigationē, paucis mensibus aut insulam aliquam, aut ultimas indorum continentis terras assequeretur. Quę ubi satis exacte percepit a fratre, serio intra se rem examinans, nonnullis regis hispani proceribus ostendit esse ī animo sibi, modo rex necessaria conficiende rei subministret, longe celerius quam lusitani fecissent, nouas terras, nouosq; adire populos, regiones postremo antehac incognitas penetrare. Fit celeriter de re hac uerbum regi, qui tum regum lusitanorum emulatione, tum studio huiusmodi nouarum rerum, et glorie quę sibi ac posteris posset de ea re accedere, pellectus, diu re cum Columbo tractata, nauigia tandem exornari duo iubet, quibus soluens Columbus, ad insulasq; fortunatas nauigans, cursum instituit paululum ab occidentali linea sinister, inter libicum s. ac zephyrum, remotior tamen longe a libico, & ferme zephyro iunctus. Ubi cōplurium dierum cursus exactus est, et computata ratione cognitum, quadragies se se iam centena passuum millia esse permensum recto cursu, ceteri quidem, spe omni lapsi, referendum iam esse pedem, & cursum in contrariam partem flectendum contendebant: ipse uero in incepto persistere, & quantum coniectura assequi posset, promittere haud longius diei unius nauigatione abesse uel continentes aliquas terras, uel insulas. Haud abfuit dictis fides. Quippe sequēti luce terras nescio quas conspicati nauite eum laudibus efferre, & maximam in hominis opinione fiduciam reponere. Insule erant, ut postea cognitum est, ferme innumere, non longe a continentibus quibusdam terris, ut pre se ferebat aspectus. Ex huiusmodi insulis nonnullas animaduersum ferre homines incultos, cognomento caniballos, humanis ad esum carnis nimine abhorrentes, ac uicinos populos latrociniis infestantes, cauatis quibusdam magnarum arborum truncis, quibus ad proximas trahicientes insulas homines, quasi lupi, in cibum uenentur. Nec defuit fortuna ex his unam nauiculis cum suis huiusmodi ductoribus comprehendendi, idq; haud incruenta pugna, qui postmodum usq; in hispaniam sospites uecti sunt. Quę prima est inuenta ex insulis hispana est nuncupata. In eaq; inuenti mortales innumeri paupertate & nuditate conspicui, quos primo nutibus ad congressum comiter inuitatos, donisq; allectos, ubi propius accesserūt, facile apparebat, & dissimilem suo candorem, & habitum & inauditum antea ad eos accessum, ceteraq; omnia quasi e celo aduenientium, obstupescere & mirari: quippe color illis lōge dissimilis nostro, minime tamen niger, sed auro persimilis; lacerna illis collo pēdebat, herebatq; pectori contegens pudenda quasi uelamen, cui modicum annexū esset aurum, eaq; cōmunis mariū & feminarū, nō ampliū uirginū. Nam uirgines nude prorsus incedunt, donec a uiris quibusdam eius rei peritis, osseo quodā ueluti digito, uirginitatē exuantur. Nulla apud

eos animalia quadrupedia, preter canes quosdam pusillos: alimenta illis radices, ex quibus panes conficiuntur, haud dissimilis saporis triticeo, tum glandes, alia figura quam postea sed esui jocundiores. Voti cōpos iam factus Colūbus, remeare in hispaniam constituit, communitoq: loco quem primum occupauerat, solisq: quadraginta ad custodiam relictis, in hispaniam nauigat: prosperamq: sortitus nauigationem, ubi primū ad fortunatas appulit insulas, nuncios cū literis ad regē pre-mittit, qui, de his omnibus factus certior, mirum immodū gauisus est, prefectumq: eum totius huius maritime constituēs, magnis honoribus ornat. Procedunt ei uenienti obuiam uniuersi proceres, magnoq: gaudio excipitur noui orbis inuentor. Nec mora: parantur alie naues & numero & magnitudine priores longe excedentes, omniumq: rerum genere implentur. Mittit hispania iam sua in innocuum orbem uenena, oncratur plurima & serica & aurata uestis, & cui non satis erat de hoc nostro orbe triumphasse, nauigat in puros & in innocuos populos luxus, & que uix nostram satiari ingluuiem poterant, silue, quamuis incessantibus pene exhauste uenationibus, in remotissimas plagas mittunt suem aprumq: illorum ante hac nescios uentres distenturos. Sed nauigant cum his, qui ex parata & populos iam iam captura ingluuie prouenturis morbis Esculapii inuento medeantur. Deferuntur semina et plante arborum. Nam triticum, ut postea cognitum est, ubi terre conditum fuerat, primo statim ad grandiusculam altitudinem crescens, paulo post euanescebat, quasi dampnante natura noua cibariorum genera, & eos suis radicibus esse contentos iubente. Soluens igitur Columbus classem duodecim nauium, armis uirisq: ac omni rerum copia instructam, non amplius uiginti dierum nauigatione ad insulam hispanam appellit: ostendit, quos reliquerat, ad unum a barbaris strangulatos, causa pretensa quod in eorum mulieres impudici & iniurii fuissent. Igitur accusata eorum senicie & ingratitude, ubi uidet eos ad penitentiam uersos, ueniam eis dicit indulturum, modo fideles in posterum & dicto audientes sint. Deinde missis inquisitoribus in quascūq: partes, ubi uidet insulā esse & magnitudine, & aeris tēperie, et soli fecūditate, & pporū frēquētia insignem; simulq: affertur inueniri certis in locis, aquarum in preruptis, purissimū aurum, nec deesse in campis semen quoddā piperi persimile & figura & sapore; statuit oīno oppidū cōdere. Vndiq: igitur cōquisita materie, adhibitisq: earū rerū peritis, breui erectū est oppidū, cui Helisabet inditū nomē. Ipse prefectus, duabus sibi nauibus assumptis, insulā ipsam circuit. Deinde cōtinētis illius soli, quod Ioane nuncupauerat, litus legēs, dies unū et septuaginta ad nauigat ei litori, iugiter occidū solem uersus prorā tenens, circiterq: sexagies centena millia passuū, uir, nauigiorū cursus peritissimus estimator, se eē professum, ex dierū noctiūq: supputatione cognoscit. Id, quo cōstitit, promontoriū Euāgelistā appellat, retroq: flectēdi cursum cōsiliū capit, rediturus eo paratior & īstructior. Inter nauigandū uero, signatur in tabula & sinus & litora & promōtoria. Retulitq: hoc mūdi latus poli artici decē & octo graduū eleuationē habere, cū quatuor tū & uiginti septētrionale litus insule Hispanie, poli ipsius altitudinē ostēdat. Cognitum est autē ex obseruatione suorū, si modo ueram inire rationem potuerit, eam que anno dñi quarto & nonagesimo post millesimū & quadrigētesimū eclipsim apparuit mense Septembri, quatuor ferme horis ante apud hispanam insulam,

que uulgo Sibilia nuncupatur, uisam. Ex ea autem computatione colligebat Columbus, eam insulam horis quatuor, Euangelistā uero decem, a Gadibus distare; nec amplius duabus horis, hoc est, duodecima parte totius circuli terrarum, ab eo loco, quem Ptolemeus Catigara uocat, & ultimum habitabilis in oriente sole constituit, abesse. Quod si non obstiterit nauigantibus solum, breui futurum, ut ultimum oriens omni decurso inferiore nostro hemisperio, contrario cursu coniunctus fuerit a tendentibus ad occidentem. His tam miris peractis nauigationibus, regressus in hispaniam Columbus fati munus impleuit. Rex ipse, qui uiuēti multa priuilegia cōtulerat, mortuo dedit, ut filius in patris locū succederet, prefecturāq: indorum marisq: oceani ageret, qui in hodiernum usq: uiuit, summa cum amplitudine, summisq: opibus. Nec primores hispanie dedignati sunt illi coniugio copulare, iuuerem nobilitate & moribus insignem. Moriens autem Columbus haud oblitus est dulcis patrie; reliquit enim officio Sancti Georgii quod appellant, habentq: Genuenses precipuum & ueluti totius reipublice decus et columnen, decimam partem prouentuum uniuersorum quos uiuens possidebat. Illic fuit uiri celeberrimi exitus, qui, si Grecorum heroum temporibus natus esset, proculdubio in decorum numerum relatus esset.

JOHN THE BAPTIST.

WHEN we read the account of the beheading of John the Baptist, it is not unnatural to feel a wish to know the future career of "the daughter of Herodias." The compilers of the "*Dictionnaire Historique*," Paris, 1828, consider that she was Salome, wife of Aristobulus, (son of Herod King of Chalcis, and grandson of Herod the Great,) who was made king of Lesser Armenia, by Nero, A.D. 54. She died about A.D. 72. An unique medal discovered by Cousinery, has on one side the head of Aristobulus with a legend nearly illegible, containing his name; and on the other, the portrait of Salome, with this legend distinct, "Βασίλισσῃς Σαλωμῆς." This medal is figured in the Greek Iconography of Visconti, Vol. III. p. 311.

ON THE VANITY OF WEALTH.

MR. EDITOR,—The following verses, on the "Vanity of Wealth," were written by a young man of the most promising talents, and the most amiable disposition, when he was only about thirteen or fourteen years old. Their much lamented author, like a spring flower cut down in its opening beauty, has just departed this life, at a very early age; and is now, I humbly, but confidently hope, through the tender mercies of his God, and the prevailing merits of his Saviour, gone to a better and a happier world. A few days before he died, he directed my attention to these verses, as expressive of the sentiments which he had long entertained concerning the value of religion,—the religion of Christ, especially at that solemn hour when every thing else fails us. On reading them over since his decease, and considering how fully he

himself experienced, in his last moments, the truth of what he had before so ably and feelingly described, I was induced to write the prosaic lines which accompany them : and I venture to send them both, in the hope, that the merit of the one may throw a veil over the imperfections of the other, and that, under the interesting circumstance of the case, together they may not be thought unworthy a place in the pages of the CHRISTIAN REMEMBRANCER.

I remain, Mr. Editor,
Your obedient Servant. G.

ON THE VANITY OF WEALTH.

Ah ! what can riches profit those
 On whom the grave will shortly close ?
 What pleasure can the vain world give
 To those who have not long to live ?
 After life's fitful scenes are past,
 And man approaches to his last—
 When dizziness the eye o'ershades,
 When feebleness the frame pervades,
 When flutt'ring pulse and shorten'd breath
 Proclaim the near approach of death—
 What power *then* can give relief
 From throbbing pangs, from nature's grief,
 From secret fear, or deep despair,
 From dread of going we know not where ?
Religion's voice ! it soothes the soul
 From inward doubts, from fear's control.
 For if, when young, we have transgress'd
 When jarring passions tear the breast,
 If we sincerely do repent,
 And all our former sins lament,
 Religion shews there is above
 A God of mercy and of love !
 Not harsh to chide, nor so severe
 A suppliant's prayer not to hear.
 And if temptation led astray
 Rash careless youth from virtue's way,
 Still the Almighty Lord, though just,
 Remembereth that we are but dust.

Well didst *thou* prove in that dark hour,
 When earthly comforts pass away,
 " Religion's voice " *indeed* hath power
 Each troubled feeling to allay.

And now its course of sorrow run,
 Thy gentle spirit is at rest ;
 Where, meed of faith's great vict'ry won,
 It shares the pleasures of the blest.

What, though no more thy earthly song
 Shall gladden either parents' heart !
 In higher strains, 'mid heav'n's bright throng,
 Henceforth thou bear'st a joyous part.

OUTLINE OF A SERMON ON THE OCCASION OF A GENERAL FAST,

ON THE PLAN OF THOSE IN THE REV. H. THOMPSON'S PASTORALIA.
(Communicated by the Author of that work.)

Text, Hosea vi. 1.—“Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.” *Applicable chapters*, Gen. vi., xviii., xix.; Exod. xxxii., xxxiii.; Lev. xxvi.; Numb. xi.; Deut. xxviii.; 2 Sam. xxiv.; 2 Kings xix.; 2 Chron. xx., xxx.; Ezra ix.; Isaiah i., lviii., lix.; Jer. xviii.; Lam., Jer. throughout; Dan. ix.; Joel ii.; Jonah; Zech. vii. *Applicable texts*.—Deut. xxxi. 17; Neh. ix. 33, 34; Micah vi. 9; 1 Pet. v. 6. (Many more occur in the chapters above.)

Fasting, an external observance, and well suited to express humiliation and repentance. On this account adopted by almost all nations and ages, but commanded to the Jews, and often visibly blessed by God himself. (See chapters above.) But the outward observance alone a mere mockery. (See *ibid.*, especially Isa. lviii., and Zech. vii.) The heart must go along with it; we must “return unto the Lord.”

To this end the Prophet commands us to “search and try our ways,” (Lam. iii. 40), that is, individually and nationally. Every man must examine his heart; and we must also reflect what are the most prominent natural vices, that we may abstain from committing them.

In the former of these instances, each man’s conscience must be judge; under the latter, we may particularly include,

1. Infidelity or indifference. The text tells us, that God “hath torn,” and “hath smitten,” Deut. xxxii. 39; Job v. 18; Isa. xlii. 24, xlv. 7; Amos iii. 6. This truth overlooked; hence indifference to all religion and religious obligation.

2. Heresy and schism; the former for the most part resulting from the latter. Men, for the merest trifles, break the solemn bonds of Christian unity, and desert their church, John xvii. 11, 21—23; Acts i. 14, ii. 1, iv. 32; Rom. v. 6, xvi. 17; 1 Cor. iii. 3, xii.; Eph. iv. 3—15; Jude 19. Hence the enormous overflow of Popery, which always reproaches Protestantism with want of unity.

3. Desecration of the Sabbath, resulting from the above causes, Neh. xiii. 17, 18; Jer. xvii. 27. Idleness, desertion of the public worship, consequent dissoluteness.

4. Political animosities and divisions, which carry men far from religious thoughts, and supply them with materials of dissension and crime. Allude to the riots at Nottingham and Bristol, Matt. xii. 24.

5. Neglect of Family Religion, Jer. xx. 25.

A change of conduct in all these respects properly a “return unto the Lord.” Some may be guilty of none of these; yet they will have sins of which it will be needful to repent.

We are to sorrow also for national sins, in which we have no immediate personal share, and to pray God to remove and forgive them, Gen. xviii. 23, *seqq.*; Exod. xxxii. 31; Numb. xi. 1, *seqq.*; Dan. ix.; 2 Pet. ii. 8.

The effect of such prayers may sometimes be the removal of national judgments, or may exempt the true Christian from the calamity, or, at least, from future condemnation, Ezek. ix. 4.

LAW REPORT.

It has been our general practice to lay before our readers a Report of those proceedings in the Ecclesiastical or other Courts, which seem to bear upon the interests, rights, or duties of the Clergy. In order, however, to furnish such a *body of legal information*, as may be a guide in cases of doubt and difficulty, we propose to print, in each succeeding number, one or more of a selection from the opinions and decisions of the most eminent authorities, which have been delivered within the last quarter of a century. We have a kind and able professional friend at our elbow, who will direct our attention to points of prominent importance.

ELECTION OF A VICAR.

COURT OF CHANCERY, 1826.

EDENBOROUGH AND OTHERS v. THE ARCHBISHOP OF CANTERBURY AND OTHERS.
CARTER AND OTHERS v. THE BISHOP OF LONDON AND OTHERS.

THE question in these causes was, whether Mr. Fayle or Mr. Pratt, or either of them, had been duly elected vicar of the parish of St. Stephen, Coleman-street.

By letters patent, dated the 9th of January, in the 32d year of Queen Elizabeth (reciting other letters patent, dated the 2d of July, in the 24th year of her reign, whereby Her Majesty did grant and demise to Ralph Betts, and John Miles, and the parishioners of the church of St. Stephen in Coleman-street, in the city of London, and their successors for the time being, the rectory and church of St. Stephen, in Coleman-street, with all its rights and appurtenances, to hold the same to Ralph Betts, and John Miles, then the wardens of the church aforesaid, and to the parishioners of the same church for the time being, from Lady-day then last for twenty-one years, at the yearly rent of 10*l.* the Queen, in consideration of 339*l.* 12*s.* to her paid by William Danyell, John Quarles, Theophilus Adams, and Robert Mauncell, did grant to Danyell, Quarles, Adams, and Mauncell, the reversion of the rectory and church, with all its appurtenances, and the advowson and right of patronage of the vicarage and church, to hold the same to them, their heirs and assigns, as of the manor of East Greenwich, by fealty only in free and common soccage.

The letters patent did not disclose any trust, except so far as an inference might be raised from the recital of the prior demise; and there was not now in existence any declaration of trust executed by the grantees. It appeared,

however, from the parish documents, that the purchase-money had been furnished by the parish, and that the rectory and advowson had been conveyed, from time to time, from one set of feoffees or trustees, to another. The oldest of these conveyances that could now be found was dated in 1679, and purported to be made "in trust, and for the use and benefit of the parishioners of the parish of St. Stephen, Coleman-street." The same phraseology was used in the subsequent deeds. In a conveyance to new trustees, dated in 1764, and in the subsequent deeds, an alteration was made in the language in which the trust was expressed; the declaration in them being, that the conveyance was made "as to the rectory and advowson, upon the same trust, and for the same uses, intents, and purposes as the same had been theretofore held, used, and enjoyed by former trustees for the benefit of the said parish of St. Stephen, Coleman-street, but subject and accountable therefore, and for the profits ensuing therefrom, to the parishioners of the said parish, at a vestry or vestries, to be from time to time holden for the said parish." The deeds prior to 1764 did not contain any mention of vestries.

The oldest vestry-book commenced in 1622; and it appeared from the entries, that, down to the year 1663, two species of vestries were holden; the one called vestries of committees, the other general vestries.

The first entry of an election of a vicar was as follows:—"At a vestry of committees, holden in the church the 7th of December, 1624: At this

vestry was freely elected vicar on the vacancy thereof, Mr. John Davenport," &c. The two churchwardens, and fifteen other persons, were present.

The subsequent entries, which were referred to in the argument, or by the Lord Chancellor, were the following:—

"4th December, 1633. At a general vestry, seventy-nine persons present, it was agreed, that Mr. John Godwin shall be, and was freely elected vicar."

"1645, August 1. General vestry: Mr. William Taylor was chosen vicar." Two churchwardens and thirty-eight parishioners were present.

"1660, September 6. General vestry: Mr. William Taylor was again elected vicar, the vicarage being void by act of parliament." Two churchwardens and seventy-five other individuals were present.

Under the date of February 3, 1663, an entry, described as made at a general vestry, stated, that there had been fourteen candidates; that these had been reduced to the number of four, who were each to preach once more; that, one of these four having refused to preach, the number was reduced three; and that Mr. Sproston was freely elected and chosen by the major part of the parishioners of this parish.

In 1678, there were seven candidates, of whom Mr. Lucas was freely chosen by the majority of the parishioners.

In 1715, there were six candidates; on that occasion the following resolutions were passed at a general vestry, holden on the 4th of August, at which, seventy-four parishioners were present:

"It is resolved at this vestry, that the next vicar chosen shall agree and sign the articles or preliminaries drawn up by the feoffees in trust for the parish.

"Resolved, that those persons that do not pay to the church and poor, shall have no vote for the vicar.

"It is further resolved, that those persons that are in arrears two years to church and poor, at Lady-day last, shall have no vote for a vicar.

"It is resolved, that the vicar be chosen by balloting, and not otherwise.

"Resolved, that alphabetical lists be taken of all persons paying to church and poor, and a mark be made at each person's name when he votes, signifying that he has voted.

"Resolved, that the majority of balloting for six candidates, or so many as shall stand, shall be the vicar."

On the 6th of October, 1715, the churchwardens proceeded, at a general vestry, to the election of a vicar by ballot. Two hundred and fifty-four parishioners were present, and the election fell upon Mr. John Hay, who was accordingly declared the vicar.

After the entry of his election, the three following resolutions appeared in the vestry-book:—"1st, That the feoffees (in right of the parishioners, and for their sole use and behoof, and not otherwise,) are in law parsons of this parish.—Secondly, That the rights of parsonage vested in the said feoffees being only in trust, (as is aforesaid,) they cannot (in equity) dispose of, or alienate the said rights, neither in whole nor in part; but by the consent and direction of the parishioners in general vestry assembled.—Thirdly, that the parishioners, in general vestry assembled, have an undoubted right to elect their vicar, the feoffees having (in equity) no more power therein than as private parishioners."

Another election took place in January, 1764, when Mr. Webster was chosen vicar. Resolutions, similar to those which were adopted previously to the election of Mr. Hay, were passed in general vestry, with this addition: "That all the candidates be balloted for; and the two candidates that shall have the majority of votes upon the first ballot, be balloted for a second time; and the person who shall have the majority on the second ballot, to be the vicar." Mr. Webster, the candidate who succeeded on the second ballot, had not the greatest number of votes on the first ballot.

In 1790, Mr. Twigg was the only candidate, and was elected without opposition.

In May, 1823, the vicarage having become vacant by the death of Mr. Twigg, nine candidates offered themselves. On the 27th of August, the election took place. The senior churchwarden presided on the occasion, and had the assistance of a civilian as his assessor. Each person, who was admitted as a voter, delivered in a paper, on which was written the name of the candidate for whom he voted, but not

his own name; and, when the voting was concluded, the ballot papers were counted. It was then declared, that the majority was in favour of Mr. Pratt, he having 97 votes, and Mr. Fayle having 95.

Before the election commenced, the entries relating to the proceedings at the elections of 1715 and 1754 were read over to the voters present. None were permitted to vote, except such as paid poor-rates and church-rates.

The first bill was filed by several of the parishioners and Fayle against the trustees, Pratt, the Archbishop of Canterbury, and the Bishop of London: it prayed a declaration that the pretended election of Pratt was void, and that Fayle had been duly elected, or that a new election ought to take place, with directions to the trustees to execute a proper presentation in favour of Fayle, and an injunction to restrain the Archbishop and the Bishop from inducing Pratt, or from availing themselves of any lapse which might occur during the pendency of the suit.

A second bill was filed by Pratt and several of the parishioners, for the purpose of obtaining a declaration that he was duly elected, and of putting him in possession of the vicarage. The Attorney-General was made a defendant to the second suit.

Mr. Sugden and Mr. Wilson were for Fayle and the other plaintiffs in the first suit:

Mr. Shadwell, Mr. Pepys, and Mr. Garratt, for Pratt and the plaintiffs in the second suit:

Mr. Hart and Mr. Pemberton, for the Trustees.

The Solicitor-General and Mr. Barber, for the Bishop of London.

The case stated in both bills turned merely on the improper admission or rejection of particular votes; but the questions discussed at the hearing were,

First, Whether an election by ballot was valid? Secondly, Whether the right of voting did not belong to all the parishioners, unqualified by the restriction of being rated or paying to the church and poor?

On the first point, it was suggested, that, in *Faulkener v. Elger*, (4 Barn. and Cress. 449,) the Court of King's Bench had held that voting by ballot was not a legal mode of election,

because it did not afford the means of ascertaining for whom each particular elector voted. Even if such an election were valid at law, still it would be objectionable where there were trustees, who had a right to know whether the person, whom they were called upon to present, was truly the person selected by their *cestuis que trust*.

The same authority of *Faulkener v. Elger*, it was said, applied also to the second point; for the Court of King's Bench there held, that, where the right of election was in the parishioners, it was illegal to exclude those who had not paid church-rates.

On the other hand, it was said, that the mode of election by ballot was in itself expedient, as it enabled the electors to exercise their right more honestly and independently than if their votes were given openly. It was by ballot that the Common Council, St. Bartholomew's Hospital, Christ's Hospital, and many other public bodies, who are the patrons of livings, conducted the elections of clergymen to fill vacancies. If the persons who had been admitted to ballot were actually the individuals who had a right to vote, and if none had been improperly excluded, then the election by ballot was the mode which all the parties interested had agreed to adopt; and even though it might render scrutiny impracticable, they would be bound by the result. It was competent to those who were the *cestuis que trust* of an advowson, to agree, that their trustee should present the person who should have the majority of votes, ascertained in any given way. The practice of the parish, and the course of proceeding which was followed at the last election, proved or implied the existence of such an agreement. In the *Clerkenwell* case, (*Attorney General v. Forster*, 10 Vesey, 335; *Attorney General v. Parker*, 3 Atkyns, 576,) the doctrine of presumed common consent on the part of the electors was deemed sufficient to support an election, which, in itself, might have been open to objection.

The same case was an authority for confining the right of voting to such parishioners as paid to church and poor. There the inappropriate rectory of Clerkenwell, having been purchased

by the parish, was conveyed to the churchwardens for the use of the parishioners and inhabitants for ever; and, by a decree of the Court of Exchequer, the right of nomination to the curacy was declared to be in the parishioners and inhabitants paying rates and assessments to the church and poor.* There was no attempt to

* The following is a statement of the Clerkenwell case, in the Court of Exchequer:—

ATTORNEY GENERAL *v.* RUTTER.

SELLON *v.* NICHOLLS.

John Doughty, clerk, was elected in 1745, and died in June, 1768, whereby the curacy became vacant; and the Reverend William Sellon, and the Reverend Christopher Nicholls, offered themselves as candidates. The churchwardens proceeded to an election; and, soon after the poll was opened, a great number of persons insisted, that all householders, who rented houses of 40s. a year or upwards, should vote, whether they had paid to the parish rates or not. The votes of these persons being refused by Rutter (one of the churchwardens), Roger Wright (the other churchwarden) protested against Rutter's proceedings, and required a poll to be taken in the vestry, at which all the parishioners and inhabitants within the parish should vote. That demand not being complied with, Wright withdrew into the body of the church, and opened poll-books for the two candidates; causing proclamation to be made, that all parishioners and inhabitants of the parish, who rented houses of 40s. a year and upwards, (there being no house within the parish let at a rent under 40s. a year), and who were desirous to vote for either of the candidates, might come to the books and poll, and that their votes should be received. Against this proceeding Rutter protested, and, thereupon, Wright, in favour of Christopher Nicholls, opened a poll in the body of the church, and admitted all housekeepers of 40s. a year to vote. Rutter, the senior churchwarden, continued to take the poll in the vestry-room, in the mode prescribed by certain rules for the conduct of the election, and as to the qualification of voters, which had been previously passed by the churchwardens according to what appeared to them to be the usage of the parish, and most fit and just for the government thereof. Each of the churchwardens entered his protest against the proceedings of the other. Finally, Roger Wright declared that Christopher Nicholls, having the majority of legal votes, was duly

impeach that decision of the Court of Exchequer, when the matter, half a century afterwards, came into the Court. In the present case, this money with which the advowson was purchased came from the parish funds;

elected, and presented him to the Bishop for license; while, on the other hand, Rutter insisted, that William Sellon had the majority of legal votes, and presented him to the Bishop to be licensed.

In Michaelmas term, 1768, the Attorney-General (William de Grey, Esq.), at the relation of several parishioners and inhabitants, on behalf of themselves and all other the parishioners of the parish resident in the same, and all other the inhabitants of the same being householders, exhibited his information in the Court of Exchequer against the churchwardens, the heir of the surviving trustee of the rectory, and the two candidates. The prayer was, that the election of Nicholls might be established, and the election of Sellon declared void, and that Weston, the heir, might execute a nomination of Nicholls, or certify his election to the Bishop of London, in order that he might be licensed to preach as minister or curate of the parish, and to officiate in the cure; or, if the Court should be of opinion that both the elections were void, that the churchwardens of the parish for the time being might be directed to proceed to a new election, and that the right of voting at such election, and how such election should be carried on for the future, might be settled and determined by the Court, and that the trusts of a certain indenture of bargain and sale might be carried into execution by the decree of the Court.

In Hilary term, 1769, William Sellon exhibited his bill of complaint in the Exchequer against Nicholls, Wright the churchwarden, Weston, and the Bishop of London, praying that the election of him, Sellon, might be established, and that it might be declared that he was duly elected, and that the pretended election of Nicholls was void; that the defendant, Weston, in case it should be necessary for him to sign the certificate of the plaintiff's nomination, might be decreed to sign the same; and that Nicholls and Wright might be decreed to withdraw the caveat which they had entered against the plaintiff's license to perform divine service in the said church.

The several defendants to the information and to the bill put in their answers; and, both causes being respectively at issue, divers witnesses were examined. The causes came on to be heard together, by

and, though the deeds did not expressly define the class of persons for whose benefit it was to be holden, long usage had ascertained, that the right of nomination was in those who paid to the church and to the poor. These were the only persons admitted to the general vestry; and, independently of the resolutions declaring the right, no election appeared ever to have been made, except by individuals of that description.

The Lord Chancellor.—I take the case before the King's Bench to be a decision which amounts to this:—that, where the right of nominating a perpetual curate was given to the parishioners, a part of the parishioners could not, by their vote or declaration, so narrow the right of voting, as to exclude those who did not pay church rates from sharing in the election. That authority, therefore, seems to apply directly to what has been done in the present instance. Here there is a trust, which, upon the documents, appears to be a trust for the parishioners at large; and the practice of voting on the more confined scale is not uniform, the mode of limitation having varied from time to time. First, the right of voting was confined to those who paid

to church and poor; and, next, those were excluded, who, though liable to pay to church and poor, had been for two years in arrear.

In the same case, the judges of the Court of King's Bench are of opinion, that, with reference to such an object as they had then under consideration, voting by ballot is not a legal mode of election. In this country there are many matters of great importance which are regulated by ballot; some of them, under the authority of the legislature; others, in which the parties must be taken to have bound themselves by contract to that mode of electing, whatever be the inconveniences to which it may lead. But, supposing this trust to have been created recently before the election, and the parishioners, either in a wide or in a more limited sense, to be the persons who have a right to recommend a vicar to the trustees, and to call on them to give effect to their choice, I am quite sure that the trustees would have a right to say, "Shew us that the majority of our *cestuis que trust* have imposed on us the duty of presenting this or that clerk;" and if the *cestuis que trust* have proceeded in such a way as not to be able to

order, on the 21st of December, 1769; and on the 28th of February, 1770, the Court made a decree, by which it was declared, that the right of election of minister or curate of the said parish was only in parishioners and inhabitants of the parish paying rates and assessments to the church and poor, and that the elections of the defendants, Sellon and Nicholls, were void; and it was ordered, that the information, so far as it sought to establish the election of Nicholls, should be dismissed, without costs, as against the defendants therein named, except as to the defendant, Weston, and that the bill of complaint, so far as it ought to establish the election of William Sellon, should be dismissed, as against all the defendants, except the Bishop of London, without costs; and it was further ordered and decreed, that the churchwardens and overseers of the parish should proceed to a new election of minister or curate of the said parish, according to the right therein before declared, on Tuesday, the 20th day of March then next; and that, in order to such election, the churchwardens should cause a public notice to be given in the church during divine service

of the said election, on Sunday, the 11th of the said month of March, and should cause the same notice to be repeated in like manner on Sunday, the 18th of the same month; and it was further ordered and decreed, that the churchwardens should forthwith, after the election should be closed or finished, certify the name of the parson who should be elected minister or curate of the parish by a majority of votes, so qualified as aforesaid, to the defendant Weston, who was thereupon to make and execute the usual nomination of the parson so elected to the Bishop of London, for a license to officiate and preach in the said church as minister or curate of the said parish, and therefore the said defendant Weston was to have his costs in the said causes, and the Bishop of London was to have his costs in the last mentioned cause, according to the course of the Court; and it was further ordered and decreed, that the Attorney-General's information and William Sellon's bill should be, and the same were thereby, retained as to all other matters therein contained, with liberty for all parties to apply as there should be occasion.

make out that point, this Court would not interfere to compel the trustees to present.

On the other hand, it is unquestionable, that, in cases of this nature, courts of equity have taken upon themselves to infer, that there have been binding agreements with reference to such subjects as we are now dealing with, which, antecedently to their being actually made, it would have been very difficult to have said, would be binding. Can the case be brought to this—that, looking at the transactions of the parish for a great many past years, the effect of their acts can be stated to be, that the *cestuis que trust* of the advowson have agreed among themselves, that they shall all be bound to represent to the trustees that they have duly chosen A. B. to be their clerk, and that no one of them shall take any objection to the mode of appointment by ballot, or to its result? For, unless it can be inferred from long antecedent usage, that all the *cestuis que trust* have undertaken with each other, that what is declared to be the majority, as collected from the ballot glasses, is a result which none of them shall dispute, I do not see how an election by ballot can be supported. And, where no express contract is made out, the evidence of antecedent usage, from which a binding contract of such a nature is to be inferred, must be very clear.

It must be observed, that it is one question, whether the past election by ballot is valid, and quite a different question, whether an election by ballot on a future occasion would be good. For, supposing that the past election could be maintained on the ground of agreement among the *cestuis que trust*, yet, in the very next election, any parishioner would have a right to say, that the election should not be by ballot, but should take place on the common law principle, by poll, or a show of hands. It would be a bold thing to say, that the parish of to-day could bind the parish of to-morrow to deviate from the old common law mode of election.

The deeds, by which the advowson was conveyed, did not originally imply the necessity of any election; but it is clear, that, from a particular period,

there has been a nomination to the office of vicar by some sort of election.

The proceedings previously to 1715 throw very little light upon the question of usage. (His Lordship read the entries.) Looking to what the usage was, previously to 1715, it would be extremely difficult to say, that there is any thing in the expressions found in these entries, which would authorise us in limiting the term “parishioners” to persons paying to church and poor. In 1715, certain resolutions were adopted, by which it was ordered, among other things, that the voting should be by ballot, and that none should vote who did not pay to the church, or who were in arrear for two years. Certain conditions also were required to be signed by the candidates; and Mr. Hay, who was then elected, subscribed them. I have inquired, whether, on the present occasion, there was any attempt to impose articles or conditions on the candidates; and I am glad to learn that no such attempt was made. If any candidate had signed, or agreed to sign, such articles or conditions, I would not entertain the suit; this Court would not assist him, nor would it execute the trust at his instance.

Upon the vacancy in 1754, the vestry adopted the resolutions of 1715, but they further prescribed a particular mode of balloting. The ballot was to be, first, among all the candidates; then, the two who stood highest on that ballot were to be taken, and there was to be a second ballot, as between those two. The result was, that the gentleman, who had the greatest number of votes on the first ballot, was, on the second ballot, reduced to the second place; and he who would have been the successful candidate, had there been one ballot only, was not elected.

The election in 1823 was not made by such a ballot as that of 1754. In 1790, there was only one candidate, so that the mode adopted in 1754 did not apply to that case. The latest ballot that had obtained under circumstances similar to those of 1823, was that of 1754; and the proceedings at the election of 1754 were read over at the election of 1823. A person, who knew what the former mode of ballot-

ing had been, would conceive, that, after he had given his vote for one of the candidates, and it was ascertained who stood first and who stood second, he would be entitled to another vote as between those two. By what authority was the mode of balloting varied on the present occasion?

Now, whether an election by ballot be a legal mode of electing or not (as to which I do not now pronounce an opinion), it is impossible, in my judgment, to raise that question, as between trustees and their *cestuis que trust*, unless it can be shewn, that there was an agreement between all of them to adopt that species of election. The entries shew the period of the introduction of the election by ballot; so that it is quite impossible to say, that it is the custom of the parish. Could it have been contended, at the first introduction of the ballot, that a mode of election could be endured, which, not furnishing the trustees with the means of knowing who voted for each candidate, did not enable them to ascertain whether they were, or were not executing their trust according to the direction of those who were really their *cestuis que trust*? It would be a different case, if it could be made out, that there was a contract or consent on the part of all the *cestuis que trust*, that they would abide by the churchwardens' declaration of the result of the ballot, and would ask no questions as to who voted for the one candidate and who voted for the other.

How can I try the merits of such an election as this? Then, how can I execute the trust? If I am to execute the trust, it must be, either by inquiring, who had the majority of good votes, or upon the ground that all parties have agreed, that he, whom the churchwardens declare to be duly elected, shall be presented. The Court cannot inquire who was duly elected; for there are no means of knowing who were the persons that voted for each candidate; and where is the evidence of such an agreement as I have alluded to?

Besides, the right of voting in the election of a vicar, is a right which is coupled with a public duty. On this there arises another question,—whether a court of equity will enforce a trust,

where the right of the *cestuis que trust* is coupled with a public duty, and the *cestuis que trust* exercise their right in such a way, that the Court cannot know how they have exercised that right and discharged that duty.

I confess I have a strong inclination to the opinion, that the election by ballot is not a good election. I have made up my mind to this point, that a mode of election, which does not enable the trustees to know whether the party, whom they are required to present, is duly elected or not, cannot be a legal mode of election, so as to bind the trustees to act upon it, unless it can be shewn that all, who have a right to vote, have agreed that none of them shall take any objection to the result of the election. That sort of agreement, if relied upon, must be made out so clearly, that no person can reasonably doubt that the fact was so.

If I had had to deal with this trust originally, I should have said, that the trust was in the feoffees for the parishioners, to be executed by the feoffees presenting a fit person to the Bishop.

My opinion therefore is, that the election is void. My order will be,—*Declare that in this case the election by ballot is void*; and let the parishioners proceed to a new election by open vote; and let the Bishop and Archbishop be restrained from presenting in the mean time; and let the causes stand over, with liberty for any of the parties to apply, after a new election shall have taken place.

In suits so framed, and in the absence of parties who may be interested, I do not think I can go so far as to declare in whom the right of voting is. But, looking at what may be fairly considered as constituting the vestry, my opinion is, *that the right of voting is in the parishioners rated to church and poor, proceeding by open election, and not by ballot*. A material question would arise, if a person, who had a right to be rated, were omitted to be rated, so as to prevent his voting.

Mr. Pepys inquired, whether persons, who were rateable, but had not been rated, in consequence of no rate having been made since they came into the parish, would have a right to vote.

The Lord Chancellor.—I should be

disposed to say, that a person; who came into the parish after a rate has been made, and offers to vote before another rate has been made, has no right to vote, unless the making of the rate has been postponed for an unfair purpose.*

By the decree it was declared, that the election, made as in the pleadings mentioned, was void; and it was ordered, that the parishioners of the parish of St. Stephen, in Coleman-street, in the city of London, should proceed to a new election by open election, and not by ballot; and, in the mean time, it was ordered, that the Bishop of London and the Archbishop of Canterbury should abstain from instituting to the vicarage and parish church of the parish; and, after the new election, any of the parties were to be at liberty to apply.†

On the 24th of June, an election took place by open poll, and Mr. Pratt was elected.

A petition was then presented by the plaintiffs in the second cause, in order to have the suits wound up.

It was proposed, that the Archbishop and Bishop, and the trustees, should have their costs, as between solicitor and client.

It was objected, on behalf of the plaintiffs in the first suit, that the Bishop and Archbishop were entitled to costs only as between party and party; and that even trustees could have costs only as between party and party, where the Court had not a fund under its control.

The petition was ordered to stand over, in order that inquiry might be made as to this point.

The Lord Chancellor stated, that he had been informed by Mr. Walker, the

Register, that, in general cases, where a bill is dismissed against a trustee, he has only such costs as a party has; but that, in some instances, the Court gives him costs as between solicitor and client. A case had been mentioned to him, arising out of the affairs of the Townshend family, in which costs as between solicitor and client had been given to the Bishop; and, if ever there was a case, in which it was proper, that such costs should be allowed to the Archbishop and Bishop, it ought to be done here.

* The order made upon the petition was as follows:—"His Lordship doth order, that the injunction granted in these causes be dissolved, and that the defendants, John West, &c., the surviving trustees, execute a proper presentation of Joseph Pratt to the vicarage of St. Stephen's, in Coleman-street, in the city of London, and that the defendant, the Lord Bishop of London, do institute and induct him into the said vicarage; and it is ordered, that, it be referred to the Master to tax the costs of the defendants, the trustees, the Archbishop of Canterbury, the Bishop of London, and of His Majesty's Attorney-General: and, as to the costs of the Archbishop of Canterbury, the Bishop of London, and of His Majesty's Attorney-General, the same are to be taxed as between solicitor and client; and the Master is to distinguish such part of the said costs as have been incurred in the first mentioned cause of *Edenborough v. the Archbishop of Canterbury* from such part of the costs as have been incurred in the cause of *Carter v. the Bishop of London*; and it is ordered, that such part of the said costs as have been incurred by the defendants, the trustees, the Archbishop of Canterbury, and the Bishop of London, in the first-mentioned cause, be paid by the plaintiffs in the said cause to the said defendants respectively; and that such part of the said costs as have been incurred by the said defendants, the trustees, the Archbishop of Canterbury, the Bishop of London, and the Attorney-General, in the second-mentioned cause, be paid by the plaintiffs to the said defendants respectively."—*Reg. Lib.* 1825, B. 1634.

* The Lord Chancellor was also requested to state, for the guidance of the parties in the next election, whether Jews and Roman Catholics were entitled to vote.

His Lordship's opinion was understood to be, that Jews were entitled to vote in the election of a vicar, but that Roman Catholics were not so entitled; and, at the next election, votes were admitted and rejected upon that principle.

† The decree was so recited in the petition subsequently presented; but no entry of it is to be found in the Register's book. (*Russell's Reports in Chancery*; vol. ii. part i. p. 3.)

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Newfoundland District Committee for 1831.

THROUGH the interposition of benevolent individuals, the island of Newfoundland has profited by the pious liberality of the Society for Promoting Christian Knowledge for upwards of a century. When it is considered that the Missionary Society of the Church, which is known by the name of the Society for the Propagation of the Gospel in Foreign Parts, established a Missionary in the town of St. John's several years previous to 1728, and others, soon after, in other parts of the island; that these Missionaries and the lay readers, or catechists, in connexion with the Church, who supplied their place in the smaller settlements, were, almost yearly, indebted to that Society for liberal grants of Bibles and other books, and that it has been the almost uniform practice of that Society to select the works, to which it gives its sanction by distribution, from the catalogues of the Society for Promoting Christian Knowledge (to which, indeed, in common with the National Society for the Education of the Poor, it owes its own origin,) it will not be thought that we claim too much for the Society for Promoting Christian Knowledge, if we say that this island has benefited by her labours, for, at least, the same period that she has profited by those of the Society for Propagation of the Gospel.

It was not, however, until within the last seventeen years, that the Society for Promoting Christian Knowledge had a recognised Committee in this island.

It is creditable to our diocese that the first Committees of the Society for Promoting Christian Knowledge which were formed out of England were formed in *Nova Scotia*; and, if we allow the review only to have its proper influence of stimulating us of the present day to, at least, equal exertions with those of former subscribers, there can be no danger in our reflecting, with satisfaction, that within a year of the formation

of the first Foreign Committee at *Halifax N.S.*, the capital of this island became distinguished, in 1814, by the establishment of the Auxiliary which exists among us at this time.

From its first establishment to the present time it has never ceased to distribute, at very low prices, as well as gratuitously, the various publications of the Society: during which period its depository has ever kept up its character as a source of issue to the schools, and catechists, and congregations, connected with the church, as well as to the public at large, of Bibles, Testaments, Prayer-Books, and other publications of a religious tendency.

Within the last year new books have been received by this Committee, independent of private members' orders and donations of books, to the value of 79*l.* 11*s.* 5*d.* These have been very nearly dispersed. Besides the depositories at the National School in St. John's, and in the house of the Arch-deacon, a local depository has been formed, at the request of a missionary who has undertaken the charge, upon the south shore of Trinity Bay, and applications are, almost daily, made to St. John's, by the clergy and others, for the supply of needy settlements or individuals. The sum of 28*l.* 16*s.* 3*d.* which was raised last year by personal contributions after two sermons preached in St. John's church, has been divided into three portions, by which, 1, the poor of St. John's, and 2, the Sunday schools of the church, have been shared, and 3, the out-harbour settlements, in a gratuitous supply of books to their depository. Several copies of the excellent Family Bible, with fastidiously chosen and explanatory notes, published by the Society, have been sent into circulation in the island during the past year, and the Treasurer reports that, by donations and subscriptions, and sale of books, he has in hand the sum of 60*l.* 3*s.* 8*d.* With this sum, it is proposed to purchase a

vestry was freely elected vicar, on the vacancy thereof, Mr. John Davenport," &c. The two churchwardens, and fifteen other persons, were present.

The subsequent entries, which were referred to in the argument, or by the Lord Chancellor, were the following:—

"4th December, 1633. At a general vestry, seventy-nine persons present, it was agreed, that Mr. John Godwin shall be, and was freely elected vicar."

"1645, August 1. General vestry: Mr. William Taylor was chosen vicar." Two churchwardens and thirty-eight parishioners were present.

"1660, September 6. General vestry: Mr. William Taylor was again elected vicar, the vicarage being void by act of parliament." Two churchwardens and seventy-five other individuals were present.

Under the date of February 3, 1663, an entry, described as made at a general vestry, stated, that there had been fourteen candidates, that these had been reduced to the number of four, who were each to preach once more; that, one of these four having refused to preach, the number was reduced to three; and that Mr. Sproston was freely elected and chosen by the major part of the parishioners of this parish.

In 1678, there were seven candidates, of whom Mr. Lucas was freely chosen by the majority of the parishioners.

In 1712, there were six candidates, on that occasion the following resolutions were passed at a general vestry, holden on the 4th of August, at which seventy-four parishioners were present:

"It is resolved at this vestry, that the next vicar chosen shall agree and sign the articles or preliminaries drawn up by the feoffees in trust for the parish.

"Resolved, that those persons that do not pay to the church and poor, shall have no vote for the vicar.

"It is further resolved, that those persons that are in arrears two years to church and poor, at any day last, shall have no vote for a vicar.

"It is resolved, that the vicar be chosen by balloting, and not otherwise."

"Resolved, that alphabetical lists be taken of all persons paying to church and poor, and a mark be made at each person's name, when he votes, signifying that he has voted."

"Resolved, that the majority of balloting for six candidates, or so many as shall stand, shall be the vicar."

On the 6th. of October, 1715, the churchwardens proceeded, at a general vestry, to the election of a vicar by ballot. Two hundred and fifty-four parishioners were present, and the election fell upon Mr. John Hay, who was accordingly declared the vicar.

After the entry of his election, the three following resolutions appeared in the vestry-book—"1st, That the feoffees (in right of the parishioners, and for their sole use and behoof, and not otherwise,) are in law persons of this parish.—Secondly, That the rights of parsonage vested in the said feoffees being only in trust, (as is aforesaid,) they cannot (in equity) dispose of, or alienate the said right, neither in whole nor in part; but by the consent and direction of the parishioners in general vestry assembled.—Thirdly, that the parishioners, in general vestry assembled, have an undoubted right to elect their vicar, the feoffees having (in equity) no more power therein than as private parishioners."

Another election took place in January, 1754, when Mr. Webster was chosen vicar. Resolutions, similar to those which were adopted previously to the election of Mr. Hay, were passed at general vestry, with this addition: "That all the candidates be balloted for, and the two candidates that shall have the majority of votes upon the first ballot, be balloted for a second time; and the person who shall have the majority on the second ballot, to be the vicar." Mr. Webster, the candidate, who succeeded on the second ballot, had not the greatest number of votes on the first ballot.

In 1790, Mr. Twigg was the only candidate, and was elected without opposition.

In May, 1823, the vicarage having become vacant by the death of Mr. Twigg, nine candidates offered themselves. On the 27th of August, the election took place. The senior churchwarden presided on the occasion, and had the assistance of a civilian as his assessor. Each person, who was admitted as a voter, delivered in a paper, on which was written the name of the candidate for whom he voted, but not

his own name; and, when the voting was concluded, the ballot papers were counted. It was then declared, that the majority was in favour of Mr. Pratt, he having 97 votes, and Mr. Fayle having 95.

Before the election commenced, the entries relating to the proceedings at the elections of 1715 and 1754 were read over to the voters present. None were permitted to vote, except such as paid poor-rates and church-rates.

The first bill was filed by several of the parishioners and Fayle against the trustees, Pratt, the Archbishop of Canterbury, and the Bishop of London: it prayed a declaration, that the pretended election of Pratt was void, and that Fayle had been duly elected, or that a new election ought to take place, with directions to the trustees to execute a proper presentation in favour of Fayle, and an injunction to restrain the Archbishop and the Bishop from inducting Pratt, or from availing themselves of any lapse which might occur during the pendency of the suit.

A second bill was filed by Pratt and several of the parishioners, for the purpose of obtaining a declaration that he was duly elected, and of putting him in possession of the vicarage. The Attorney-General was made a defendant to the second suit.

Mr. Sugden and Mr. Wilson were for Fayle and the other plaintiffs in the first suit.

Mr. Shadwell, Mr. Pepys, and Mr. Garratt, for Pratt and the plaintiffs in the second suit:

Mr. Hart and Mr. Pemberton, for the Trustees.

The Solicitor-General and Mr. Barber, for the Bishop of London.

The case stated in both bills turned merely on the improper admission or rejection of particular votes; but the questions discussed at the hearing were,

First, Whether an election by ballot was valid? Secondly, Whether the right of voting did not belong to all the parishioners, unqualified by the restriction of being rated or paying to the church and poor?

On the first point, it was suggested, that, in *Faulkener v. Elger*, (4 Barn. and Cress. 449,) the Court of King's Bench had held that voting by ballot was not a legal mode of election,

because it did not afford the means of ascertaining for whom each particular elector voted. Even if such an election were valid at law, still it would be objectionable where there were trustees, who had a right to know whether the person, whom they were called upon to present, was truly the person selected by their *cestuis que trust*.

The same authority of *Faulkener v. Elger*, it was said, applied also to the second point; for the Court of King's Bench there held, that, where the right of election was in the parishioners, it was illegal to exclude those who had not paid church-rates.

On the other hand, it was said, that the mode of election by ballot was in itself expedient, as it enabled the electors to exercise their right more honestly and independently than if their votes were given openly. It was by ballot that the Common Council, St. Bartholomew's Hospital, Christ's Hospital, and many other public bodies, who are the patrons of livings, conducted the elections of clergymen to fill vacancies. If the persons who had been admitted to ballot were actually the individuals who had a right to vote, and if none had been improperly excluded, then the election by ballot was the mode which all the parties interested had agreed to adopt; and even though it might render scrutiny impracticable, they would be bound by the result. It was competent to those who were the *cestuis que trust* of an advowson, to agree, that their trustee should present the person who should have the majority of votes, ascertained in any given way. The practice of the parish, and the course of proceeding which was followed at the last election, proved or implied the existence of such an agreement. In the *Clerkenwell* case, (*Attorney General v. Forster*, 10 Vesey, 335; *Attorney General v. Parker*, 3 Atkyns, 576,) the doctrine of presumed common consent on the part of the electors was deemed sufficient to support an election, which, in itself, might have been open to objection.

The same case was an authority for confining the right of voting to such parishioners as paid to church and poor. There the improper rectory of Clerkenwell, having been purchased

by the parish, was conveyed to the churchwardens for the use of the parishioners and inhabitants for ever; and, by a decree of the Court of Exchequer, the right of nomination to the curacy was declared to be in the parishioners and inhabitants paying rates and assessments to the church and poor.* There was no attempt to

* The following is a statement of the Clerkenwell case, in the Court of Exchequer:—

ATTORNEY GENERAL *v.* RUTTER.

SELLON *v.* NICHOLLS.

John Dougherty, clerk, was elected in 1745, and died in June, 1768, whereby the curacy became vacant; and the Reverend William Sellon, and the Reverend Christopher Nicholls, offered themselves as candidates. The churchwardens proceeded to an election; and, soon after the poll was opened, a great number of persons insisted, that all householders, who rented houses of 40s. a year or upwards, should vote, whether they had paid to the parish rates or not. The votes of these persons being refused by Rutter (one of the churchwardens), Roger Wright (the other churchwarden) protested against Rutter's proceedings, and required a poll to be taken in the vestry, at which all the parishioners and inhabitants within the parish should vote. That demand not being complied with, Wright withdrew into the body of the church, and opened poll-books for the two candidates; causing proclamation to be made, that all parishioners and inhabitants of the parish, who rented houses of 40s. a year and upwards, (there being no house within the parish let at a rent under 40s. a year), and who were desirous to vote for either of the candidates, might come to the books and poll, and that their votes should be received. Against this proceeding Rutter protested, and, thereupon, Wright, in favour of Christopher Nicholls, opened a poll in the body of the church, and admitted all householders of 40s. a year to vote. Rutter, the senior churchwarden, continued to take the poll in the vestry-room, in the mode prescribed by certain rules for the conduct of the election, and as to the qualifications of voters, which had been previously passed by the churchwardens according to what appeared to them to be the usage of the parish, and most fit and just for the government thereof. Each of the churchwardens entered his protest against the proceedings of the other. Finally, Roger Wright declared that Christopher Nicholls, having the majority of legal votes, was duly

impeach that decision of the Court of Exchequer, when the matter, half a century afterwards, came into the Court. In the present case, this money with which the advowson was purchased came from the parish funds;

elected, and presented him to the Bishop for license; while, on the other hand, Rutter insisted, that William Sellon had the majority of legal votes, and presented him to the Bishop to be licensed.

In Michaelmas term, 1768, the Attorney-General (William de Grey, Esq.), at the relation of several parishioners and inhabitants, on behalf of themselves and all other the parishioners of the parish resident in the same, and all other the inhabitants of the same being householders, exhibited his information in the Court of Exchequer against the churchwardens, the heir of the surviving trustee of the rectory, and the two candidates. The prayer was, that the election of Nicholls might be established, and the election of Sellon declared void, and that Weston, the heir, might execute a nomination of Nicholls, or certify his election to the Bishop of London, in order that he might be licensed to preach as minister or curate of the parish, and to officiate in the cure; or, if the Court should be of opinion that both the elections were void, that the churchwardens of the parish for the time being might be directed to proceed to a new election, and that the right of voting at such election, and how such election should be carried on for the future, might be settled and determined by the Court, and that the trusts of a certain indenture of bargain and sale might be carried into execution by the decree of the Court.

In Hilary term, 1769, William Sellon exhibited his bill of complaint in the Exchequer against Nicholls, Wright the churchwarden, Weston, and the Bishop of London, praying that the election of him, Sellon, might be established, and that it might be declared that he was duly elected, and that the pretended election of Nicholls was void; that the defendant, Weston, in case it should be necessary for him to sign the certificate of the plaintiff's nomination, might be decreed to sign the same; and that Nicholls and Wright might be decreed to withdraw the caveat which they had entered against the plaintiff's license to perform divine service in the said church.

The several defendants to the information and to the bill put in their answers; and, both causes being respectively at issue, divers witnesses were examined. The causes came on to be heard together, by

and, though the deeds did not expressly define the class of persons for whose benefit it was to be holden, long usage had ascertained, that the right of nomination was in those who paid to the church and to the poor. These were the only persons admitted to the general vestry; and, independently of the resolutions declaring the right, no election appeared ever to have been made, except by individuals of that description.

The Lord Chancellor.—I take the case before the King's Bench to be a decision which amounts to this:—that, where the right of nominating a perpetual curate was given to the parishioners, a part of the parishioners could not, by their vote or declaration, so narrow the right of voting, as to exclude those who did not pay church rates from sharing in the election. That authority, therefore, seems to apply directly to what has been done in the present instance. Here there is a trust, which, upon the documents, appears to be a trust for the parishioners at large; and the practice of voting on the more confined scale is not uniform, the mode of limitation having varied from time to time. First, the right of voting was confined to those who paid

to church and poor; and, next, those were excluded, who, though liable to pay to church and poor, had been for two years in arrear.

In the same case, the judges of the Court of King's Bench are of opinion, that, with reference to such an object as they had then under consideration, voting by ballot is not a legal mode of election. In this country there are many matters of great importance which are regulated by ballot; some of them, under the authority of the legislature; others, in which the parties must be taken to have bound themselves by contract to that mode of electing, whatever be the inconveniences to which it may lead. But, supposing this trust to have been created recently before the election, and the parishioners, either in a wide or in a more limited sense, to be the persons who have a right to recommend a vicar to the trustees, and to call on them to give effect to their choice, I am quite sure that the trustees would have a right to say, "Shew us that the majority of our *cestuis que trust* have imposed on us the duty of presenting this or that clerk;" and if the *cestuis que trust* have proceeded in such a way as not to be able to

order, on the 21st of December, 1769; and of the 28th of February, 1770, the Court made a decree, by which it was declared, that the right of election of minister or curate of the said parish was only in parishioners and inhabitants of the parish paying rates and assessments to the church and poor, and that the elections of the defendants, Sellon and Nicholls, were void; and it was ordered, that the information, so far as it sought to establish the election of Nicholls, should be dismissed, without costs, as against the defendants therein named, except as to the defendant, Weston, and that the bill of complaint, so far as it ought to establish the election of William Sellon, should be dismissed, as against all the defendants, except the Bishop of London, without costs; and it was further ordered and decreed, that the churchwardens and overseers of the parish should proceed to a new election of minister or curate of the said parish, according to the right therein before declared, on Tuesday, the 20th day of March then next; and that, in order to such election, the churchwardens should cause a public notice to be given in the church during divine service

of the said election, on Sunday, the 11th of the said month of March, and should cause the same notice to be repeated in like manner on Sunday, the 18th of the same month; and it was further ordered and decreed, that the churchwardens should forthwith, after the election should be closed or finished, certify the name of the parson who should be elected minister or curate of the parish by a majority of votes, so qualified as aforesaid, to the defendant Weston, who was thereupon to make and execute the usual nomination of the parson so elected to the Bishop of London, for a license to officiate and preach in the said church as minister or curate of the said parish, and therefore the said defendant Weston was to have his costs in the said causes, and the Bishop of London was to have his costs in the last mentioned cause, according to the course of the Court; and it was further ordered and decreed, that the Attorney-General's information and William Sellon's bill should be, and the same were thereby, retained as to all other matters therein contained, with liberty for all parties to apply as there should be occasion.

make out that point, this Court would not interfere to compel the trustees to present.

On the other hand, it is unquestionable, that, in cases of this nature, courts of equity have taken upon themselves to infer, that there have been binding agreements with reference to such subjects as we are now dealing with, which, antecedently to their being actually made, it would have been very difficult to have said, would be binding. Can the case be brought to this—that, looking at the transactions of the parish for a great many past years, the effect of their acts can be stated to be, that the *cestuis que trust* of the advowson have agreed among themselves, that they shall all be bound to represent to the trustees that they have duly chosen A. B. to be their clerk, and that no one of them shall take any objection to the mode of appointment by ballot, or to its result? For, unless it can be inferred from long antecedent usage, that all the *cestuis que trust* have undertaken with each other, that what is declared to be the majority, as collected from the ballot glasses, is a result which none of them shall dispute, I do not see how an election by ballot can be supported. And, where no express contract is made out, the evidence of antecedent usage, from which a binding contract of such a nature is to be inferred, must be very clear.

It must be observed, that it is one question, whether the past election by ballot is valid, and quite a different question, whether an election by ballot on a future occasion would be good. For, supposing that the past election could be maintained on the ground of agreement among the *cestuis que trust*, yet, in the very next election, any parishioner would have a right to say, that the election should not be by ballot, but should take place on the common law principle, by poll, or a show of hands. It would be a bold thing to say, that the parish of to-day could bind the parish of to-morrow to deviate from the old common law mode of election.

The deeds, by which the advowson was conveyed, did not originally imply the necessity of any election; but it is clear, that, from a particular period,

there has been a nomination to the office of vicar by some sort of election.

The proceedings previously to 1715 throw very little light upon the question of usage. (His Lordship read the entries.) Looking to what the usage was, previously to 1715, it would be extremely difficult to say, that there is any thing in the expressions found in these entries, which would authorise us in limiting the term “parishioners” to persons paying to church and poor. In 1715, certain resolutions were adopted, by which it was ordered, among other things, that the voting should be by ballot, and that none should vote who did not pay to the church, or who were in arrear for two years. Certain conditions also were required to be signed by the candidates; and Mr. Hay, who was then elected, subscribed them. I have inquired, whether, on the present occasion, there was any attempt to impose articles or conditions on the candidates; and I am glad to learn that no such attempt was made. If any candidate had signed, or agreed to sign, such articles or conditions, I would not entertain the suit; this Court would not assist him, nor would it execute the trust at his instance.

Upon the vacancy in 1754, the vestry adopted the resolutions of 1715, but they further prescribed a particular mode of balloting. The ballot was to be, first, among all the candidates; then, the two who stood highest on that ballot were to be taken, and there was to be a second ballot, as between those two. The result was, that the gentleman, who had the greatest number of votes on the first ballot, was, on the second ballot, reduced to the second place; and he who would have been the successful candidate, had there been one ballot only, was not elected.

The election in 1823 was not made by such a ballot as that of 1754. In 1790, there was only one candidate, so that the mode adopted in 1754 did not apply to that case. The latest ballot that had obtained under circumstances similar to those of 1823, was that of 1754; and the proceedings at the election of 1754 were read over at the election of 1823. A person, who knew what the former mode of ballot-

ing had been, would conceive, that, after he had given his vote for one of the candidates, and it was ascertained who stood first and who stood second, he would be entitled to another vote as between those two. By what authority was the mode of balloting varied on the present occasion?

Now, whether an election by ballot be a legal mode of electing or not (as to which I do not now pronounce an opinion), it is impossible, in my judgment, to raise that question, as between trustees and their *cestuis que trust*, unless it can be shewn that there was an agreement between all of them to adopt that species of election. The entries shew the period of the introduction of the election by ballot; so that it is quite impossible to say, that it is the custom of the parish. Could it have been contended, at the first introduction of the ballot, that a mode of election could be endured, which, not furnishing the trustees with the means of knowing who voted for each candidate, did not enable them to ascertain whether they were, or were not executing their trust according to the direction of those who were really their *cestuis que trust*? It would be a different case, if it could be made out, that there was a contract or consent on the part of all the *cestuis que trust*, that they would abide by the churchwardens' declaration of the result of the ballot, and would ask no questions as to who voted for the one candidate and who voted for the other.

How can I try the merits of such an election as this? Then, how can I execute the trust? If I am to execute the trust, it must be, either by inquiring, who had the majority of good votes, or upon the ground that all parties have agreed, that he, whom the churchwardens declare to be duly elected, shall be presented. The Court cannot inquire who was duly elected; for there are no means of knowing who were the persons that voted for each candidate; and where is the evidence of such an agreement as I have alluded to?

Besides, the right of voting in the election of a vicar, is a right which is coupled with a public duty. On this there arises another question,—whether a court of equity will enforce a trust,

where the right of the *cestuis que trust* is coupled with a public duty, and the *cestuis que trust* exercise their right in such a way, that the Court cannot know how they have exercised that right and discharged that duty.

I confess I have a strong inclination to the opinion, that the election by ballot is not a good election. I have made up my mind to this point, that a mode of election, which does not enable the trustees to know whether the party, whom they are required to present, is duly elected or not, cannot be a legal mode of election, so as to bind the trustees to act upon it, unless it can be shewn that all, who have a right to vote, have agreed that none of them shall take any objection to the result of the election. That sort of agreement, if relied upon, must be made out so clearly, that no person can reasonably doubt that the fact was so.

If I had had to deal with this trust originally, I should have said, that the trust was in the feoffees for the parishioners, to be executed by the feoffees presenting a fit person to the Bishop.

My opinion therefore is, that the election is void. My order will be,—Declare that in this case the election by ballot is void; and let the parishioners proceed to a new election by open vote; and let the Bishop and Archbishop be restrained from presenting in the mean time; and let the causes stand over, with liberty for any of the parties to apply, after a new election shall have taken place.

In suits so framed, and in the absence of parties who may be interested, I do not think I can go so far as to declare in whom the right of voting is. But, looking at what may be fairly considered as constituting the vestry, my opinion is, that the right of voting is in the parishioners rated to church and poor, proceeding by open election, and not by ballot. A material question would arise, if a person, who had a right to be rated, were omitted to be rated, so as to prevent his voting.

Mr. Pepys inquired, whether persons, who were rateable, but had not been rated, in consequence of no rate having been made since they came into the parish, would have a right to vote.

The Lord Chancellor.—I should be

disposed to say, that a person, who came into the parish after a rate has been made, and offers to vote before another rate has been made, has no right to vote, unless the making of the rate has been postponed for an unfair purpose.*

By the decree it was declared, that the election, made as in the pleadings mentioned, was void; and it was ordered, that the parishioners of the parish of St. Stephen, in Coleman-street, in the city of London, should proceed to a new election by open election, and not by ballot; and, in the mean time, it was ordered, that the Bishop of London and the Archbishop of Canterbury should abstain from instituting to the vicarage and parish church of the parish; and, after the new election, any of the parties were to be at liberty to apply.†

On the 24th of June, an election took place by open poll, and Mr. Pratt was elected.

A petition was then presented by the plaintiffs in the second cause, in order to have the suits wound up.

It was proposed, that the Archbishop and Bishop, and the trustees, should have their costs, as between solicitor and client.

It was objected, on behalf of the plaintiffs in the first suit, that the Bishop and Archbishop were entitled to costs only as between party and party; and that even trustees could have costs only as between party and party, where the Court had not a fund under its control.

The petition was ordered to stand over, in order that inquiry might be made as to this point.

The Lord Chancellor stated, that he had been informed by Mr. Walker, the

Register, that, in general cases, where a bill is dismissed against a trustee, he has only such costs as a party has; but that, in some instances, the Court gives him costs as between solicitor and client. A case had been mentioned to him, arising out of the affairs of the Townshend family, in which costs as between solicitor and client had been given to the Bishop; and, if ever there was a case, in which it was proper that such costs should be allowed to the Archbishop and Bishop, it ought to be done here.

The order made upon the petition was as follows:—"His Lordship doth order that the injunction granted in these causes be dissolved, and that the defendants, John West, &c., the surviving trustees, execute a proper presentation of Joseph Pratt to the vicarage of St. Stephen's, in Coleman-street, in the city of London, and that the defendant, the Lord Bishop of London, do institute and induct him into the said vicarage; and it is ordered, that, it be referred to the Master to tax the costs of the defendants, the trustees, the Archbishop of Canterbury, the Bishop of London, and of His Majesty's Attorney-General: and, as to the costs of the Archbishop of Canterbury, the Bishop of London, and of His Majesty's Attorney-General, the same are to be taxed as between solicitor and client; and the Master is to distinguish such part of the said costs as have been incurred in the first mentioned cause of *Edenborough v. the Archbishop of Canterbury* from such part of the costs as have been incurred in the cause of *Carter v. the Bishop of London*; and it is ordered, that such part of the said costs as have been incurred by the defendants, the trustees, the Archbishop of Canterbury, and the Bishop of London, in the first-mentioned cause, be paid by the plaintiffs in the said cause to the said defendants respectively; and that such part of the said costs as have been incurred by the said defendants, the trustees, the Archbishop of Canterbury, the Bishop of London, and the Attorney-General, in the second-mentioned cause, be paid by the plaintiffs to the said defendants respectively."—*Reg. Lib.* 1825, B. 1534.

* The Lord Chancellor was also requested to state, for the guidance of the parties in the next election, whether Jews and Roman Catholics were entitled to vote.

His Lordship's opinion was understood to be, that Jews were entitled to vote in the election of a vicar, but that Roman Catholics were not so entitled: and, at the next election, votes were admitted and rejected upon that principle.

† The decree was so recited in the petition subsequently presented; but no entry of it is to be found in the Register's book. (*Russell's Reports in Chancery*; vol. ii. part i. p. 3.)

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Newfoundland District Committee for 1831.

THROUGH the interposition of benevolent individuals, the island of Newfoundland has profited by the pious liberality of the Society for Promoting Christian Knowledge for upwards of a century. When it is considered that the Missionary Society of the Church, which is known by the name of the Society for the Propagation of the Gospel in Foreign Parts, established a Missionary in the town of St. John's several years previous to 1728, and others, soon after, in other parts of the island; that these Missionaries and the lay readers, or catechists, in connexion with the Church, who supplied their place in the smaller settlements, were, almost yearly, indebted to that Society for liberal grants of Bibles and other books; and that it has been the almost uniform practice of that Society to select the works, to which it gives its sanction by distribution, from the catalogues of the Society for Promoting Christian Knowledge (to which, indeed, in common with the National Society for the Education of the Poor, it owes its own origin,) it will not be thought that we claim too much for the Society for Promoting Christian Knowledge, if we say that this island has benefited by her labours, for, at least, the same period that she has profited by those of the Society for Propagation of the Gospel.

It was not, however, until within the last seventeen years that the Society for Promoting Christian Knowledge had a recognised Committee in this island.

It is creditable to our diocese that the first Committees of the Society for Promoting Christian Knowledge which were formed out of England were formed in Nova Scotia; and, if we allow the review only to have its proper influence of stimulating us of the present day to, at least, equal exertions with those of former subscribers, there can be no danger in our reflecting, with satisfaction, that within a year of the formation

of the first Foreign Committee at Halifax, N.S., the capital of this island became distinguished, in 1814, by the establishment of the Auxiliary which exists among us at this time.

From its first establishment to the present time it has never ceased to distribute, at very low prices, as well as gratuitously, the various publications of the Society: during which period its depository has ever kept up its character as a source of issue to the schools, and catechists, and congregations, connected with the church, as well as to the public at large, of Bibles, Testaments, Prayer-Books, and other publications of a religious tendency.

Within the last year new books have been received by this Committee, independent of private members' orders and donations of books, to the value of 79l. 11s. 5d. These have been very nearly dispersed. Besides the depositories at the National School in St. John's, and in the house of the Arch-deacon, a local depository has been formed, at the request of a missionary who has undertaken the charge, upon the south shore of Trinity Bay, and applications are, almost daily, made to St. John's, by the clergy and others, for the supply of needy settlements or individuals. The sum of 28l. 16s. 3d. which was raised last year by parochial contributions, after two sermons preached in St. John's church, has been divided into three portions, by which, 1, the poor of St. John's, and 2, the Sunday schools of the church, have been sharers, with 3, the out-harbour settlements, in a gratuitous supply of books from our depository. Several copies of the excellent Family Bible, with maps and tables and explanatory notes, published by the Society, have been put into circulation in the island during the past year, and the Treasurer reports that, by donations and subscriptions, and sale of books, he has in hand the sum of 60l. 3s. 8d. With this sum, it is proposed to purchase a

Bill for the payment of Bibles, Prayer-Books, &c., of which, as well as of tracts for the preparation of our people for confirmation during the expected visit of our Diocesan, the summer of next year, we are in immediate need.

Although they are connected only incidentally with this Committee, the following instances of liberality, which have been extended towards this island during the past year, may be mentioned with gratitude. A valuable clerical library of 240 volumes has been granted to the capital of this island by the Associates of the late Rev. Dr. Bray,—a Society to which, as well as to its pious founder,* who was the first English Missionary that crossed the Atlantic clothed with ecclesiastical authority, every part of British North America and our factories in Africa, have been much indebted. The worth of forty pounds was, also, during the past year, voted to the Archdeacon of this island, and a less sum to its Missionary at Greenspond, in Bibles, Testaments, Prayer-Books, &c., by the Society for the Propagation of the Gospel. The first of these grants is, already, just exhausted, as may easily be imagined, when it is stated that the Archdeacon has had opportunities, in the last twelve months, of personally

leaving the books and tracts of the Society in very many destitute settlements, from St. George's Bay, upon the south-west side of this island, to Kiddyash, in Ivuktok Inlet, or Great Esquimaux Bay, in the neighbourhood of the first Moravian Missionary establishment upon the coast of Labrador, to the north-west. He has also been enabled, by this grant, to supply many schools and settlements, from which he is constantly receiving the most pressing applications. The Society for Promoting Christian Knowledge has given a fresh instance of its liberality, within the last few months, in sending out an extensive parochial Lending Library for the settlement of Carbonear, in Conception Bay. It should be recorded, also, with gratitude, that the efforts of some benevolent ladies of St. John's to create a fund, by the sale of work, for the formation of a Library, were rewarded, in August last, by the receipt of 80*l.* currency, the amount of which, in the valuable works of the Society, is most anxiously expected by the 12 teachers and 150 pupils in our flourishing Sunday Schools.

EDWARD WIX, M.A.
D. BUCHAN.
F. H. CARRINGTON, B.A.

Nov. 3, 1831.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Bath Diocesan Association.

THE Anniversary Meeting of the Diocesan Association of this excellent Society was held on the 25th of January, in the city of Bath. The members and friends of the Society attended divine service at the Abbey in the morning, when an admirable sermon was delivered by the Very Rev. the Dean of Wells, from the twelfth chapter of Luke, including the 47th and part

of the 48th verses. When divine service was concluded, the chair was taken at the Upper Rooms by the Very Rev. the Dean. After which, we learn that many eloquent speeches were delivered, but we are not told whether this Diocesan Association is advancing or retrograding—a piece of information in which our readers, as well as ourselves, would have been interested.

* Dr. Thomas Bray, of whom it is truly observed, in Todd's edition of Smith's Life, that "Charity to the souls of other men was wrought up to the highest pitch in his own," was appointed by Compton, Bishop of London, Ecclesiastical Commissary of Maryland in 1696, and was mainly instrumental in obtaining from King William, in 1701, the charter for the Incorporation of the Society for the Propagation of the Gospel in Foreign Parts.

POLITICAL RETROSPECT.

DOMESTIC.—The proceedings in Parliament during this month have been very important.

By the treaties for the settlement of the affairs of Europe in 1814, the Court of St. James's agreed to pay to Sweden 1,000,000*l.* on account of Holland; 2,000,000*l.* more to assist the King of the Netherlands to improve and extend the defences of his kingdom; and to bear equally with Holland such further charges as the union of Holland and Belgium might require to the amount of 3,000,000*l.* more. Out of this grew a debt of fifty millions of florins, the interest and sinking fund of which have been equally paid by Great Britain and Holland till within the last year, when Holland ceased to pay her share of the burden, because the sum so advanced was applied to indemnify the Emperor of Russia from enabling the King of the Netherlands to obtain Belgium, and was only to be paid so long as Belgium formed part of his dominions. Notwithstanding the separation of Belgium from the Netherlands, Ministers have continued to pay this interest. Mr. Herries brought forward a motion that these payments were contrary to law, and another of censure upon the Government for having paid them. On each of these, a division took place, when the numbers were,

On the first, for the resolution 219	
Against it	239

Majority for Ministers	20
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On the vote of, Censure on the Government.

For the motion	214
Against it	238

Majority for Ministers	24
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Mr. Goulburn brought the finances of the country before the House, and compelled the Chancellor of the Exchequer to admit, that in one item he

had made a mistake of 350,000*l.*, and entirely failed in the half million he had anticipated, making an error of nearly one million in his statement.

The Reform Bill has been forwarded through all the clauses; ministers making a merit of adopting those proposed formerly by the Marquess of Chandos, that farmers renting to the amount of 50*l.* annually should possess a vote, and which the House then adopted in spite of the opposition of Ministers to it.

The state of the Irish Church and tithes has also occupied much of the attention of Parliament. The distressed state of the clergy from the persecution raised against them by the Popish demagogues, and the resistance of the Papists to pay tithes at their command, is well known. The committee of the Lords on this subject have recommended the advance to the sufferers of a sum not exceeding 90,000*l.* from the consolidated fund, to be considered as a Crown debt due from the parties owing it, and which will justly subject them to the summary process used on such occasions. They also recommend the consideration whether a land tax, or a revenue compounded of part tithe and part land tax, might not be substituted advantageously for tithes.

The cholera morbus has also engaged the attention of the Houses; and the inquiry what means can be adopted to prevent its further extension. The measure principally relied on is the appointment of a commission of three privy counsellors, with very extensive powers to enact regulations and adopt measures, as may seem necessary and suited to circumstances as they occur.

A motion has been made, and leave obtained by Mr. Baring, to introduce a bill to abolish the privilege hitherto enjoyed by members of the House of Commons, of freedom from arrest for debt. As we understand the measure, it only proposes to abolish the privilege

of exemption from arrest in execution, still leaving them protected from arrest on meane process.

The 21st of March is appointed to be kept as a day of fasting and humiliation before God, that he may graciously remove our public calamities.

We adverted in our last to several Protestant meetings which had been held in Dublin, and other places of Ireland, to oppose the dangers which threaten the Protestant interest, not merely in that island, but through the United Kingdom. On the 8th, a meeting of a similar nature was held in London, and very numerous and respectably attended. The meeting was continued to a late hour, and then adjourned to the 15th, when it assembled more numerous than on the preceding day, several thousands of persons being unable to gain admission. Petitions to the King and both Houses of Parliament against certain measures proposed to be adopted for Ireland, and particularly that of throwing the public education of the rising generation there entirely into the hands of the papal hierarchy, were unanimously voted.

FRANCE.—The revolutionary spirit is by no means at rest in this country. A very extensive conspiracy had been formed, the object of which was to carry off the King and Royal Family from a ball at the Tuilleries in the early part of the month; and no fewer than four thousand persons are said to have been engaged in it. It was discovered, and the arrest of the leaders prevented any explosion.

The attention of the Chambers has been principally directed to the Civil List, which the party opposed to the administration attempt to reduce even in the minutest articles of it. In the south of France Louis Philippe is very unpopular, and the military in continual employment. Cries of *Vive la Republique!* *Vive Napoleon II.!* *Vive Henri V.!* are heard everywhere.

NETHERLANDS AND BELGIUM.—The final adjustment of the affairs of these states seems as remote as ever. The ratifications by Belgium, France, and Great Britain, have taken place long since; those by Russia, Austria, and Prussia, are postponed to the 15th of March; and as neither party can con-

cede to the other without giving up the very principle of the negotiation, another postponement may then be expected.

THE PENINSULA.—The expedition of Don Pedro, to recover the crown of Portugal for his daughter Donna Maria de Gloria, sailed from Belle Isle on the 10th of February—the particular destination was of course unknown.—The ex-Emperor published a proclamation, declaring his attachment to the constitution, and promising liberty to those imprisoned for political crimes, with other popular measures. These have excited great alarm at Lisbon, and the monks are making every exertion to maintain Don Miguel. The same arm is stirring up the Spanish Government to make common cause with that of Portugal. As no principles can be more opposed than the revolutionary one which placed Don Miguel on the throne of Portugal, and the hereditary one, which gave Don Ferdinand that of Spain; the union affords a decisive proof of the power of the papacy to bend all things to its interest, wherever popery is the prevalent religion.

POLAND.—The poor miserable Poles are suffering every where.—In France, they are the objects of jealousy to the government, who only want a pretext to send them out of the kingdom. In Prussia, where the exiles are very numerous, the government has taken measures to compel them to return into their own country, whilst they, fearing lest they should be incorporated into Russian regiments, and sent into Asia, have refused to submit, and demanded leave to retire into France. When this was refused, a body of six thousand of them assembled at Feichau, determined to force their way. They were opposed by a Prussian detachment; and though unarmed, they rushed upon the latter till they were fired upon and finally captured. The feeling of the Germans is strongly in favour of the exiles, and the final issue may be very dangerous to their oppressors. In Warsaw, and among the Russian guards, a conspiracy has been discovered. General Berg, who was at the head of it when it was discovered, killed himself; and three hundred

officers implicated in it have been sent into Siberia.

ITALY.—The Austrian troops have entered the Ecclesiastical States; and from the ravages committed by papal troops, are not unwelcome to the inhabitants. The former have ever been the worst disciplined troops in Europe, and have shown themselves as brutal in power as they have been cowardly in service. The details of their conduct in the districts they have occupied are horrible in the extreme.

JAMAICA has again experienced the horrors of a negro insurrection. These unhappy men, eager to obtain their liberty, commenced the new year with an attempt to burn the trash-houses and other buildings on the estates adjoining the chain of mountains which runs through the island. The Governor immediately proclaimed martial law throughout the island, and the military were every where in motion; some partial actions took

place, and many negroes were captured, of whom thirteen were shot immediately. When the last accounts (6th January) came away, many of the slaves had returned to their labour, but many had retired to the mountains and refused to submit. One feature marks this insurrection as different from all the preceding it. There does not appear to have been any attempt or intention of murdering the whites. The buildings were fired as signals for a general movement, but no blood shed. The planters had charged the Missionaries as the contrivers and instigators of the plot, and four Baptist Missionaries had, in consequence, been sent to prison.

CHINA.—The differences between the East India Company and the Chinese Government, which had so long interrupted all commerce between them, were nearly arranged at the date of the last despatches.

ECCLESIASTICAL INTELLIGENCE.

THE LADY CHAPEL, ST. SAVIOUR'S, SOUTHWARK.

THE spirit evinced by a considerable number of our countrymen, in counteracting the destructive rage for innovation displayed by the money-changers of Southwark, has been a source of peculiar gratification to us: and we look upon the restoration of the "Lady Chapel" as a triumph of holy patriotism over the devastating effects of liberalism and impiety. In these sentiments we are quite sure the readers of the CHRISTIAN REMEMBRANCE will sympathize, after a perusal of the brief account of that venerable structure, whose history is connected with some of the most important events in our ecclesiastical annals.

The etymology of its ancient name of St. Mary Overy is involved in obscurity. When written Overee, Mr. Pennant and others consider it to have meant Over the ree, or river. Stowe derives it from Mary Audrey; but this lady was never canonized, although she might have "buildd the house of Sisters at the end of St. Mary Overy's church, above the choir:" whilst some imagine it a corruption of "St. Mary at the Ferry," or "St. Mary o' Ferry," as it was written in certain ancient records.

The body of the church is believed to have been erected by Bishop Gifford, about the year 1106. It is built in the cathedral style, with a nave, side-aisles, transepts, a choir with side-aisles; the chapel of St. John, now the vestry; and the chapel of the Virgin Mary. The chapel of St. Mary Magdalen was connected with the south aisle of the choir, though distinct from it.

The Lady Chapel is a perfectly unique specimen of architecture, possessing the very uncommon feature of four pediments: three gable ends are common enough, but it is said to be impossible to point out another instance where four occur. It consists of twelve early English groined arches, supported by six clustered pillars, with half pillars against the walls. The walls are perforated by numerous windows of varied proportions, all exquisitely beautiful, and many of them of the rarest description: these, when restored, will diffuse a light through the chapel, and give an appearance of effect scarcely conceivable from its present neglected and dilapidated state. It is, besides, a portion of the church of St. Saviour; two external aisles being a continuation of the aisles of the choir; whilst other two, situated immediately behind the altar-screen, make up together the breadth of

the nave; and, combined, exhibit a beautiful specimen of the architecture of the thirteenth century.

Nor is it interesting to the antiquary and historian alone; it is of inestimable value to all students in architecture; and has been pronounced, by competent judges, to be essential to the stability as well as beauty of the entire fabric. Why, then, was it proposed to be destroyed? To gratify the avarice of a few grasping money-changers, who wished to erect their stalls in the temple: for the ridiculous proposition; that a great expense would be entailed upon the parish, has been fully exposed, even by the agents of the spoliation-faction themselves. But the munificent donations of the Bishop of Winchester, and many other lovers of their church, and the venerable antiquities connected with her, have, there can be little doubt, for ever silenced the clamours of those votaries of Patus, who, it appears, would disturb the very ashes of their ancestors for filthy lucre.

The nave at the west end lies already unroofed, and must speedily sink into decay; and had the Lady Chapel been suffered to fall a prey to the same Gothic spirit, the lofty central tower, a feature of which Westminster Abbey itself cannot boast, and the only one remaining in London, would have been left an isolated monument of British Vandalism; a prominent object to expose us to the contempt and ridicule of the whole civilized world; and this, be it remembered, for a sum barely exceeding 2,000*l.* sterling. But, *absit infamia*: we are spared this foul disgrace.

It makes us blush to have been called upon to say a word in defence of this restoration, — to have met with advocates for the desecration of a part of a temple dedicated to the service of the living God: — with men, who, for thirty pieces of silver, would scatter to the four winds of heaven the ashes of the excellent and pious Bishop Andrews, and other distinguished characters, whose mortal remains have, for centuries, reposed within these walls. But a word in the ear of these utilitarians. This Chapel, gentlemen, has its use. It is the *Consistory Court of the Diocese of Winchester*. As such it has claims even upon your narrow minds; whilst to us, the recollection that here stood the fettered champions of the Protestant cause, in the presence of the monstrous Bonner and execrable Gardiner; that here Hooper, Bradford, Ferrar, and a host of great and good men — “a noble army of martyrs” — maintained the religion of the Gospel against the subtleties of the Jesuits; and that, amid the fires of persecution, from this hallowed spot emanated the dayspring of the Reformation; — to us, we repeat it, the recollection of all these facts, and a thousand associations connected with them, has consecrated in our heart of hearts, this beautiful and venerable building; and made us view its possible dilapidation with the same feeling of pious horror, as we should the violation of a parent's tomb.

NEW CHURCH.

THE New Church in the Parish of St. Philip and Jacob, Bristol, has been consecrated by the Bishop of the Diocese. It is a freestone Gothic structure, of spacious dimensions, with a lofty slated roof, and two small castellated steeples, one on either side of the door, at the western end. The north and south sides are lighted each by four large Gothic windows, over which is a roof of slate. The nave rises proportionally higher, and is lighted from each side by the smaller Gothic windows. The building is capable of receiving 2,500 persons: it has been raised by public subscription, and by a munificent grant from Government. Between 50*l.* and 60*l.* were collected at the doors, after a Sermon by the Vicar. Much further expense, however, must still be incurred to complete the interior, and to prepare the burial-ground, which was consecrated at the same time.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Cumberbatch, E. C.	Mast. of Free School at Hitchin, Herts.
Manley, John.	Mast. of Free Grammar School at Crediton, Devon.
Prickett, M.	Domestic Chapl. to the Rt. Hon. the Earl of Lonsdale.
Wilton, Edward.	Domes. Ch. to the Rt. Hon. the Earl of Camperdown.

PREFERMENTS.

Name.	Parish.	County.	Diocese.	Patron.
Blackwell, J.	Manor of ...	Pemb.	St. David's	Lord Chancellor
Bland, George	Can. Res. of ... Ch. of	Chichester		Bp. of Chichester
Bowman, John	Ormskirk, C.	Lancaster	Chester	V. of Ormskirk
Brigstocke, John ..	Burton, R.	Pemb.	St. David's	Earl of Cawdor
Clemenson, William	Upper Tranmore C.	Chester	Chester	R. of Bebington

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Close, F.....	Hatford, R.	Berks.	Salisbury	Francis Paynter, Esq.
Cookson, Edward ..	Willingham Cherry V.	Lincoln	Lincoln	G. Hutton, Esq. &c.
Edwards, Thomas ..	Alford, R.	Chester	Chester	Marq. of Westminster
Fletcher, W.	Stone, V.	Bucks	Lincoln	Dr. Lee
Fraser, William ..	Pirbright, P. C. & North Waltham, R.	Surrey Hants.	Winchest.	Hen. Halsey, Esq. Bp. of Winchester
Harvey, William ..	Preb. in Cath. Church of to Bristol, St. Augustine, V.	Bristol Bristol	Bristol	Lord Chancellor D. & C. of Bristol
Hulton, Thomas ..	Gaywood, R. to Ashmanhaugh, P. C.	Norfolk	Norwich	W. Bagge, Esq. Lady Jane Preston
Jarrett, Thomas ..	Gimingham, R. with Trunch R.	Norfolk	Norwich	Cath. Hall, Camb.
Jones, J.....	Rhosally, R.	Glamorg.	St. David's	Lord Chancellor
Lewellin, Llewelyn	Preb. in Cath. Church of St. David's and Preb. in Coll. Church of Brecon to Llanfihangel Penrhyn V. with Bronllys, C. and Brongwyn, C. Apethorpe, C.	Card. St. David's		Bp. of St. David's V. of Nassington
Linton, Thomas ..	and Newton Wood, C.	Northam. Lincoln		Preb. of Nassington, in Cath. Ch. Lincoln
Massie, Richard ..	Chester, St. Bride, R. to Eccleston, R.	Chester	Chester	Bp. of Chester Mar. of Westminster
Ollivant, Alfred ..	Preb. in Cath. Church of St. David's to Llangelei, V.	Carm.	St. David's	Bp. of St. David's
Poulden, J. Bedford	Filton, R.	Gloster	Bristol	Capt. Rd. Poulden, R. N.
Salkeld, Edward ..	Carlisle, Trinity, C.	Cumb.	Carlisle	P.C. St. Mary, Carlisle
Staniforth, Thomas.	Bolton by Bowland, R.	W. York	York	John Bolton, Esq.
Sutton, Evelyn L. .	Preach. of Canterbury and High Halden, R. and St. Peter's, V. to Preb. in Coll. Church of Westminster	Kent	Cant.	Abp. of Canterbury The King
Turner, Samuel Blous	Linstead Parva, C.	Suffolk	Norwich	Lord Huntingfield
Walker, T. Horatio	Stoke Gifford, V. to Bickley, V. with Shepstor, C.	Gloster Devon.	Bristol Exeter	Duke of Beaufort Sir Ralph Lopez, Bt.
White, John	Fairfield, P. C.	Kent	Cant.	D & C. of Canterbury
Wing, John	Thornhaugh, R. with Wansford, C.	Northam.	Peterboro'	Duke of Bedford
Wing, William	Stibbington, R. with Sibson	Hunts.	Lincoln	Duke of Bedford

CLERGYMEN DECEASED.

Allen, David Bird .	Preb. in Cath. Ch. of St. David's and Preb. in Coll. Ch. of Brecon and Burton, R. & Llandewi Welfrey sin. R. and Manordivy, R.	Pemb. Carm. Pemb.	St. David's	Bp. of St. David's Sir W. Owen, Bart. St. David's Coll. Lord Chancellor
Atkinson, Richard ..	Musgrave, R.	Westmo.	Carlisle	Bp. of Carlisle
Ballard, Charles	Chalgrave V. with Berrick C.	Oxford	Oxford	Ch. Ch. Oxford
Beaumont, Thomas ..	Birkenshaw, R.	N. York	York	V. of Birstall.
Bell, Andrew, D.D.	Preb. in Coll. Ch. of Westminster & Mast of Sherburn Hosp.	Durham	Durham	The King Bp. of Durham
Buxton, George ..	Dorney, V. and Holford, R.	Bucks Somerset	Lincoln	Sir C. Palmer, Bart. B. & Wells Eton Coll.
Crabbe, George	Trowbridge, R. with Staverton, C.	Wilts	Salisbury	Duke of Rutland
Durand, Francis ..	Dean of Guernsey			Bp. of Winchester
Edmonds, R.....	Woodley, R.	Devon	Exeter	Rev. R. Edmonds
Flesher, Thomas ..	Tiffeld, R.	Northam.	Peterboro'	1 ho. Flesher, Esq.
Hornsby, Thomas ..	Ravensthorpe, V.	Northam.	Peterboro'	Ch. Ch. Oxford.
Price, James Thomas	Lois Weedon, V.	Northam.	Peterboro'	King's Coll. Camb.
Ridley, Hen. Colborne	Hambleton, R.	Bucks	Lincoln	John Ray, &c.

Name.	Preferment.	County.	Diocess.	Patron.
Roberts, Henry	Baxterley, R.	Warwick	Lichfield	Lord Chancellor
Templer, John	Paignton, V. and Teigngrace, R.	Devon	Exeter	Rev. John Templer G. Templer, Esq.
Terrot, W.	Chapl. to Marq. of Cleveland and Grindon, V.	Durham	Durham	Sherburn Hosp.
Ward, Bernard John	Peterchurch, V.	Hereford	Hereford	Guy's Hosp.
Weller, James	East Clandon, R.	Surrey	Winchest.	Lord King.

Name.	Appointm.
Hay, Richard John	Min. of English Episcopal Church at Rotterdam.
Rogers, Thomas	Chapl. to the West-riding House of Correction.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

In Convocation, the Rev. William Foister Lloyd, M.A. and Student of Christ Church, has been unanimously elected Professor of Political Economy in the room of his Grace the Archbishop of Dublin, who had resigned that office.

In Convocation, the Rev. Benjamin Parsons Symons, D.D. Warden of Wadham College, has been unanimously chosen one of the Curators of the Sheldonian Theatre.

At the election of a Superior Divinity Bedel, in the room of R. Hall, Esq. deceased, the numbers were—

For Mr. Forster of New Coll.	105
For Mr. Dinham of Magd. Hall.	44
For Mr. C. King, B. A. Magd. Coll.	20
For Mr. James Cox, M.A. of Ch. Ch.	17

Mr. Richard Ruding Stephens has been admitted Actual Fellow of New College, being of kin to the Founder.

Mr. Brisco Owen, M.A. Second Master of Beaumaris School, Anglesea, and Scholar of Jesus College, has been elected a Fellow of that Society.

Mr. John Darcey, and Mr. P. C. Claughton, Commoners of Brasenose College, have been elected Scholars of that Society.

Mr. Spencer Edgcombe Ley has been elected a scholar of Pembroke College.

DEGREES CONFERRED.

BACHELORS IN CIVIL LAW.

Rev. Gilbert W. Heathcote, Fell. of New Coll.
Anthony Grant, Fellow of New Coll.

MASTERS OF ARTS.

Rev. Oliver Ormerod, Brasenose Coll.
Rev. Charles Wells, Fellow of New Coll.
Rev. Geo. Chester, Taberdar of Queen's Coll.
Richard Croft, Fellow of Exeter Coll.
Joseph Bonsor, Exeter Coll.
Rev. Samuel H. Whittuck, St. Mary Hall.
William Brown Clark, University Coll.
Rev. W. Monkhouse, Taberd. of Queen's Coll.
Edward Davies, Jesus Coll.
Rev. Arthur Moore, University Coll.
Rev. William Williams, Jesus Coll.
Rev. Simeon James Etty, New Coll.

BACHELORS OF ARTS.

Arthur Isham, Christ Church.
Edward Hussey, Exeter Coll.
George Henry Franks, Exeter Coll.
John Richard Nicholl, Exeter Coll.
Benjamin Lucas Cubitt, Exeter Coll.
Henry Trevor Wheler, Merton Coll.
James Richard Whyte, Oriel Coll.
Daniel Parsons, Oriel Coll.
Charles Hickson, Magdalen Hall.
Edward Thomas Bigge, University Coll.
William Steward Richards, Jesus Coll.
Hon. George F. R. Harris, Christ Church.
Hogarth John Swale, Queen's Coll.
John Rouse Bloxam, Demy of Magd. Coll.
William Fox, Wadham Coll.
William George Eveleigh, Oriel Coll.

MARRIED.

Rev. Charles Collyns Walkey, M.A. Fellow of Worcester College, in this University, and Head Master of Lucton School, Herefordshire, to Milborough Ann, only daughter of the Rev. T. Huish, of Heathenhill.

CAMBRIDGE.

ELECTIONS.

William Hallows Miller, Esq. M. A. Fellow of St. John's College, has been appointed Professor of Mineralogy.

Edwia Steventon, B. A. Scholar of Corpus Christi College, has been elected a Fellow of that society.

Thomas Walker, B. A. of Christ College,

has been elected a Fellow of that society, on the foundation of Sir John Finch and Sir Thomas Balnes.

The Rev. St. John Wells Lucas, M. A. of Downing College, is appointed one of the Chaplains of that College, on the resignation of the Rev. Thomas Woraley.

PRIZES.

The late Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, have been adjudged to Douglas Denon Heath, of Trinity College, and Samuel Laing, of St. John's College, the first and second Wranglers.

GRACES.

The following Graces have passed the Senate :—

"To grant out of the Fitzwilliam Fund the sum of 50*l.* as a subscription towards defraying a moiety of the expense of the drainage, which the Commissioners for Paving and Lighting the town of Cambridge propose to make in that part of Trumpington-street, where the Museum is intended to be erected."

That the Syndics appointed "to consider what steps may be necessary to be taken to accommodate the Professors of Chemistry and Anatomy with Lecture Rooms and Museums," be authorized to employ an architect, who shall furnish a plan and an estimate of expense for erecting a Museum and other rooms according to the recommendation of the Syndics in their report; and that, before the end of the present term, they report upon the said plan and estimate to the Senate.

That there be granted out of the university chest to Professor Clark the sum of 100*l.* 15*s.* which he has recently expended in the purchase of anatomical preparations; on condition that the said preparations become the property of the university.

At a congregation on Wednesday, Feb. 22, a letter was read from the Rev. Mr. Whewell, late Professor of Mineralogy, signifying that he was desirous of presenting to the university his collection of minerals, a collection of books on mineralogy, and the sum of 100*l.* on condition of the university providing a room for the reception of the minerals.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. William Hewson, of St. John's Coll. Chancellor of St. David's, and Vicar of Swansea, Comp.

BACHELOR IN DIVINITY.

Rev. J. B. Smith, Christ's Coll. and Head Master of Horncastle Gram. Sch., Comp.

HONORARY MASTERS OF ARTS.

Sir Jacob Henry Preston, Trinity Coll. son of the late Sir Thomas Preston

Hon. John Grey, Trin. Coll., son of Earl Grey.

Stafford Augustus O'Brien, Trin. Coll.

DOCTOR IN PHYSIC.

John Staunton, Caius Coll.

MASTERS OF ARTS.

Edward Pote Neale, Trinity Coll.

William Henry Stringer, Christ's Coll.

George Dunnage, Downing Coll. Comp.

Rev. Samuel Nicholson Kingdon, Trin. Coll.

Rev. John Thomas Hinds, Trinity Coll.

Rev. Richard Henry Wace, Trinity Coll.

Rev. Thomas Griffith, St. John's Coll.

Rev. Benj. Elliott Nicholls, Queen's Coll.

BACHELORS OF ARTS.

George William Rush, Trinity Coll.

Richard Courtney, Trinity Coll. Comp.

William Meyrick, Trinity Coll.

MARRIED.

At Rickmansworth, the Rev. J. J. Cory, Vicar of Orton-on-the-Hill, Leicestershire, and Fellow of Sidney Sussex College, to Miss Daubiney, of the former place.

At Islington, the Rev. William Waring, M. A. Fellow and Tutor of Magdalene College, to Miss M. Murrav.

NOTICES TO CORRESPONDENTS.

Many thanks to our unknown Correspondents for their *substantial communication*.

We have carefully read the "Address" and will forward it as desired.

The Prospectus of the "Biblical Cabinet," and the pamphlets of "P. H." came too late.—The "Defence" of "W. T. W." has not yet arrived.

We beg "Philarchæus," and "C. M." to accept our thanks. The subject alluded to by the former is fully discussed at p. 505 of Vol. X. and pp. 46, 180, of Vol. XI., where he will discover himself to be an old acquaintance.

Many thanks to the Editor of the "P. J." His parcel arrived safely, and we hope ours will do the same.

"D.'s" communication, on the "Abolition of Negro Slavery," lies at our Publishers'. As we have already fully stated our views upon the subject, and have no intention at present of resuming it, we are unable to avail ourselves of his good intentions.

THE CHRISTIAN REMEMBRANCER.

APRIL, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Irish Education. Six Letters on the Subject of Irish Education, addressed to the Right Hon. F. G. Stanley, M. P. Chief Secretary for Ireland, by J. E. GORDON, Esq. M. P. With an Appendix, containing an Outline of the New System of Education proposed by His Majesty's Government, in a Letter addressed by Mr. Stanley to His Grace the Duke of Leinster.* London: Hatchard and Son; Roake & Varty; Nisbet; Seeleys. Dublin: Curry & Co. and Tims. 1832. 8vo. Pp. 74.

2. *Scriptural Education in Ireland. Memorials of the Dean and Chapter of St. Patrick's, Dublin, and of the Clergy of the Diocese of Derry, to His Grace the Archbishop of Dublin, with His Grace's Replies. To which is added, a Paper circulated by the Commissioners of Education.* London: Fellowes. 1832. Pp. 29.

JESUITRY, whether Catholic or Popish,—whether practised by the professing Christians of the Established Church, or the avowed disciples of the Bishop of Rome,—is to us equally despicable, equally worthy reprobation: nor shall we be deterred from an explicit and undisguised avowal of our opinions, while we profess to hold the "rank" of spiritual guides. What! is the Bible to be torn, at the instigation of popish demagogues, from the hands of our fellow-countrymen? Are we to behold the tares of popery choking the wheat of the Gospel,—or the heel of the dragon, reversing the prophetic decree of God, bruising the head of his creatures; and remain as if wrapt "in cold obstruction, apathy?"—Never!

We are perfectly satisfied, that, after the many eloquent appeals which have been made upon this highly interesting and important subject,—after the manly and convincing letters of Mr. Gordon,—and the conscientious remonstrance of the Dean and Chapter of St. Patrick's, and the Clergy of the Diocese of Derry,—after the splendid

and gratifying display of religious zeal under the immediate auspices of the Primate of all Ireland,—and the “glorious, pious, and immortal” declaration of a quarter of a million of Protestants from the same portion of the United Kingdom,—after such proofs of intensity of feeling upon the point,—we are aware that any thing advanced in our pages, must, to a certain extent, be uncalled for and superfluous. We should not, however, discharge our duty faithfully and conscientiously, were we to remain silent spectators of the “*strategie*” of the Jesuits, and their infamous and unholy attempts to check the circulation of the word of God.

To say that we have observed their manœuvres with deep distress, would convey but a faint idea of what we have felt upon the subject; but our distress has been alleviated, and our fears in some degree removed, by the burst of indignation which we witnessed at Exeter Hall, when the late meeting upon the subject was convened,—and by the knowledge that the whig Archbishop of Dublin has found it impossible to form even a quorum of the Irish Bench to second his own views of mutilating the Gospel of his Saviour, on the miserable ground of expediency.

Is there,—can there be, one, who feels in his own breast the blessed influences of our holy religion, sanctifying him in prosperity, sustaining him in adversity, and affording him the comfortable assurance of a “final exaltation to the same place whither his Saviour Christ is gone before,” who can experience even a momentary indifference, whilst millions of his fellow-creatures are threatened with a deprivation of that Book, which, to his own soul, has been the source of light and life? No—no—it cannot be. Holding fast, as we trust all our readers do, the pure doctrines of Christianity, uncorrupted by the superstitions and heresies by which, from time to time, it has been attacked and surrounded;—attached to a Church whose sublime Liturgy infinitely surpasses all uninspired composition,—which is regulated by a system of discipline, that insures order and sobriety in the midst of enthusiasm and extravagance,—whose ritual is at once simple and imposing, and which has been hallowed and endeared to us by the sufferings and death of a “noble army of martyrs,” and the pious example of a host of great and good men, who, we humbly hope, have ascended from the Church militant upon earth to the Church triumphant in heaven;—thus situated, we say that no exhortation can be required to cause our exertions in her behalf to be in some measure proportioned to the exalted character, which, amid the secret intrigues and open attacks of her inveterate foes, she has uniformly maintained since the era of the Reformation.

The new-light infidels would persuade us that the Bible is the cause of dissension and turbulence, the root of all evil; and impudently

assert that "tranquillity and happiness" would inevitably follow its expulsion from the schools. Such reasoning *we* scout with contempt, and call for the Bible, the whole Bible, and nothing but the Bible! Not the Douay misinterpretation,—not that version which transfers the mediatorial power of Christ to the Virgin, and a host of spurious saints,—not that translation which is rendered according to the glosses and scholia of the Jewish rabbins, or Popish commentators; but the Bible, as authorized by the Established Church, and received as immaculate by every sect of professing Christians, with the single exception of Papists!

That our sentiments are in unison with the majority of those, whose peculiar province it is to watch over the interests of the Church, and superintend the education of the rising generation, will be gathered from the following extract from the Address of the Clergy of the Diocese of Derry, to his Grace the Archbishop of Dublin, upon the whig scheme of education in Ireland; an address which does honour to the head and heart of every individual whose signature it bears.

Under the most calm and deliberate view of the plan (of the Board of Education), we feel bound to declare, that we would consider it as a compromise of principle and conscience, as inconsistent with the reverence which we bear towards the oracles of God, as an abandonment of our ministerial faithfulness, and a breach of that true Christian love and honour, which is due from us to your Grace's exalted station in the Church's ministries, if we did not raise our voice at this perilous crisis, solemnly to protest to your Grace, and through you to the Government and the nation, against the system proposed.

Independent of all objections to the subordinate details of the education measure, the ground of our protest is simple and plain: as ministers of God's word, we cannot, we dare not, become a party to any system of parochial instruction, in which the Bible, as given by the Spirit of God through the prophets and the apostles, is to be considered as a book outlawed, and exiled for its dangerous tendencies to the commonwealth, and in which its place is to be supplied by partial selections, framed at the discretion, and accommodated to the expediency or the worldly policy of men.

We claim the Bible, as the essential part of the national education of a Christian people in a Christian land; we claim it, because it is the great Christian basis of moral and religious education, and because, without an education so based, we much doubt the value of any education whatever; we claim the Bible for our schools, because it is the birthright of every Christian—the Christian's great charter of truth and hope; and finally, we claim it, because, most happily, the Bible is the only common ground on which those who widely differ in other respects can meet together, and learn to know and serve God as brethren.—1st p. 19, 20.

In every word of this we cordially agree, and take this opportunity of expressing our assent, because, in the evil days upon which we have fallen, we feel it to be our solemn duty to our God, to our king, and to our country, thus plainly and unequivocally to declare the convictions of our conscience, our understandings, and experience;—convictions which forbid us, by a silent apathy, to become participators in

any system for depreciating, mutilating, or tampering with the word of God; with that word, by which the whole world, the beggar at the gate as well as the monarch upon the throne, the teacher as well as the hearer, must one day be judged.

But what says the late Professor of Political Economy in the University of Oxford, and present Archbishop of Dublin, to this spirited and orthodox address? His Grace refers to his reply to the Dean and Chapter of St. Patrick's; and blinks the question, by hinting that the memorialists appear to him to have misconceived the nature of the proposed *conciliatory plan* of education. Of his Grace's Letter to the Dean and Chapter of St. Patrick's, we conscientiously say, that as far as internal evidence goes, it might have been written by the Titular Archbishop: not one of the leading principles of the Reformation are recognized; and it abounds in a species of jesuitical sophistry, which we had hitherto fondly imagined was confined to popery.

His Grace boasts himself to be of no party; but every line shews the cloven foot of liberalism, and betrays the emancipationist. Take, for example, the following:

But, I should add, that, strongly disapproving as I do of the Romish system, I do not think it allowable to oppose it by any kind of coercive measures. That *they* have acted, or are ready to act, in that manner toward others, would not justify *us* in following such an example. If parents *choose* to send their children to a Roman Catholic priest for instruction, I must ever maintain that those Christians "know not what manner of spirit they are of," who would go about to prevent them by any other means than meek and patient persuasion.
—P. 15.

The Reverend Prelate had, a few pages before, volunteered an indirect defence of the withdrawal of the annual grant to the Kildare-street Society, and its appropriation to the new-fangled theory. A more jesuitical piece of writing we never witnessed:—perhaps his Grace may deny the inference we draw; but certainly the subjoined passage, both in letter and spirit, appears to bear us out:

To this purpose it was resolved to appropriate a sum of money, not raised from the revenues of the Church, or from the voluntary contributions of individuals towards some other object,—but out of the *national* revenue, raised by the taxation (we should remember) of *all denominations* of the King's subjects.
—P. 9.

If such arguments are to prevail in the councils of those to whom the welfare of the Established Church is intrusted, it requires no prophet to foretell its speedy overthrow. The argument upon taxes levied upon *all classes* would apply equally well to tithes; and under such liberal hierarchs as Archbishop Whately, we may live to see our cathedrals and churches occupied, in rotation, by Papists, Unitarians, and infidels; and sound doctrine, and orthodox professions of faith, become a mere dead letter. But, turn we from Dr. Whately to

a more attractive theme,—the Defence of Scriptural Education and the Kildare-street Society, by Mr. Gordon.

In speaking of this Society, Mr. Stanley, the mouth-piece of Government, says, “While they (the present Government) do full justice to the liberal views with which that society was originally instituted, they cannot but be sensible that one of its leading principles was calculated to defeat its avowed objects, as experience has subsequently proved it.” And, again, “Shortly after its institution, although the Society had extended its operation under the fostering care of the legislature, *this vital defect (the use of the Scriptures, without note or comment)* began to be noticed; and the Roman Catholic Clergy began to exert themselves with energy and success against a system to which they were on principle opposed, and which they feared might lead in its results to proselytism, even though no such object were contemplated by the promoters.”

Such is the language of the Protestant minister of a Protestant community. *The use of the Scriptures, without note or comment, is a vital defect*: and why? because the Papists are fully sensible that all their sophistries could not abide the touchstone of truth; they saw clearly that the general circulation of the Bible would quickly dissipate the mists of error by which the ignorant peasantry of Ireland are enthralled, and, according to Mr. Stanley, exerted themselves with “energy and success” against the system. What that system was, will be best understood by submitting to our readers the three fundamental principles by which the Society was regulated:—

1. “That the appointment of governors and teachers, as well as the admission of scholars, in all schools to be assisted by its funds, shall be *uninfluenced by religious distinctions.*”

2. “That all catechisms and books of religious controversy shall be excluded therefrom.”

3. “That the sacred Scriptures, without note or comment, shall be read therein by all the scholars who have attained a suitable proficiency in reading.”

To these principles the Society rigorously adhered amidst all the obloquy of infuriated Papists, and with unparalleled success, (despite the contrary assertions of the enemies of the Established Church,) if we take into consideration the country wherein the seed of the Gospel was to be sown, and the subtle watchfulness of the enemy, who beheld the walls of their Babylon crumbling to the dust at the approach of the Word of Life.

Of the accuracy of this statement, Mr. Gordon, whose zeal in the good cause is above praise, has fortunately furnished us with most valuable and intelligible data. “There were in connexion with the Society,

In the Year	Schools.	Scholars.
1816 ...	0	0
1817 ...	8	557
1818 ...	65	4,527
1819	133	9,263
1820	211	16,786
1821	381	26,474
1822	513	36,657
1823	727	51,637
1824	1,122	79,287
1825	1,490	100,000
1826	1,500	100,000
1827	1,417	102,380
1828	1,167	98,143
1829	1,497	106,839
1830	1,553	124,419
1831	1,634	132,530
1832	1,621	137,639

"It is no slight gratification to the mind to be thus relieved by a simple exhibition of numbers from dealing with assertions, which could not be otherwise met without some degree of offence in the form of contradiction. I shall now leave it for the public to decide whether, upon the shewing of 'experience,' the Society has, or has not, failed in its 'avowed objects,' and whether the exertions of the Roman Catholic Clergy, in this warfare, have been attended with 'success.'"—P. 59.

Surely, every individual who calmly contemplates the progress made in the establishment of Protestant schools in the face of a hostile priesthood, must be satisfied that no want of zeal or earnestness has been betrayed by the Kildare-street Society. The only thing, indeed, which appears to have circumscribed their sphere of operation, was a want of adequate funds, and not the boasted 'energy and success' of papistical opposition. Let the Society speak for itself:—

"Your Committee had presented to Parliament a petition and estimate founded on the previous extended scale of operations of the Society, and had therefore prayed for 30,000*l.* for the service of the year 1826. But Parliament having been pleased to limit their grant to 25,000*l.*, with a view merely that the Society should uphold what they had established, it became incumbent upon your Committee to restrict your expenditure. . . . The check thus necessarily given to the progress of well-ordered education throughout the country was severely felt; and numerous applications of a very urgent and meritorious description daily pressed upon your Committee from all parts of the country, with which they were wholly unable to comply."

That this was no exaggerated statement of the urgency of their case, is irrefragably proved by the petition for the additional 5,000*l.* being subsequently granted by Government, though but for the current year. And yet, forsooth, the name and sanction of a minister

has been by some means obtained to statements, which every one at all acquainted with the actual condition of Ireland can positively contradict. By what insidious arts this has been accomplished, it is unnecessary to inquire; it is undoubtedly attributable to the combined exertions of agitators and jesuits. The rapid progress of religious education alarmed those, whose only hold on the obedience of the people was their deplorable ignorance:—they clearly foresaw the no very distant triumph of Scriptural Christianity over superstition and idolatry—of the Bible over the Mass-book, the Breviary, and the Creed of Pius IV.—and they procured the authority of the Irish Secretary, to give a stamp to their allegations, and to destroy the foundations of true religion laid by the friends of the Reformed Church.

The unnatural coalition formed by the Liberals and Papists against the circulation of the Gospel, and the doctrines of the Church of England, loudly calls upon all sincere Christians to combine their exertions to avert the threatened calamity, and disabuse the public mind respecting the actual tenets of the Papists in this our day—and to shew how utterly impossible it is for them to live in Christian charity with any individual out of the pale of their own Church. And here we are again obliged to Mr. Gordon, who has drawn his information from the Catechisms of Bishops Butler and Reilly, the most popular works of an elementary nature amongst the Papists, and which form the basis of juvenile instruction.

Under the head of “The True Church and Exclusive Salvation,” we are taught as follows:—

“How do you call the true Church?”—“The Holy Catholic Church.

“Is there any other Church besides the Holy Catholic Church?”—“No.”

“Are all obliged to be of the true Church?”—“Yes; no one can be saved out of it.”

“Who is the visible head of the Church?”—“The Pope, who is Christ’s vicar on earth.” BISHOP BUTLER.

“What is the Church?”—“It is the congregation of the faithful that profess the true faith, and are obedient to the Pope.”

“Which is the true Church?”—“The Holy Roman Catholic Church.”

“What are the spiritual blessings and advantages whereof the members of the Church are partakers.”—“The sacraments, the holy sacrifice of the mass, the prayers of the Church, and the good works of the just.”

“Who are deprived of those spiritual benefits?”—“Infidels, heretics and excommunicated persons.” PRIMATE REILLY.

To the same effect are the catechetical instructions of Bishops Tuohy, and Doyle—and the latter, in order to leave no doubt upon the mind of the public with respect to the persons actually alluded to as deprived

of spiritual benefits, declares them to be "all such as are not in the unity of the Church by a most firm belief in her doctrines, *and due obedience to her pastors*;"—to whom both Bishops Butler and Reilly expressly assert "Christ left the power of forgiving sins."

The same learned Divines proceed to teach that "*good actions both deserve to be rewarded by God, and are capable of atoning for the punishment due to sin.*"

Is there any thing in these catechisms to shew the least sign of alteration in the doctrine and discipline of Popery? Not a shadow! To us their profession of faith is rank heresy—to us their catechetical instruction is downright blasphemy—and the Protestant who shall lend his assistance to promote them, is an apostate from his profession before men, and chargeable in the sight of God with doing evil that good may come.

We have now, it may be hoped, said enough to rouse the dormant energies of the watchmen of our Church. We have exposed the insidious working of the jesuitical system, by which it is proposed to educate the rising generations of Ireland; and in so doing, we trust we have made use of no expression not warranted by the extremity of the danger. This is no time to remain silent and unconcerned spectators of the intrigues and wiles of the enemies, not of the Established Church of England alone, but of every system of religion. The impugnors of the doctrines of the Gospel are abroad in every quarter—infidels and enthusiasts—seers of visions, and dreamers of dreams—Unitarians and Papists—Canterers, Ranters, Moaners, and Groaners—Southcotonians and Jumpers:—is a word, the whole thousand and one sects into which the community is divided, are banded together against our established religion. We must therefore be "wise as serpents"—not suffer "our eyes to sleep, nor our eyelids to slumber," till the ark of our covenant is placed in safety.

To alleviate in some degree the gloom likely to be superinduced by the picture we have been compelled to draw, we in conclusion submit a document, which cannot fail to gratify the Christian public—the protest of the Primate and sixteen of the most distinguished Prelates of the Church of Ireland!—a protest at once forcible and appropriate, and which fully bears out every argument we have adduced upon the subject:

The undersigned Archbishops and Bishops of the United Church of England and Ireland, having taken into their consideration, with a solicitude due to the importance of the subject, the system of national education recently proposed by his Majesty's Government for adoption in Ireland, submit to the Clergy of their respective dioceses the following observations with regard to it:—

They trust, that in withholding their concurrence from this system, they will not be suspected of perverse opposition to the Government in its endeavours to promote general instruction, and to heal the wounds occasioned by party and religious distinctions.

They are deeply sensible that the present demoralized state of a great portion

of the Irish poor, and the disorders and outrages consequent upon it, are to be mainly attributed to the want of a suitable training of youth, and to ignorance of the pure principles of God's Holy Word, which prescribes the only just rule of duty towards God and towards man, and imposes the only effectual restraint upon those wild passions which lead to the violation of it. They are, moreover, fully aware of the advantages attendant upon the instruction of children of different religious persuasions in one common school; since it may be expected that the kindly feelings generated by means of such an association in childhood and youth will spread their influence over the subsequent periods of human life.

It is therefore with unfeigned regret that they are constrained to express their deliberate and conscientious persuasion, that the proposed plan of national education, instead of producing these salutary and much-to-be-desired effects, would tend rather to embitter existing animosities, by marking more distinctly the difference of creed in the public school, and by pointedly excluding, as a common source of instruction, that volume which authoritatively inculcates, under the most awful sanctions, universal charity, mutual forbearance, and the cultivation of order and peace.

They do not deny that selections from the Scriptures—not to the exclusion, but by way of facilitating the knowledge of the Bible itself—may be usefully employed in the instruction of youth; such selections have been constantly made use of in the schools under their superintendence. But, dispassionately viewing the wide and essential difference between the United Church and that of Rome, and bearing in mind the pretensions to exclusive sovereignty put forth by the latter,—taught, moreover, by the failure of a former attempt at instruction in common, in which concession on the part of the United Church proceeded to the very verge of what was allowable, and, as some thought, even beyond what prudence suggested, where, at any rate, the concessions made could be justified only by the ardent desire of concord,—and when, instead of promoting this end, they served but to encourage increasing demands, and to call forth unreasonable objections,—when, instead of scriptural selections professing to form part of the Word of God, a treatise was put forth which might have been used by the scholars without any knowledge of the existence of such a book as the Bible, or without the suspicion that revealed truth was to be derived through any other channel than that of the Roman Catholic priesthood;—these things considered, the undersigned Prelates cannot too strongly express their conviction that no selection of Scripture will be agreed to by the Roman Catholic hierarchy, which will exhibit to the youthful mind a correct standard of faith and practice, and set forth the right of every man to possess and inculcate—the duty of every man devoutly to read and examine the Scriptures—not indeed to the superseding of pastoral instruction, but in spite of the usurped authority of ecclesiastical rulers.

They further state, that they do not affect to conceal their grief at beholding the Clergy of the Established Church deprived of the trust, committed to their hands by the Legislature, of superintending national education—a trust which they have not failed to execute with fidelity and zeal, pronounced to be most exemplary in every inquiry made into the discharge of their duty, and at the same time, with a prudence and moderation most particularly required in the divided state of religious opinion in Ireland. Nor are they, at all consoled at seeing this superintendence in matters of national education taken from themselves, for the purpose of being vested in a Board composed of persons of such conflicting religious opinions, that it is impossible to conceive an unity of operation without some surrender or suppression of important points of revealed truth.

They by no means undervalue the patronage and aid of Government in carrying on the work of public instruction; but they are content to forego the advantage rather than to give their sanction to a system which, in rigidly excluding the Scriptures from the common schools, would introduce in their place books of religious and literary instruction, in the choice of which they are permitted to exercise neither judgment nor control. They cannot conceal from themselves that such a measure, in the same proportion that it tends to remove the Clergy

of the Established Church from the high position in which they now stand, virtually transfers to the Roman Catholic priesthood that preference and that preponderating influence which have been hitherto assigned to the purity and authority of religious truth, rather than to the numerical superiority of the members of any communion in a single part of the United Empire.

With these views the undersigned Archbishops and Bishops, whilst they give just credit to the intentions of his Majesty's Government in bringing forward a plan of national education, cannot but regard that which has been proposed as most inapplicable to the present state of Ireland; as subversive of those institutions for the education of the poor, which, without giving just cause of offence to Roman Catholic prejudices, have produced great good, and which, if duly supported, would have unostentatiously gone on producing much more; as separating religious from literary instruction, which ought to proceed hand in hand together; as depriving Roman Catholics of the Scriptures, which, it appears from undoubted documents, they are every day becoming more anxious of obtaining; and as transferring from the national Clergy all superintendence over the national education, of which they are the appointed guardians.

In conclusion, therefore, they recommend to the Clergy of their respective dioceses to endeavour to support the schools now under their management by such means as they may themselves possess, and with such assistance as they may be able to procure, trusting in the blessing of Divine Providence on their humble endeavours to work unmixed good, even if it should be within a more confined circle, rather than to engage in the support of a system which is exposed to many just objections, and which, as it should seem, cannot be carried into effect, so as to secure the co-operation of the Roman Catholic Clergy, without a compromise of Protestant principles, and without retarding the progress of scriptural knowledge, which is now making large advances in Ireland.—*February 23, 1832.*

JOHN GEORGE ARMAGH.
POWER TUAM, &c.
NATHANIEL MEATH.
CHARLES KILDARE.
GEORGE KILMORE.
ROBERT P. CLOHER.
CHRISTOPHER CLONFERT AND KIL-
MACDUAUGH.
JAMES KILLALA AND ACHONRY.

JOHN ELPHIN.
ROBERT OSSORY.
RICHARD WATERFORD AND LISMORE.
JAMES DROMORE.
RICHARD DOWN AND CONNOR.
THOMAS LEIGHLIN AND FERNS.
WILLIAM RAFFOE.
JOHN CLOYNE.
SAMUEL CORK AND ROSS.

ART. II.—*Natural History of Enthusiasm. Fifth edition.* London: Holdsworth and Ball. 1831. 8vo. pp. 328.

(*Concluded from page 140.*)

WE willingly resume the pleasure of noticing the remaining part of the able volume to which we have introduced our readers. As "the doctrine of a particular providence" has been a fertile field of enthusiastic perversion, so we were prepared to see it discussed with his wonted talent by the author before us. Our expectations have been agreeably realized; and we proceed, therefore, with much satisfaction to the renewal of our labours.

The doctrine of a particular providence has peculiar temptations to captivate the imagination of the brainsick visionary, whether he be of the number of those melancholy hypochondriacs, who recognise,

in every event, the penal inflictions of an offended Deity, or enrol himself in the happier class of those frolic favourites of heaven, who see ever in the mere fortuities of life the special signs of God's peculiar love to themselves. Nay, even divines have lost their way amidst "the harassing perplexities which arise from the present dispensations of Providence;" and, because not even a sparrow falleth to the ground without the knowledge of the Great Disposer of events, they have become the passive spectators of their own destiny, and have taught their disciples to forego the necessary exercise of their own prudence and skill in indolent reliance upon the care of heaven. We know assuredly, and God forbid that we should cease to bear in mind, that in Him "we live, and move, and have our being;" and that He "numbers the very hairs of our heads." Yet it is a sad perversion of the doctrine of a particular providence, to be perpetually looking to the interposition of Heaven on our behalf, and to rely upon supernatural favour, rather than the pious exertion of our own talents, to promote our welfare. This is the error of the *enthusiast*, who disregards the common course of events, and forgets that God directs the universe by known and permanent laws, and, therefore, worships "*chance, under a guise stolen from piety.*"

The enthusiast, who looks to what is *possible*, rather than to that which is *probable*, will be found to pay court to *fortune*, rather than to *virtue*; and to discard both *prudence* and *probity*, in overweening expectation of the special guardianship of divine power: or he becomes remiss and dilatory in laborious duties, and "*the wheel of fate stands still while the devotee implores assistance from above;*" or he hurries with mischievous activity to engage in enterprises, "*from which, if the expected contingent to be furnished by 'Providence,' be deducted, scarcely a shred of fair probability remains to recommend the scheme.*" (Pp. 125, 126.) To expose the delusion of such as build presumptuous expectations upon the throws of fortune, on pretext of faith in Providence, our author analyses the contingencies of human life, dividing the incidents of it into *two* classes; the *first* and larger of which comprises those events, which common sense and experience may enable us to anticipate, "from the uniform course of events in the material world, and the permanent principles of human nature, and the established order of the social system;" whilst the *second* class of events are those which no sagacity could have foreseen; "for though in themselves they be only the natural consequences of common causes, yet those causes are either concealed or remote, and are, to us and our agency, the same as if they had been absolutely fortuitous." (P. 129.)

It is beautifully observed by our author, that "in the divine management of the fortuities of life," there is "a dispensation of

moral exercise, specifically adapted to the temper and powers of the individual," "by which nicely fitted movements of the machine of Providence, the tasks of life are distributed where best they may be performed." Since, then, no man can presume fully to understand his particular temper, or "so estimate his talents as to qualify him to anticipate the special dispensations of Providence in his own case," it is the presumption of *enthusiasts* to quarrel with heaven on the ground of their allotted destiny: and this presumption is admirably depicted in the section before us. There is very much that we could wish to insert in our pages from this admirable portion of the *Natural History of Enthusiasm*, did our space permit us to indulge in copious extracts. In our necessarily confined limits, we must content ourselves with barely pointing to the districts of the golden mines, and are compelled to leave our readers to dig out the precious treasures for themselves. It is, we confess, with singular forbearance that we refrain from the theft of many felicitous passages, wherewith to adorn our humble pages; and we feel, more especially feel, the difficulties of our temptation, when we peruse, and reperuse with still increasing satisfaction, our author's excellent observations upon *that* superstitious form of enthusiasm, which, in puny minds, is wont to degrade the doctrine of a particular providence by habitual association with "*trivial and sordid solitudes*;" and we would earnestly entreat the lovers of orthodoxy, who wish to be taught how "*thwarted enthusiasm generates impious petulance*," and how "*the exaggerations of self-love, inflated by an enthusiastic piety*," lead men to indulge in repinings, which reason and religion equally condemn, to consult the volume now upon our table. They may there learn to check presumptuous murmurs by connecting their faith in a *particular* providence with sound notions upon that system of *universal* guardianship, "which secures individual interests consistently with the well-being of the whole." They may there see how closely the *individual* fates of the human family are interwoven, so that each man lives for *others*, as well as for himself, and may be said "*to hold in his hand the centre lines of an interminable webwork, on which are sustained the fortunes of multitudes of his successors*." There they may see how beautifully our author has illustrated this law of connexion by "*the influence of history upon the character and conduct of successive generations*:" to the utter silencing of those petulant cavils wherewith we are prone to arraign the particular dispensations of Providence towards ourselves. There they may learn, again, the folly of talking of "*a mysterious dispensation of Providence*," since ALL ALIKE are governed by reasons that are inscrutable; and there, lastly, they may be taught, that "the perplexities arising from the present dispensations of God, may be greatly relieved by entertaining anticipations of the future state

somewhat less imbecile and luxurious than those commonly admitted by Christians." (P. 158.)

When our readers shall have gathered these flowers, a further harvest of delight may be reaped from the *seventh* section of our History, upon the "*Enthusiasm of Beneficence*." Recollecting that "*religious enthusiasm takes its commencement from the point where the emotions of the heart are transmuted into mere pleasures of the imagination*," we shall readily perceive how "*the excitements incident to a course of beneficence are very fit to furnish occasions to such a transmutation*." It is by Christianity alone that men have been effectively taught to do good. And christian philanthropy, though not discarding the native sympathies of the human heart, is a principle essentially different from the spontaneous feelings of our nature. Our author, therefore, enumerates the *peculiarities* of christian benevolence, for the purpose of shewing the profundity of that "*skill which makes provision, on the one side, against inertness and selfishness, and on the other, against enthusiasm*." (P. 161.)

The peculiarities of Christian philanthropy are such as these: it is *vicarious*; obligatory; rewardable; subordinate to an efficient agency; and an *expression* of grateful love.—P. 162.

1. "Whoever would remedy misery must himself suffer, and the pains of the vicarious benefactor generally bear proportion to the extent or malignity of the evils he labours to remove." This important maxim is impressed upon his readers by our author with peculiar emphasis, and applied to *christian ministers*, who are sent forth as "sheep among wolves," and of whom their spiritual head foretold (*how truly*, alas! we, in these days of blasphemy and scorn, need no seer to tell us!) that "*they should be hated of all nations for his name's sake*;" and "whose path of beneficence is more beset than the common walks of life with disheartening reverses." (P. 165.) But it is this stern law of *vicarious charity* which stands opposed to the visionary expectations of the ardent *enthusiast*, who riots in the glowing illusions of hope, neglecting the calculations of probability; and who cherishes secret expectations of immunity from personal disaster, or "*clings with fond pertinacity to the hope of a semi-miraculous interference on those occasions, in which the work, rather than the agent, is in peril*." If in the *vicariousness* of Christian benevolence, the disciple of "*the Man of Sorrows*" be secured from the illusions and the disappointments of *enthusiasm*, so his charity, based on a sense of peremptory

2. *Obligation*, embraces the largest purposes of good will; so that, agreeably with this *law* of universal extent, it is not possible to exceed the extent of Christian duty! Here, again, the follies of enthusiasm are checked: for

This remarkable arrangement of the Christian ethics, by which the largest possible contributions and the utmost possible exertions are demanded in a tone of comprehensive authority, seems, besides its other uses, particularly intended to quash the natural enthusiasm of active zeal. It is a strong antagonist principle in the mechanism of motives, insuring an equilibrium, however great may be the intensity of action. We are thus taught, that as there can be no supererogation in works of mercy, so neither can there be exultation. Nothing, it is manifest, but humility becomes a servant who barely acquits his duty.—Pp. 171, 172.

3. "*The rewardableness of works of mercy*," (for it is presumption to affect indifference to the promised reward,) interferes not, in a well-constituted mind, with the sovereignty of God's bounty. The Christian's hope of *recompense* is intimately dovetailed with his hope of *pardon*: and he acknowledges that his future retribution, however accurately measured according to his work, is still "*a pure gratuity*" from the treasury of heavenly riches, freely bestowed upon sinners by Christ.

4. The consideration that Christian philanthropy is but *the subordinate instrument of a higher and efficient agency*, is another cure for the overweening vanity which is not seldom found to taint the spirit of enterprising beneficence; for the temper of mind proper to a dependent agent, is incompatible with visionary and presumptuous confidence in the efficiency of second causes.

5. Christian beneficence, lastly, is the expression of grateful love to Him who died for us. In this capital love of affection to our Redeemer, we possess a sure antidote to "the deadening of our hearts, and the quickening of our imaginations," which are the essence of *enthusiasm*. We are not permitted to let our benevolence evaporate in the barren and heated atmosphere of dry abstraction, whilst in the poor and the wretched, we are shewn our Lord's representatives on earth, in doing good to whom "we cherish and express feelings, which otherwise must lie latent, or become vague, seeing that He to whom they relate is remote from our senses." (P. 182.)

The expansiveness of Christian benevolence does, indeed, open a door for "the utmost imaginable enhancement of zeal, without hazard of extravagance." But we are free to confess that our author's joyous anticipation of an approaching era, "when the fervours of Christian zeal may reach the height, even of a seraphic energy, without enthusiasm," is too bold a flight for our sober understandings; and more like "*imaginative*" fancies (the children of *enthusiasm*) than the humble calculations of dispassionate judgment. And we would venture to remind our author, with friendly voice, that he seems to have forgotten his condemnation of those enthusiastic excitements which beset "*the dogmatical expositor of prophecy*," when he penned such sentences as the following:—

Such a day of development shall ere long arrive, the time of the triumph of divine principles shall come, and a style of true heroism be displayed, of which

the seeds have been long sown; of which some samples have already been furnished; and which waits only the promised refreshment from above to appear, not in rare instances only, but as the common produce of Christianity.—Pp. 182, 183.

The Natural History of Enthusiasm would have been justly chargeable with imperfection, had no appeal been made to recorded facts, whence to illustrate its character and its progress. Hence it has been the object of our essayist, in the *eighth* and *ninth* sections* of his excellent volume, to paint "*the Enthusiasm of the Ancient Church.*" He proves himself to have been an accurate reader of ecclesiastical historians; and whilst he traces the rise and progress of those multifold corruptions which, in the earliest ages of Christianity, began to disfigure her beauty, he wisely discriminates between the venial mistake of those inexperienced disciples of the cross, who were unconscious of the *tendencies* of the course they pursued, and the more guilty excesses of after ages; in which, what was in its infancy deserving only of slight reprehension, was permitted to "*swell into enormous evils.*"

The third, the fourth, and the fifth centuries supply many examples of visionary recluses, who mistook the real purport of the Gospel; who, lost in enthusiastic admiration of its "*supposed doctrine of abstraction from mundane agitations,*" or, entranced in the idle dreams of "*vague meditation,*" forgot the *practical* duties of Christianity; and

In the rugged path of gratuitous afflictions, and unnatural mortifications, pursued a spectral resemblance of piety, unsubstantial and cold as the mists of night.—P. 193.

Hence our author proceeds to divide the *enthusiasm* of the ancient Church into five distinct forms:

1. The Enthusiasm of *Voluntary Martyrdom.*
2. That of *Miraculous Pretension.*
3. That of *Millenarianism.*
4. That of the *Mystical Exposition of Scripture.*
5. That of *Monachism.*

To the *last* of these forms of enthusiasm, as including the other kinds, our author confines his remarks. The spirit of *fanaticism*, and the practices of religious *knavery*,—yea, almost every vice of *monkery*,—may be traced to so early a date as the *third* century: and the bishops of Rome did but avail themselves of a system which had come down, in its elements, even from the primitive age: nor is it possible to comprehend fairly, the rise and progress of *monasticism* amongst the first Christians, without a reference to its previous existence among the Jews.

In Section IX. our author details the *principal ingredients* of the ancient monachism. He names among its chief elements—1. "Its

contempt of the Divine constitution of human nature, and the outrage it offered to the most salutary instincts." (P. 215.) *Fasting, celibacy, martyrdom*, and similar contrarieties to the "will of the flesh," must be endured, indeed, "when they cannot be avoided without hazard to the soul."

"But when no such alternative is presented, then the voluntary infliction becomes, as well in religious as in secular affairs, a folly, an impiety, and often a crime. To die without necessity, or to afflict oneself without reason, is not only an absurdity, but a sin.—Pp. 219, 220.

The solitude, the abstinence, the celibacy, the poverty, the sack-cloth, of the monastic life, were not merely *useless* abortions of superstition, but the fruitful sources of the most abominable corruptions; and their folly is, therefore, infinitely aggravated! And in this place we assume the privilege of adorning our pages with a beautiful extract from the volume under our inspection, somewhat to relieve our readers from the perusal of our dry analysis. Our author is tracing the natural history of the sentiment that attributes *sanctity to single life*. "Pudicity, by an easy affinity of ideas, suggests the supposition of *guilt* as belonging to *indulgence*, and then the correlative supposition of *innocence*, or holiness, as belonging to *continence*." (P. 225.)

It is, then, easy to perceive the process by which infirm minds passed into the error of attributing sanctity to celibacy. But the law of Christian purity knows no such confusion of ideas. . . . Under the influence of false notions of this sort, nothing seems so saintly as for a man to shrink horribly from the touch of woman; nothing scarcely so spiritually degrading as to be a husband and a father. Impious and mad enthusiasm: and not only irreligious and absurd, but *pestilent* also! How little did the pious men, who, in the third century, extolled the merit of mortification, and petty torture, and celibacy, think of the hideous corruptions, in which these practices were to terminate! With the experience of past ages before us, we may well learn to distrust all specious attempts to EXAGGERATE MORALITY, OR TO ATTACH IDEAS OF BLAME TO THINGS INNOCENT, OR INDIFFERENT. *This overdoing of virtue never fails to divert the mind from what is substantially good, and is, moreover, the almost invariable symptom of a transmuted or fictitious pietism.* Pp. 225—227.

Need we remind our readers that in our own days there is very much of this "*fictitious pietism*?" Men, it is true, do not now teach their disciples to "sit upon the summit of a column," or to "stand with arms extended till the joints stiffen," or to "inhabit a tomb," or to "hang suspended in the air by a hook in the side;" but an unnatural abjuration of *harmless amusements*,—a vulgar hue and cry against the *innocent recreations of life*,—a rigid attention to *party shibboleths*,—a vexatious interference with *indifferent customs*,—an exaggerated standard of duty, and an overweening delectation on the score of *useless austerities*, abhorrent equally from the affectionate spirit of pure Christianity, and the best instincts of human nature,—will be found to characterize the puny superstition of MODERN PURITANS, as truly as they marked the features of ancient monachism, in her sundry attitudes of fantastic folly. These conceited *Fakirs*, in their

contemptuous arrogance, their supercilious pride, and their ostentatious severities, disgust the sober-minded, and alarm the timid, and harden the graceless, and make scoffers laugh more loudly, in sarcastic bitterness, at the ugly idol before which enthusiasts bow with such insane prostration of reason.

2. Speaking of the *selfishness* of ancient monkery, our author shews the tendency of a taste for imaginative indulgences to petrify the heart; and then adds, in language of no ordinary felicity, that

The anchoret was a disjoined particle, frozen deep into the mass of his own selfishness, and there imbedded below the touch of every human sympathy. This sort of meditative insulation is the ultimate and natural issue of all enthusiastic piety; and may be met with *even in our own times* among those who have no inclination to run away from the comforts of common life.—P. 229.

3. *Spiritual pride* is both a main cause and a principal effect of the ancient monachism, which would persuade us that Christ taught a *twofold* piety, and recognised an upper and an under class in the Church; so that whilst the Christian commonalty might be left to wallow in the affairs of common life, the *elect* stood on a platform, high lifted above the vulgar grossness of secular engagements! To this *spiritual pride* was added,

4. *Greediness of the supernatural*.—P. 233. And,

5. *The practice of mystifying the Scriptures*.—P. 243.

The doctrine of a mystical sense has invariably been espoused by every successive body of idle religionists; that is to say, by all who, spurning or forgetting the authority which the Scriptures assert over the life and conscience, convert them into the materials of a delicious dream. The mask of allegory imposed on the Bible serves first as a source of entertainment, and then as a shelter against the plain meaning of all those passages which directly condemn the will-worship, the fooleries, and the extravagances, to which persons of this temper are ever addicted. So did the rabbis make void the law of God; so did the monks; so have all classes of modern mystics;—so do modern Antinomians: all have asserted a double, a treble, or a quadruple sense; a mystery couched beneath every narrative, and every exhortation, or even hidden in single words: or they have desecrated a profound doctrine packed in the bend of a *Samech* or a *Koph*. Not one of the absurdities of the ancient monkery has been so long-lived as this: nor is there to be found a more certain symptom of the existence of fatal illusion in matters of religion.—Pp. 244, 245.

6. The monkish system recommended itself by astonishing feats of devotedness, and by great proficiency in the practices of artificial and spontaneous virtue.—P. 245.

There are very many admirable passages, for which we must content ourselves with referring our readers to the *whole section*, as replete with abundant instruction, and very interesting observations upon the important topic which our author has so felicitously handled.

The *tenth* section of the volume before us is headed thus:—“*Hints on the probable triumph of Christianity, submitted especially to those who misuse the term enthusiasm.*”

Of this long and concluding section, extending through almost sixty pages, we honestly confess our wishes that it had formed no part of

the volume under review. There is much in it that we admire, indeed; but there are *some* portions of it, which we are not sure that we understand; and there are *other* passages, which we "*praise not.*" There is a *laxity* of phrase in some sentences which has raised in our minds uncomfortable *suspensions*; and we have met with some heterogeneous classifications of divines, which smack too much of *liberalism* to please our taste as members of the Church of England! We agree with our author in severest reprobation of those who abuse the term *enthusiasm*, by its contumelious application to the diligent and zealous promoters of true religion: yet we fail to see the reasonableness of his confident expectation that the religion of the Reformation "*will gain, ere long, unquestioned ascendancy—will bear down infidelity and false doctrine, AND ABSORB SCHISM!!! and possess itself of all power, and rule the family of man.*" (P. 263.)

We are not willing to call our author an *enthusiast*, (for harsh names are miserable arguments,) but we crave the privilege of doubting the *reasonableness* of his pious expectations: and whilst we are prepared to allow that Christianity *may* probably be preached to "*all nations,*" so that "*all the ends of the earth*" shall be watered with the dew of spiritual grace, we cannot forget *that* warning voice which hath told us, that "*the kingdom of heaven is like unto a net, which was cast into the sea, and gathered OF EVERY KIND: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away! So shall it be AT THE END OF THE WORLD,*" &c. Matt. xiv. 47—49. Here, then, is an infallible demonstration that, however diffused the religion of Christ may be to "*the uttermost parts of the earth,*" it will still have to contend with hostile errors; and that the wicked shall cease to be intermixed with the just; only when "*the angels shall come forth,*" at the day of judgment, "*to sever*" the one from the other! Whatever be the potency of truth, and how gigantic soever be the "*intrinsic power*" of the word of God "*to vanquish the hearts of men,*"—whatever be the probability of success to be reaped from missionary zeal,—we ask our author whether, "*when the Son of Man cometh, he shall find faith on the earth?*" whether "*evil men and seducers shall not wax worse and worse?*" whether the tares and the wheat be not doomed to grow together to the harvest? We ask, *boldly*, whether our author's "*bright era*" of universal righteousness be not an airy imagination, "*baseless as the fabric of a vision?*"

We must further venture to call in question the accuracy of our author's statement, wherein he tells us, (having, in the characteristic phrase of modern revilers, hinted at "*infidelity aggravated by stilled hypocrisy,*") that, at the era of the French Revolution,

The Church of England was torpid, and fainting under the incubus either of false doctrine or of a secular spirit; at least seemed incapable of the

effort which the peril of the time demanded: few indeed of her sons were panoplied, and sound-hearted, as champions in such a cause should be. Within a part only of a small body of DISSENTERS, (for a part was smitten with the plague of heresy,) was contained almost all the religious life and fervour anywhere to be found in Christendom!—Pp. 268, 269.

We solemnly believe that, under Providence, the well-being of Christianity, at the period alluded to, depended upon those champions of the truth who belonged to the CHURCH OF ENGLAND! whence an armed host, clad in the armour of sound learning and unfeigned faith, stepped forth to fight the battle of the Lord against the plots of *infidel machinators*, the cunning of *republican schismatics*, and the pestilent innovations of *political agitators*! A long list of venerable names—*Moore, Porteus, Horsley, Horne, Tomline, Jones, Paley, Marsh*—might be appealed to in refutation of this sweeping charge; and to the whole body of her *Parochial Clergy*, calmly doing their duty in the noiseless tenour of their obscure and humble path, may be in great measure ascribed the safety of this favoured land, during the shocks and upheavings of political commotion in that portentous crisis of her fate!

We are sorely tempted, we confess, to say somewhat to our author upon the subject of *Bible Societies*; but we forbear to tread the beaten track: only we would remark, by the way, that the sacred Scriptures, in the widest diffusion of which we sincerely rejoice, may be distributed by *other* hands than those which are lifted up in *motley Bible Societies*, where the members of our Establishment are elbowed by designing *schismatics*, and bearded by *demagogue deists*!

Our author supports his hopes of an approaching revival of genuine religion upon the multiplication and diffusion of the sacred volume; the restoration of the sacred text to a state of almost undisputed purity; and “*the recent progress made towards the adoption of an improved method of exposition*” of Holy Scripture. Upon this last point our author shall speak for himself.

Insensibly, and undesignedly, and from the operation of various causes, all well-intentioned theologians have of late been fast advancing towards that simple and rational method of inferring the doctrine of Scripture, which corresponds with the inductive method of inquiry practised in the pursuit of physical science. The rule of the new mode of exposition is founded on a principle precisely analogous to that which forms the basis of the inductive method of inquiry in physical science. In these sciences it is now universally admitted, that, at the best, and after all possible diligence and sagacity have been employed, we can scarcely penetrate beyond the exterior movements of the material system; while the interior mechanism of nature still defies human scrutiny. Nothing, then, could be more preposterous than to commence the study of nature by laying down theoretically, the plan of those hidden and central contrivances, as if they were open to observation, and then to work outwards from that centre, and to explain all facts that come under observation, in conformity with the principles so ignorantly assumed. The method of hypothetical interpretation is, if possible, more absurd in theology than in natural science Metaphysical projections of the moral system, how neat soever and entire, and

plausible they may seem, can have no place in what deserves to be called A RATIONAL THEOLOGY. The mode of exposition must be conformed to the style of the document; and this conformity demands that the inductive method invariably should be used for gleaning the sense of Scripture. Each single passage of the inspired volume, like a single phenomenon of nature, is to be interrogated for its evidence, without any solicitude for the fate of a preconceived theory, and without asking—how is this evidence to be reconciled with that derived from other quarters? The hope of a prosperous era in the Church depends, in great measure, upon the probability of a cordial return to the authority of Scripture,—of Scripture UNSHACKLED BY HYPOTHESIS." Pp. 306—310, 314.

We have made this ample quotation, that we may not render ourselves obnoxious to the charge of misrepresenting our author by a garbled extract. Doubtless, he will class us with those persons, who "are always slaves of the past; and of the present, and are destined to stand by, and wonder, and cavil, while happy revolutions are in progress;" and who "are dragged on reluctantly, more like captives than attendants upon the triumphant march of truth."—P. 316. Be it so: yet we must use our faculties as we best can, and are fearlessly prepared to acknowledge that our author's *new method* of interpreting Scripture is *impracticable, unphilosophical, and absurd!*

It sounds mighty well, to be sure, to talk of "*Scripture unshackled by hypothesis*:" it wears, indeed, the aspect of *candour* and *liberality* to discard all reference to "*preconceived theories*" in our interpretation of Holy Writ! All this looks well in *theory*; but in *practice* it is *impossible*! Did Timothy so learn the Scriptures *from his childhood*? Is it possible so to construe *any* book? Our children having been duly taught the fundamental articles of Christianity in their infancy, can they, when arrived at maturer age, discard what they learnt, and come to the interpretation of their Bibles "*without any solicitude for the fate of preconceived theories?*" Vain Philosophy!

We apprehend, moreover, that our author's suggestion touching the interrogation of "*each single passage of the inspired volume*," as if it were "*a single phenomenon of nature*," is in flat opposition to the apostolical injunction, by which we are directed to "*compare spiritual things with spiritual!*" 1 Cor. ii. 13. And we are sure that it is repugnant to common sense, which would teach us to regard the *context*, the *character*, the *circumstances*, the *usual style*, and the *chief design* of an author, as no unnecessary considerations for the right interpretation of his words!

We see no analogy whatever between the inductive method of inquiry practised in the pursuit of *physical science*, and the interpretation of *God's word*, "*according to the analogy of faith and the tenour of sound doctrine.*" * Our author's fanciful illustration is but calculated to

* Jenkin's Reasonableness of Christianity, Vol. II. Pref. p. xli.—See too Usher's Body of Divinity, p. 25.

mislead : and we have thought it, therefore, incumbent upon us to notice the errors of a writer, by whose talents we have been greatly delighted ; to whose valuable History we have awarded the praise which it richly deserves ; and to whom, in kindest accents of friendly valediction, we address the wise caution of the immortal Bacon of Verulam,—“ Let no man, upon a weak conceit of sobriety or ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the *Book of God's Word*, or in the *Book of God's Works* ; Divinity, or Philosophy ; but rather let men awake themselves, and cheerfully endeavour and pursue an endless progress or proficiency in both ; only let them beware lest they apply knowledge to swelling, not to charity,—to ostentation, not to use : and again, THAT THEY DO NOT UNWISELY MINGLE AND CONFOUND THESE DISTINCT LEARNINGS OF THEOLOGY AND PHILOSOPHY, AND THEIR SEVERAL WATERS TOGETHER !”—(Bacon's Advancement of Learning, lib. i. c. 1. p. 9.)

ART. III.—*The British Magazine, and Monthly Register of Religious and Ecclesiastical Information, Parochial History, and Documents respecting the State of the Poor, Progress of Education, &c.* London : Turrill. 8vo. Pp. 104.

WE do not approve, as a principle, the criticism of contemporary periodicals ; but there are cases which sometimes afford manifest exceptions : the present appears to us to come within this class. Had this new publication confined itself to its avowed objects, we should have been so far from offering any obstacle to its success, that we should, on the contrary, have rejoiced that the principles which we have so long, so earnestly, and so steadily advocated, through evil and good report, had so far gained ground upon liberalism and fallacy, as to encourage the efforts of another champion. We “ would that all the Lord's people were prophets ;” that Churchmen would rouse themselves unanimously in defence of their Church, expose falsehood, proclaim truth, demand investigation, and defy calumny. At this work have we, almost alone, been labouring for thirteen years ; and without any offence to our respected contemporary, the British Critic, we may take leave to say, that from the constitution of that publication it must necessarily leave undone much that a *Miscellany* may consistently perform. The applause of the many we neither expect nor seek. The maxim, “ argumentum pessimi, vulgus,”* never had, we believe, a more emphatic application, than at the present day. The principles which emancipated our consciences from the dominion of

Rome,—the principles which animated the martyrs and pastors of our Church in by-gone ages,—the principles beneath which England attained that meridian from which she is now rapidly declining, are not the principles by which the majority of society is now guided. Thousands of Churchmen are unacquainted with the distinctive character of their own communion, and ground their preference on any thing but the high stations they are entitled to take, because truth is not always palatable to liberalism. Numbers even of Clergymen, with the deepest regret we add, are animated with deadly infatuation against the mother they have solemnly pledged themselves to support; and her own familiar friends, in whom she trusted, who have also eaten of her bread, have lifted up their heel against her. From the open enemies of the Church, and much more from her nominal apathetic and ignorant adherents, or treacherous friends, we have never sought applause. Nothing could have pained us more: but happily it is a pain we have never experienced. And as our pages have never excited one word of commendation from the enemies of religion, and have not unfrequently been criticised in such quarters with a gratifying asperity, so have we reaped the fruits of our labours in the approval of men, whom to mention is to honour. For the first time since the establishment of this work, have we now been attacked by persons professing our own opinions—men of what it is the fashion to call “high-church principles”—attacked, too, not in the fair and manly form of a direct assault, but by a cautious abstinence from any mention of our title; (apparently lest any reader of the new publication might be induced to make a comparison of merits,) and, by a false assumption of our non-existence, that the ground might seem clearer for what was intended to prove our rival. Report has ascribed the editorship of the new magazine to a gentleman, who is, we must believe, as little unacquainted with our publication, as we are with his learned and meritorious productions, some of which it has been our pride to recommend, and from which we have been rejoiced to adorn our pages;—a gentleman to whose advocacy Christianity is deeply indebted, and whom the Church regards as one of her boldest and best appointed champions.

“Who would not weep, if Atticus were he?”

For if he had conceived that the important cause, which we defend with a sincerity no less than his own, could better be prospered by the creation of a new support than by an extended patronage of the old, there was at least no necessity for an attempt, not less ludicrously impotent than clumsily calumnious, to persuade the public that the **CHRISTIAN REMEMBRANCE** had no existence.

We proceed to substantiate our charge by extracts from the prospectus of the new work. In a very laboured opening address, on

which the editor appears to have rested all his expectations of success, we have the following :—

The Editor wishes, first of all, to speak as to the religious and ecclesiastical portion of the work. There has been, for a long time, a complaint, if not generally, yet frequently expressed, by persons attached to the Church of England, that there is no magazine expressly dedicated to church interests and objects, while almost every sect and party has its own peculiar journal.—P. 3.

We should feel obliged if the writer of the above calumny will inform us by whom this compliment—"not general," "yet frequent," has been made. We probably see and hear as much, even as the editor of the British Magazine, of the opinions of "persons attached to the Church of England;" yet we never remember to have seen or heard any thing of the kind here mentioned, except once in a Sunday newspaper which a friend sent us, under the mistaken impression that we might deem it worthy our notice. In that paper we were assailed by name; for then there was no rival in the field to entertain a sensitive dread lest our very existence should be too notorious. It was not complained, that "there was no magazine expressly dedicated to Church interests and objects;" but that there was none *except the contemptible Christian Remembrancer*. How far our labours have deserved this character,—how far they are now thrown into the shade by the dazzling glories of the British Magazine,—is a question for public determination; but whatever be the real value of our publication, we felt that we should have very unsuccessfully rebutted the charge on entering the lists with such an assailant. This, no doubt, was his object, to establish our contemptibility on the most unquestionable evidence,—the condescension to acknowledge him an adversary worthy our pen. Surely these are not the "persons attached to the Church of England;"—to whose opinion the editor of the British Magazine has thought it expedient to defer! We would hope not; though really the language of the address before us is so completely in unison with the style of that sorry libel, and the omission of direct vituperation of ourselves is so easily accounted for, that, despite the voice of rumour, we can scarcely believe the writer of the "address" to be other than a metempsychosis of the newspaper garrateer: indeed, the bearing of the latter has somewhat the advantage in manliness; for *he speaks but*: Whether any person of information, really "attached to the Church of England," could believe "that there is no magazine expressly dedicated to Church interests and objects," is a point which we cheerfully abandon to the decision of public opinion.

Perhaps, however, our "addresser" thinks he has found a reservation in the statement which follows, and in which our non-existence is again assumed.—

With respect to the PRINCIPLES adopted in the Magazine, the Proprietors feel

that they could not gain credit with reasonable men by professing that the management is entrusted to persons having no fixed opinions on matters so important as those which will be treated of: they have, therefore, no hesitation in stating, that the Magazine is in the hands of persons BELONGING TO THE CHURCH OF ENGLAND; nor in avowing their conviction, that while almost every sect has its journal, great advantage and convenience would arise to the members of the Church of England, if they, too, had theirs; that is to say, if they had a journal which should not SEEK for discussions of matters where churchmen differ; but rather give the point of union on matters where they agree, and a means of promoting their common cause.—P. 2.

We may be then, in the view of this writer, “dedicated to Church interests and objects,” but inclined to “SEEK” (the “addresser’s” own capitals) “for discussions of matters where Churchmen differ.”

This imputation we meet with an indignant denial. We *seek* no such discussions. We are as sensitive on the necessity of union among Churchmen as the editor of the British Magazine. We believe that now, more than ever, all discussions, tending to endanger the internal peace of the Church, ought strictly to be avoided. Calvinism and Arminianism, under whatever name, have always been violent opponents in every Church, since the fifth century; very absurdly, as it appears to us, since the wisest and most moderate men on both sides admit, that the speculative opinions themselves are not essential to Christianity. The evils which in our view logically result from the Calvinistic scheme, are such as affect no pious and well-informed Christians. With the Calvinistic Clergy, as such, we have no quarrel; and if they think they can conscientiously subscribe our Articles, we question it not, nor do we blame them: many are eminent ornaments of our Church, and would be of any. But we will not say that we do not “SEEK” (and that for the sake of that very peace which the British Magazine thinks it can promote by an inopportune neutrality) “discussions of matters where Churchmen differ,” if those men may be called Churchmen who are “persons attached to the Church of England,” on the principle of the horseleech; who drain her emoluments into their coffers, while they endeavour, with all their powers of suction, to exhaust her vitality. We “seek” no peace, and will have no peace, with enemies of the Church of England, whether declared or covert; least of all with those enemies who are sworn her friends. We respect a sincere difference of opinion, and would make no encroachments on liberty of conscience: but all we allow we claim; and when another’s liberty of conscience is made the cover for attacking the rights of the Church, he renounces all hold on our indulgence, and we will not spare to unmask his battery. And most especially will we never spare, while we can hold a pen, those who, in the garb and with the name of Churchmen, and even of Clergymen, fight the battles of the enemy. Compromise with these is more dangerous than concession to open foes; and we trust that the

British Magazine, for its own sake, as well as for that of its cause, will disclaim all such unrighteous connexion.*

Let us now inquire by what means our "addresser" proposes to establish a periodical in defence of the interests of the Church, of a character so vastly superior to that of the CHRISTIAN REMEMBRANCE, that the very existence of the latter does not deserve to be taken into his account.

I. The British Magazine avows its readiness to be agitated by the tempests of Church Reform. We are no Papists, and therefore we do not believe our Church to be infallible or immaculate: but we do believe it the purest on earth; which, considering that it has now been, for nearly a century, deprived of its constitutional government, is saying no little for its constitution. What would be the state of the country, if parliaments had been suspended for the same time? If half the legislation which the last century has seen was at all necessary, or even expedient, the political condition of our people would, under such circumstances, have been the worst upon earth. That our Church is the worst upon earth, the bitterest Dissenters, and the most inordinate reformers, will scarcely say. What effect the discussion of blemishes in the Church, while the only hand that could safely remove them is paralyzed, could have on the public mind, beside that of needless, fruitless, and dangerous irritation, we are unable to see. Any means which we ourselves could devise, any means which our correspondents could suggest, likely to procure to THE CONVOCATION a restitution of their unquestionable rights,—any discussions tending to such a result.—shall always have the range of our pages. Give us THE CONVOCATION, and all may be done safely, profitably, and constitutionally. Without this, we doubt much whether any reform will partake of the two former qualities, as we are certain that it will be eminently destitute of the last. Let those, then, whose views of Church Reform are consistent with the stability of the Church, turn all their attention towards this single point, the revival of the just rights of a body STILL IN BEING—THE CONVOCATION.

II. The editor of the British Magazine will not be responsible for his critical articles! No man can expect an editor to read all the books reviewed in his journal; and if he places them in the hands of those on whose judgment he can fairly rely, he has done his duty. But this does not acquit him of responsibility;—we wish we could persuade ourselves that it did. He is responsible for the selection. On points

* Our views on the necessity of internal peace in the Church, and the equal necessity of exposing turbulent agitators within our pale, are stated in the second article of our last December number.

† Address, p. 7.

of minute criticism, the writer of these pages may differ from his coadjutors; but, surely, the opinions of all persons connected with this work are sufficiently in unison to render any *important* declaration justly chargeable at head-quarters.

III. The address concludes with this pithy note :—

Finally, the Editor will in no way be responsible for the steps taken by the Publishers to bring the work into circulation. He knows nothing of those steps, or of the necessity for them. For their propriety or impropriety, the Publishers, and not the Editor, will be answerable.—P. 10.

Respecting this we can only say, that we, of the contemptible CHRISTIAN REMEMBRANCER, would never have engaged with a publisher, concerning whom it could be advisable to pen such a paragraph as the above. If the thing were possible that Messrs. Rivington could see a "necessity" for such steps as *have* been resorted to in the case of the British Magazine,—if puffs on a level with those by which Dr. Eady and Mr. Lytton Bulwer, are

"Consecrate to fame eternal
In deathless pages of diurnal,"

(and the like of these has Mr. Turrill thought "necessary,")—were to appear under the auspices of our publisher, all we can say is, that we suppose the public would hold us accountable *for a month*, BUT WE WOULD TAKE CARE IT SHOULD BE NO LONGER. As the editor of the British Magazine, however, will not be answerable for his publisher, we suppose Mr. Turrill will still continue to be his tower of strength. But how *the public* will receive these abjurations of responsibility, is another affair.

IV. It was not likely that the editor of the British Magazine should have very closely examined so obscure a work as the Christian Remembrancer, the very existence of which he would not be thought to know. If he *had*, however, he might have found some answers to objections on the Burial Service in our number for June, 1829, which would not have been useless in his article on that subject. He would have found Shoberl's work on Missions reviewed in our October number for 1823; and we shall be very well satisfied, if the public will compare that review with the jejune article on the same subject, in the British Magazine. He would have found a report of the case *Rex v. Joddrell* in our number for *August last*; and thus he might have been spared the delusion, that he was publishing a novelty.

To these observations, however, we will again annex our opinion, that we shall always be rejoiced to see Church principles honourably propagated. We believe, indeed, (and who cannot believe?) that union of strength is better than division; we believe that, if all the true friends of the Church would make common cause with us, and agree to support a publication whose principles and conduct are known and

tried,—a publication which has received, in turn, contributions from the most talented Churchmen that have lived during its existence, and whose independence of sinister influence has been manifested alike by the character and the decision of its views,—the result would be preferable to that of a divided agency. Still, however, if the British Magazine steer clear of unchristian compromise, and wield, in the Church's favour, the forces of those who prefer the new and untried course to that which experience has sanctioned, we heartily wish success to the attempt; nor should we have been induced to take up our pen on the subject, except by the implication, either that we are not “devoted to Church interests and objects,” or, that we have no existence at all. Asseverations, in these days, are not to be neglected. Hardy assertion has done far more with this intellectual generation than any other instrument of error. And when the assertion is supposed to come from a quarter which all respectable persons have hitherto respected, its importance is not diminished. We would willingly believe, however, that such *cannot* be the case; and we almost blush, as we repose our pen, for having fallen in, even for a moment, with the popular conjecture.

LITERARY REPORT.

Access to God faithfully developed by the Church of England; the Character of her professing Members; the Qualifications, Duties, and Encouragements of her Ministers. Five Discourses preached before the University of Cambridge, &c. By the Rev. THOMAS DALE, M.A. &c. &c. London: Richardson; Wix. Cambridge: Stevenson. 1832. 8vo. Pp. 138.

To the great body of our readers it will barely be necessary to notify the publication of a Course of Sermons delivered before his University by Mr. Dale, as one of the select preachers for the academical year. Our recommendation cannot be requisite. But we owe it to all parties to declare that, in our judgment, Mr. Dale's efforts have even risen with the occasion that called them forth; and we hail this new result of his labours as doing

honour to him as a scholar and a Christian preacher. Having had occasion, indeed, to observe the successful exertions of this writer's talent in so many ways, we contemplate with delight his atlas-like mind, capable, as it has proved, of bearing the superincumbent mass of literature and theology, in all its varied glory and extent.

The prominent characteristics of Mr. Dale's style, as displayed in the production before us, are a fervour of Christian eloquence; a command, a gift of language in all its fluency and power; a boldness of denunciation, a sublimity of effect, a searching tone of expostulation, a remarkable apprehension of the various bearings of his subject, and a clear perspicuity in the subdivision of his matter. Although it is not our purpose to analyze these Sermons, we will point out the accurate definition of the terms “Strangers,” “Foreigners,” and “Fellow-

Citizens," (Ephes. ii. 19,) in their spiritual application to the Church of Christ; the *Strangers* being those nominal Christians, whose regard for religion is based in no sure principle: *Foreigners*, obeying the letter, not embracing the spirit; whilst, the *Fellow-Citizens*, according to this animated and comprehensive description, "constitute the effective force of the Church,—the sacred band of Brothers, who can die in the breach or perish on the plain, but never surrender or retreat. Their attachment is not to the appendages, the contingencies of the Church; to her emoluments and endowments; to her preferments and dignities; to her political expediency; her obvious and almost incalculable influence upon the moral soundness and prosperity of the state: it is to *herself*,—to her strictly spiritual character,—her steadfast and unwavering adherence to the institutions of her Divine Master,—to her services, in which Christ is approached,—to her sacraments, in which he is received."—(P. 49.)

The suggestions on the choice of matter (Serm. III.) are faithful and judicious; as are the remarks (IV.) on the personal course of a minister, and (V.) on the state and prospects of the Church, particularly as to its internal economy, and the personal character, conduct, and views of its ministers.

The whole forms an inspiring manual for the Clergy, and especially for our younger or future Brethren, reminding them of their duties, and encouraging them through their difficulties.

While, then, we may imagine one of the "Strangers," on hearing these forcible appeals, to have said, "Thou art beside thyself, thy too much learning doth make thee mad;" or one of the class of "Foreigners" feelingly to exclaim, "Almost thou persuadest me to be a Christian," we are sure that all of the order of "Fellow-Citizens" must delight to dwell upon the accents of this Poet-Preacher, this faithful Messenger.

The Theological Library. Vol. II. Consistency of Revelation with itself and with Human Reason. By P. N. SHUTTLEWORTH, D.D., Warden of

New College, Oxford, and Rector of Foxley, Wilts. London: Rivingtons. 1832. Small 8vo. Pp. xv. 369.

It is the object of this dissertation to disencumber the internal evidences of Christianity of that class of objections which, "though in popular discussion generally considered as affecting the cause of revelation exclusively, stand in reality in no need of refutation, for the plain and simple reason that they are applicable in exactly the same degree to every possible modification of religion whatever." With this view, the author has given a summary sketch of the entire system of revelation, pointed out the relative connexion of its component parts, and exhibited the uniformity of plan which pervades the whole of God's dealings with mankind. Perhaps the reasonings are somewhat more abstruse than the ordinary readers of a popular "Library" will be inclined to grapple with; but the attention required in its perusal will be amply repaid by the solid instruction with which the work abounds. It will form one of the more substantial volumes which the projected series must occasionally embrace, in order to render it a complete theological apparatus; and, though less attractive in appearance than those which are announced to succeed it, it will not, we think, be less valuable in its contents.

The Biblical Cabinet; or, Hermeneutical, Exegetical, and Philological Library. Vol. I. Ernesti's Institutes. Edinburgh: Clarke. London: Rivingtons. 1832. 12mo. Pp. xlv. 224.

THE "Biblical Cabinet" is intended to form a series of translations from the most useful foreign works on Hermeneutics, Criticism, and Exegetics, with such additions, illustrations, and notes, as may counteract the baneful tendency of the prevailing neological opinions of the German school. Such a work, if ably edited and well executed, cannot fail to be of the most essential service to theological students; and the first volume, containing the two first parts of Ernesti's

Institutes, holds out a promise of all that can be desired in these respects. The "Institutio Interpretis" is well known in this country to the scholar and the divine; and it is now by Mr. Terrott, — whose qualifications for the task he has undertaken need not to be pointed out to the readers of the "REMEMBRANCER," — through the medium of a good translation, and just such illustrative notes as are necessary to make its rules of easy application, rendered a standard guide for the less advanced student. We shall watch the progress of the work with attention, and give it, on some future occasion, a more extended notice. In the mean time, we would strongly suggest, though Mr. T. has judged otherwise, that, instead of annotations to counteract doctrinal errors, it would be better to exterminate them altogether, and to accommodate the work *in toto* to the pure spirit of Christian Theology. The dry discussions in which the German critics frequently indulge, especially on points which have nothing but their novelty to recommend them, or rather perhaps of which their novelty is a sure criterion of their worse than worthlessness, might well be replaced by the sober dicta of our own old divines.

Paris and its Historical Scenes. 2 Vols. London: Knight. 1831. 12mo. Pp. 385, 329. [Published by the Society for the Diffusion of Useful Knowledge.]

WHAT with one Society for Promoting Ecclesiastical Knowledge, and another for the Diffusion of Useful Knowledge, things have come to a pretty pass forsooth in these days. It is not, perhaps, a matter of very great surprise, that a party of "Evangelical Dissenters" should think it a legitimate object of their publication to vilify the Church and the Clergy; but that an Association, with the Lord High Chancellor of England at its head, and a Bishop on its committee, should lend their aid to sow the seeds of anarchy and rebellion among the young, and the unwary, is a sign of the times of no very auspicious aspect. Here, however, is a work, published under such an *imprimatur*, which upholds the

principles of republican violence, and recommends to English readers the conduct of the revolutionists of France. We deem it to be our duty, as Christians, to caution parents and teachers against the admission of such contaminating volumes into their establishments; and we trust that the names of eminent individuals will not always be taken as an earnest of the merits of those publications to which they are attached.

Reflections concerning the Inexpediency and Unchristian Character of Capital Punishments, as prescribed by the Criminal Code of England. By the Rev. SAMUEL WIX, M.A., F.R., and A.S., Vicar of St. Bartholomew the Less, London. London: Wix and Rivingtons. 1832. 8vo. Pp. iv. 44.

A SPIRIT so amiable, so anxious for the well-being of mankind, breathes in every thing which Mr. Wix writes, that, even where we cannot agree with him in all his positions, it is impossible not to concur in the motives from which they spring. It is thus that we admire the benevolent zeal which induced the publication of these "Reflections," while we cannot persuade ourselves, that he has not pushed his argument too far. Under the Jewish dispensation the punishment of death was not confined to the violation of the sixth commandment; nor do we believe that our Lord himself considered the actual commission of murder as *alone* obnoxious to capital punishment. Stoning was the lot of the adulterer: and we know that Christ, in enlarging the limits of the offence, did not modify the law respecting it; nor did he, in the case of the woman taken in the act, object in any way to the justice of the sentence to which she was amenable. Now, the burglar and highway robber, who are prepared to meet resistance by the murder of their victim, are, to our notions, no less blood-guilty than if blood were actually shed; and the sacrifice of life, which is almost the necessary consequence of malignant passions, such as those which elicited the proceedings at Bristol, cries aloud for the signal punishment of the offenders. These cases are wholly un-

noticed by Mr. Wix; and we are the rather surprised at it, as their occurrence is so recent. We are not even prepared to go the full length of our writer's views with respect to offences against property; though we think that his observations are highly deserving of the attention of the legislature. There are aggravated cases, such as that of Fauntleroy, for instance, which richly merit the extreme sentence of the law; inasmuch as they bring misery and ruin upon numbers, nearly as afflicting as the deprivation of existence. Generally speaking, however, we fully agree with Mr. Wix on this point; and we think, that the reluctance of the injured party to prosecute, and the great majority of cases in which the law does not take effect, create a temptation, rather than a prevention of crime. Here his observations are cogent and unanswerable; and it is to be hoped that they will meet with the attention they deserve.

Lectures on the Four Last Books of the Pentateuch. By the late RICHARD GRAVES, D. D. Dean of Ardagh. Fourth edition. Dublin: Curry & Co. London: Simpkin and Marshall. 1831. 8vo. Pp. xxxii. 486.

THE value of the late Dean Graves's Lectures has been too long established for them to stand in need of our commendations. They were originally published in two octavo volumes: but the present edition, which is comprised in one large and handsomely printed volume, is offered to the public (we believe) at little more than half the price at which the earlier impressions were sold.

A Vindication of the American Colonization Society, and the Colony of Liberia. London: printed by R. Clay. Pp. 20.

THE above "Vindication" is extracted from the "Herald of Peace," and contains an authentic account of the condition of the liberated negroes, and people of colour, as well as of their native neighbours upon the Western coast of Africa; and will be read by the Christian and Philanthropist with

considerable interest, as giving a rational and unvarnished view of their progress in their new condition, and of their future prospects as a comparatively civilized race of men, located amongst barbarians.

A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the invention of Alphabetical Characters, to the Year of our Lord 1300. Vol. II. By J. B. B. CLARKE, M. A., of Trinity College, Cambridge, &c. London: T. S. Clarke. 1832. 8vo. Pp. xx. 770.

WE have nothing to add to our notice of the first volume of this work, except that the second is equally worthy of the attention of the theological student. Mr. Clarke has cut short his undertaking at the close of the thirteenth century, instead of carrying it forward, as at first proposed, to the period of the invention of printing. The writings in the succeeding interval are, for the most part, so utterly valueless, that he is perfectly justified in omitting them. Mr. Clarke deserves the best thanks of every theological student.

Brief Notice of the Right Reverend John M. Turner, D. D., late Lord Bishop of Calcutta. Extracted from the *Christian Observer*. London: Hatchard. 1832. 32mo. Pp. vi. 38.

DURING the last year we laid before our readers a comprehensive account of the three first Bishops of Calcutta; and now, alas! a fourth victim has fallen, in the arduous discharge of the Episcopal duties in that extensive and fatal diocese. We hope to be enabled to complete the series by a memorial of Bishop Turner, and, in the meantime, we notice this diminutive pamphlet, in furtherance of the same object, which induced its republication in a separate form; viz., to invite public attention to the important question of the appointment of additional Bishops for India. A division of the See of Calcutta is, indeed, a "consummation most devoutly to be wished."

SERMON FOR EASTER SUNDAY.

1 COR. xv. 20.

Now is Christ risen from the dead, and become the first-fruits of them that slept.

To the reality of our Lord's resurrection the whole Christian Church, from its beginning, has borne universal testimony; and we shall find, if we trace it back, that this belief is founded on the evidence of those who declared that they were eye-witnesses of the fact, and who first asserted it at the very time, and in the very place, where the fact itself occurred! We find that it was not a mere report, which cannot be traced to any certain source, or subjected to the most searching examination on which the fact of the resurrection has been believed; for it is a peculiar feature in this evidence, that it is derived from those who were the most competent witnesses,—that those who asserted the truth of the resurrection could by no possibility be either deceived themselves, or deceive others!

In all evidence, it is not the number, but the competency of the witnesses which is of consequence. The testimony of a single witness who had the opportunity of acquiring a full knowledge of any fact outweighs that of a thousand others, whose opportunities were only partial and imperfect. When we want to ascertain the truth of any fact, we never summon all the inhabitants of the country, city, or village, in which it is said to have happened, to prove or contradict it, but only those few persons who are competent to do so, from having been eye and ear witnesses of it. Had our Lord appeared to the whole Jewish nation, or vast multitudes at once, very few could have known him sufficiently before his death to be certain that he who stood before them was the same Jesus who had been crucified. In the amazement which so astonishing an event must have produced, and in the confusion which cannot but attend all vast multitudes of people, very few, if any, could have been sufficiently calm and collected, and sufficiently masters of themselves, to have been implicitly relied on: not to mention, that in a vast multitude very few could have been sufficiently near him to have acquired any certainty of what they really saw, so as to have prevented all possibility of being mistaken or imposed on. But our Lord appeared under circumstances which precluded all possibility of mistake and deception. Those to whom he appeared were the apostles and disciples to whom he had for more than three years been intimately known. He did not appear once, or for very short intervals of time; but frequently and repeatedly during forty days after the resurrection: and for such long intervals of time together, that he held long conversations, and went considerable distances with them. He conversed with them, walked with them, shewed them the wounds in his hands and feet, broke bread, and ate before them: they saw him, heard him, handled him; and he ascended leisurely up into heaven, in their presence. Neither was it under circumstances of hurry and confusion, but when they were alone, in the house, on the

roads, in the fields, and at their ordinary occupations, that they saw him; so that there was nothing to draw away their attention from being completely and wholly fixed upon him, his words, and actions. They saw him, moreover, not singly, but when they were in company together; and, on one occasion, he appeared to above five hundred disciples at once, to the greater part of whom, (being still alive at the time he wrote,) St. Paul appeals for the truth of his resurrection. It appears also that once, at least, he shewed himself to his disciples by previous appointment, at a particular time and place. Under such circumstances, it is quite impossible that the apostles could be either mistaken or deceived.

Then again, consider the manner how, the time when, and the place where, the apostles made known and preached the fact of the resurrection. It was not after many years, in a distant country, and under favourable circumstances, that they preached the resurrection of Christ; but it was immediately after the event had taken place, in the very city where it had happened, in spite of danger and opposition, and at the hazard of their lives. All the authority and power was in the hands of their adversaries: and yet they did not hesitate to tell the Jewish people, priests, and magistrates, that they had been guilty of one of the most appalling crimes, of which, as a nation, or as individuals, they could be guilty,—that they had been the betrayers and murderers of the Son of God. From these assertions they never departed in the least, but continued to persevere in them; and multitudes, who lived at the very time and place where these things were said to have happened, were convinced by the preaching of the apostles, in defiance of the most powerful worldly motives, and of the most deep-rooted prejudices. And thus the apostles went on through many years, even to the end of their lives, sacrificing, to the assertion of this fact, all that was valuable in this life; and finally shedding their blood rather than deny it.

If, therefore, the circumstances before considered shew that the apostles could neither be mistaken nor deceived in their belief of Christ's resurrection, so do the circumstances last mentioned shew, infallibly, the utter impossibility that they could have designed to deceive others. The evidence of the truth of the resurrection is in every point complete; and I will venture to say, that there is no fact in the whole compass of history, which can shew any thing like a similar degree of evidence for its truth. No fact that has ever been known can be confirmed by so many, so various, and so infallible proofs.

Having thus briefly shewn the evidence for the reality and truth of our Lord's resurrection, let us advert to some of the principal consequences which flow from it. The first great consequence of the truth of the resurrection is, the full confirmation of all his doctrines. His resurrection from the dead proved him to be the Son of God; and consequently to be clothed with power and authority to reveal the will of God, and to be the Author of eternal salvation to the world.

The case stands thus:—Our Lord came as the promised Messiah, to the Jewish nation. By the wonderful miracles which he wrought, by the doctrines he preached, by the marvellous fulfilment of all the prophecies in his person, and by his own solemn declaration, he fully

made known his claims to be the Great Deliverer promised to the patriarchs, and the Messiah of the Jews. All these things pointed him out as the seed of the woman which should bruise the head of the serpent, and repair the evils which disobedience and sin had brought upon mankind: as the seed of Abraham, in whom all the families of the earth were to be blessed: and as superior to all the other prophets and holy men, who, from time to time, had been raised up by the Spirit of God to make known his ways, and to reveal his will. And, accordingly, our Saviour asserted his claim to this high superiority above all that had been before him: he declared himself to be the Son of God; and demanded to be esteemed, and worshipped, and honoured as God, in the fullest and most decided manner. Many did receive him in this exalted character: but the Jews, as a nation, rejected him, not only as the Messiah, but more especially as the Son of God. They treated his assumption of this high character as blasphemy: the high-priest rent his clothes in real or affected horror; and the whole council, on this account alone, condemned him to be guilty of death. The real grounds upon which the Jews condemned our Lord was, because he said he was the Son of God: because he claimed to himself a Divine nature, and made himself equal with God.

When, therefore, God raised him again from the dead, his resurrection was a solemn and public reversal of the sentence by which he had been condemned; it was an owning of him by God as his only-begotten Son; a full confirmation of his claims to divinity. This is affirmed frequently in Scripture. St. Paul says, that "he was declared to be the Son of God with power by his resurrection from the dead:"—and in the second Psalm, the Almighty Father is introduced as saying, "Thou art my Son, this day have I begotten thee." Now, as the Son of God, he had existed from all eternity. His goings forth were from of old, from everlasting. He was begotten before all worlds. When, therefore, the Almighty Father saith, "This day have I begotten thee," it is (according to the Hebrew mode of speaking) intended to shew that, although he was the Son of God,—yea, he was with God, and was God, from all eternity,—yet on some particular day, and on some great occasion, the Almighty Father would acknowledge him as a Son in a more solemn and conspicuous manner. And this he did on the morning of the resurrection, and by the act of raising him from the dead: that was the great occasion, and that the great acknowledgment of him as the Son of God.

To this great miracle, as the decisive proof of his divinity, our Lord had referred the Jews during his ministry among them;—"Destroy this temple," said he, "and in three days I will build it up;" where, as John assures us, he spake of the temple of his body, which was truly the temple of God, because of the inhabitation of the Godhead in it. And yet more plainly did he refer the Jews to his resurrection, as the great proof by which his doctrines and claims were to be established, when he told them that there should be no sign given them, but the sign of the prophet Jonah: for "as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth." His resurrection, therefore, was the great evidence to which our Lord

appealed : and no one either did or could object against it, as not being a decisive one. Since it came to pass exactly as he foretold, it plainly appears that he really is what he asserted himself to be ; that he came forth from God ; that he was the Son of God ; that all power is given him in heaven and in earth ; that he is invested with full power and authority to bestow salvation upon men, by pardoning their sins, and bestowing upon them the gifts of the Holy Spirit, that the dominion and power of sin in their souls may be destroyed ; that all which he has commanded, it is our duty to do ; all which he has forbidden, it is our duty to shun ; all which he has threatened will surely come to pass ; all which he has promised will assuredly be realized. The Father hath given him power to execute judgment. He shall be the judge of human kind ;—" Hereafter shall we see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Great and wonderful as are the high privileges and prerogatives belonging to the Son of God, they have all been assured unto him by that wonderful event, his resurrection : by this alone we are taught that all men should honour the Son, even as they honour the Father. The way in which we are principally to honour him is, by taking him for our Saviour, and doing his commands. If he were merely a created being, we might indeed tremble to intrust our salvation into his hands. No created being hath life in himself ; but the Son hath life in himself, and therefore is able to give eternal life to them who seek it of him.

We are therefore assured that the atonement which he made for our sins has been accepted. Forasmuch as God hath loosed the hands of death, with which he was holden on our account, he is now able to save to the uttermost all that come unto him. Let us acquire, therefore, a deep sense of our own unworthiness and inability to save ourselves : let this thought drive us, as it were, out of ourselves, to seek salvation in him : let us by faith lay hold on him, and be united unto him, and become one with Christ, and Christ with us ; one, even as the branch is in the vine, and the members are united to the head : and then all the benefits of his passion and of his resurrection will be ours ;—" For he was delivered for our sins, and raised up for our justification." We shall then be enabled triumphantly to demand—" Who shall lay any thing to the charge of God's elect ? who is he that condemneth ? It is Christ that died, yea, rather that is risen again, who is also at the right hand of God." But we should ever bear in mind, that this intimate union of Christ with his followers cannot exist without producing corresponding effects ; and that we must not only accept him as our Saviour, but obey him as our King, and follow him as our Prophet.

Another great truth, of which the resurrection of Christ is a full confirmation, is, the immortality of the soul. By what happened to our Lord, we see that the soul of man is capable of still existing after its separation from the body, and is still capable of happiness. St. Peter, in the Acts of the Apostles, declares that God did " not leave the soul of Christ in hell, neither suffer his Holy One to see corruption." As his body, therefore, was laid in the grave, so we are here informed by St. Peter, that his soul existed in a state of separation from his

body : and that that state in which his soul then was, was a state of happiness, we have the fullest assurance, not only from reason, which forbids us to imagine that the soul of Christ could ever descend into that region where the wicked suffer the fruits of their own actual transgressions, but also from his own solemn assurance to the penitent thief on the cross, "This day shalt thou be with me in paradise." Nor did the prophet when he used those words, nor St. Peter in applying them to Christ, ever mean to assert the contrary. For although it is in those particular places of Scripture, and in the Creed, affirmed that he "descended into hell;" yet, neither there nor in the Creed, do the original languages use that word which strictly and properly means the place of everlasting punishment: for in the original languages there are two words of very different meaning; both which, however, are expressed in our translation by the single word Hell. But the original word so translated in these particular places, is Hades; which only signifies *the unseen place*, and not by any means ever necessarily signifies the place of punishment. All, therefore, that this assertion in the Scriptures, and in the Creed, about the descent of Christ into hell, signifies, is, that as the body of our Lord was laid in the grave at his burial, so his soul went into that unseen place and invisible world, where the disembodied spirits of other men also go; and by no means is it there, or any where else asserted, that he went into the place of torment.

It must be an unspeakable comfort to the righteous to reflect upon this, and to think that they also shall pass into the same state of happiness and felicity, in which the soul of Christ himself rested from his pains and labours. They which die in the Lord go immediately, and without a moment's delay, into happiness: there are the spirits of just men made perfect; there they rest from their labours henceforth, and the reward of their works do follow them; there they are comforted with the thought that Christ himself has been there; yea, there they shall in some wonderful and peculiar, though perhaps not perfect and full, manner, until the resurrection, enjoy his presence still. For we learn from St. Paul, that the immediate consequence of the righteous man's departure ~~hence~~ is, being with Christ: "Therefore, blessed from henceforth are the dead which die in the Lord; even so saith the Spirit, for they rest from their labours."

Another use which is frequently made in Scripture of the resurrection of Christ is, to shew from thence the certainty of our resurrection. Christ, "being raised from the dead, is become the first-fruits of them that slept;" that is, he is not the only one that shall be raised up, but the first of a vast multitude. As the first sheaf of the harvest was waved in the temple by the priests as a pledge, and promise, and representative of the whole harvest, which was thereby dedicated unto God; so Christ is raised up as a pledge, and promise, and representation of the future resurrection of all his followers;—nay, so certain is their resurrection deemed, that they are said to be already raised up in him. Not that the general resurrection follows as a natural consequence, or as a mere matter of course, from that of Christ; for we cannot certainly see why all men should rise, merely because he has risen: but though this be not a natural consequence, it is the moral consequence

of his resurrection. The resurrection of Christ shews, first, that God is able to raise up the dead; and secondly, that he will do so, because he has promised it. The case stands thus: our Lord repeatedly promised that he would raise up the dead; and by raising up himself, he shewed that he was able to do so, and confirmed the truth of his pretensions. As; therefore, all he has told us will surely come to pass, as he has proved by this great miracle, therefore he is the first-fruits of the dead; and as surely as he himself has risen, shall all the dead arise. He shall give eternal life to as many as will receive him, and shall raise them up at the last day. The bodies of those that shall be raised up shall be fitted for that new and heavenly state to which they shall be introduced. Their mortal shall have then for ever put on immortality; their bodies shall be raised up in incorruption; not subject to those diseases and accidents, to ~~that~~ change and decay, which characterize our present state. They shall be raised up in power; that is, having vast and great energies, quick and rapid motions, all life and activity, knowing no fatigue, unconscious of labour or any weakness. But above all, they shall be raised up spiritual bodies; that is, spiritualized, and adapted to a spiritual and heavenly state of being, without those vile lusts and affections which degrade them in the present life. They shall be, in short, fashioned like unto the body of Christ himself, which is called in Scripture his body of glory.

Although our Saviour did not fully exhibit this body of glory to his disciples during the forty days that he shewed himself to them after his resurrection, yet that some wonderful and great change had passed upon him since he was laid in the grave, is manifest through the whole history. The apostles saw not his goings out and his comings in, as they had seen in the days of his flesh. The doors are shut, yet Jesus suddenly stands in the midst: whence he came, or whither he went, or where he abode, they knew not. The truth is, his corruptible had now put on incorruption, and his mortal, immortality: it was probably only by miracle that he now exhibited himself to them.

That, however, which the apostles saw was but a faint exhibition of what his body is in heaven. The eyes of mortal men could not have borne the full display of its glory; and when the followers of Christ shall have been raised to share in the same glory, and admitted to the same perfect consummation and bliss, both in body and soul, in the kingdom of their Redeemer, then shall the evils of the fall have for ever passed away: the serpent's head shall be effectually bruised; the mortal nature of man's body, and the sinful nature of his soul, shall be fully done away; death, temporal and spiritual, shall be swallowed up in victory; the redeemed shall sing a song of triumph over the enemies of their race, and say, "O death, where is thy sting? O grave, where is thy victory?"

My brethren, the whole subject just considered should impress upon our minds this great lesson,—tha. the truths of the Gospel are awfully important. Christianity is not like one of those opinions or principles which it matters little whether it be true or false; but in its truths and declarations we are personally and individually interested. If it be true, it is tremendously true; life and death, a blessing or a curse. Heaven or hell are set before us; and our happiness or misery, our well-being

here and hereafter, depend upon the choice we make. If we err in other matters, our error may be corrected; or, if not, still the consequences may not be of any great or overwhelming importance. But any, the least error in accepting or rejecting the Gospel, is, and must be, from the very nature of things, irretrievable. Men may lament that error, but it will be in an unalterable state; it will be in those regions where there is judgment without mercy, condemnation without any possibility of reversal.

But if some men reject the Gospel, let us remember how numerous are those, who, receiving it, yet live the lives of unbelievers. How many are they who, while they call him Lord, Lord, and fill his temples with the service of the lips, yet in their hearts are estranged from him—in their lives and actions disown his authority. The Gospel, my brethren, be assured, has not been revealed from heaven with such an immense chain of evidence; it has not been preached by such holy lips, and attested by prophecies, and glorified by miracles, and sealed by such precious blood, to be only a lifeless and formal thing; but it is come from heaven with heaven's own life and power,—come to make all things new, to open our blind eyes, to unstop our deaf ears, and to hallow our profane lips; to be sacrifices acceptable unto God; to make us obedient both in heart and life to the commands of our great Creator, that we may serve him here, and be happy with him hereafter. Let us not then frustrate this gracious design of heaven; but receive with meekness, with faith, with willing obedience, this word of God, which alone is able to save our souls.

G. C.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XX.

HERMIAS.—VICTOR.—RHODON.

Ambitiosissimum gloriandi genus est, deridere.—Quinctil. *Inst. Orat.* XI. 1.^o 22.

TOWARDS the close of the second century, Hermias wrote his *Διαισυρμὸς τῶν ἐξω Φιλοσοφῶν*, though the precise period at which he flourished is not now known. That he was posterior to Justin Martyr, the use which he has made of his writings is proof sufficient; and his Satire seems to have been plainly suggested by a passage in Tatian's Apology.* Of his personal history not the remotest vestige remains, except that it may be inferred from the inscription of his work, which is the same in all the MSS., that he was once a philosopher. On his conversion to Christianity, he retained perhaps, like Justin, the distinguishing habit of the sect to which he belonged; while his knowledge of the conflicting tenets of the different schools

* *Orat. ad. Græcos.* §. 25. *Τοῖς Πλατῶνος ἐπὶ δόγμασι; καὶ ὁ κατ' Ἐπικούρου σοφιστεύων διαπρίσιος ἀνθίσταται σοι· πάλιν τε εἶναι λέγεις κατὰ τὸν Ἀριστοτέλην· καὶ τίς κατὰ τὸν Δημόκριτον λυιδορεῖται σοι.*

enabled him more successfully to expose the vain and delusive dogmas to which they were severally pledged. Hence also it is manifest, that he wrote while Paganism was still at its height, and the Gentile philosophy had not lost its attractions. Some, indeed, have thought, that Sozomen, who had also the name of Hermias, was the writer of the *Διασυρμός*, in the fifth century. But the caustic sarcasm of the Satirist, contrasted with the sober narrative of the historian, indicates any thing rather than an identity of authorship in their respective compositions.

Hermias introduces his subject by asserting the truth of St. Paul's declaration in 1 Cor. iii. 19.—“The wisdom of this world is foolishness with God;” and proceeds to support the position by an induction of the discordant opinions of philosophers respecting the soul, the principles of things, and the unity. With respect to the soul, Democritus supposes it to be fire; the Stoics, air; and Heraclitus, motion; others make it an intelligence; others, an exhalation; others, an emanation from the stars; and others, again, a harmony, or unity, or a breath, or an element; with a variety of other conjectures equally indeterminate and incomprehensible. Nor is its perception and duration more accurately defined; and the style in which the writer exhibits the disputes on this head is a good specimen of the rich vein of humour which characterises his whole production;—

Ἄλλα γὰρ ἔστω στασιάζουσι μὲν περὶ τῆς ψυχῆς, τὰ δὲ λοιπὰ περὶ αὐτῆς ὁμοιοῦντες ἀπεφώνησαντο· καὶ ἄλλοι τὴν ἡδονὴν αὐτῆς, ὃ μὲν τις ἀγαθὸν καλεῖ, ὃ δὲ τις κακὸν, ὃ δ' αὖ μέσον ἀγαθοῦ καὶ κακοῦ. Τὴν δὲ φύσιν αὐτῆς, οἱ μὲν ἀθάνατον φασιν, οἱ δὲ θνητὴν, οἱ δὲ πρὸς ὀλίγον ἐπι-
 ζαιμένουσιν, οἱ δὲ ἀποθνήσκουσιν αὐτὴν, οἱ δὲ εἰς ἀτόμους τιαλδουσιν, οἱ δὲ τρεῖς ἐνσωματοῦσιν, οἱ δὲ τρισχιλίων ἐτῶν περιούσιος αὐτῇ ὀρίζουσιν. Καὶ γὰρ εἰ μὴτ' ἐκὺτον ἔτη ζῶντες περὶ τρισχιλίων ἐτῶν μελλόντων ἀπαγγέλλονται· ταῦτα οὖν τί χρὴ καλεῖν; ὥς μὲν ἐμοὶ δοκεῖ, τερατείαν, ἢ ἄνοιαν, ἢ μανίαν, ἢ στάσις, ἢ ὁμοῦ πάντα. Εἰ μὲν τι ἀληθὲς εἰρή-
 κασιν, ὁμοιοσησάτωσαν, ἢ συγκατατίθισθωσαν, ἀγῶ τότε ἄσμενος αὐτοῖς πεισθίσομαι· εἰ δὲ ἀντισπῶσι τὴν ψυχὴν, καὶ ἀνθέλκονσιν ἄλλως εἰς ἄλλην φύσιν, ἕτερος δὲ εἰς ἑτέραν οὐσίαν, ὅλην δὲ ἐξ ὅλης μεταβάλλουσιν.* Ὅμολογῶ γὰρ ἄχθεσθαι τῇ παλιψύχοι τῶν πρηγματώσῳ. Νῦν μὲν ἀθάνατός εἰμι, καὶ γένηθα· νῦν δ' αὖ θνητός γίνομαι, καὶ ἐακρῶν ἄρτι δὲ εἰς ἀτόμους τιαλδῶμαι, ὕψω γίνομαι, καὶ ἄηρ γίνομαι, πῦρ γίνομαι· εἴτα, μετ' ὀλίγον, οὔτε ἄηρ, οὔτε πῦρ· θηριὸν με ποιεῖ, ἰχθύον με ποιεῖ. Πάλαι οὖν ἀεελφούς ἔχω ἐελφίνας· ὅταν δὲ ἱμαντὸν ὄω, φορῶμαι τὸ σῶμα, καὶ οὐκ οἶσα ὅπως αὐτὸ καλέσω, ἀνθρώπων, ἢ κύνα, ἢ λύκον, ἢ ταῦρον, ἢ ὄρνιν, ἢ ὄφιν, ἢ ἱράκοντα, ἢ χίμαιραν. Εἰς πάντα γὰρ τὰ θηρία ὑπὸ τῶν φιλοσοφούντων μεταβάλλομαι, χερσφῖα, ἐννῆρα, πτηνὰ, πολύμορφα, ἄγρια, τίθασσα, ἄφωνα, εὐφωνα, ἄλογα, λογικά· νήχομαι, ἵπταμαι, πέτομαι, ἔρπω, θέω, καθίζω. Ἔστι δὲ ὁ Ἐμπεδοκλῆς, καὶ θάμνον με ποιεῖ.

With the same pungent irony he ridicules the contradictory notions

* There is here some omission. Possibly αὐτοῖς οὐ πεισθίσομαι may be supplied, by a common mode of ellipsis, from the foregoing clause.

of the sages, on the Deity, and the principles of things. Parmenides differs from Anaxagoras, and Anaximenes from Parmenides; Empedocles dissents from Protagoras, Protagoras from Thales, and Thales from Anaximander: the fame of Archelaus vanishes before the genius of Plato, and Plato's authority is overthrown by the lucubrations of Aristotle; Pherecydes is a trifler in the eyes of Leucippus; Democritus laughs at the tears of Heraclitus; Cleanthes refutes Epicurus; Carneades and Clitomachus are as incomprehensible as they represent the system of the universe; and the numbers of Pythagoras would never express the multitudinous variety of doctrines, which emanate from the different schools on the points in question. Hence the conclusion, which the writer unanswerably deduces from this strange contrariety of opinion, is the total ignorance of the whole race of philosophers on these important subjects, and their utter incapacity to form any correct theory respecting them.

The *Editio Princeps* of *Hermias* was published in 8vo., Gr. Lat. by R. Seiler, at Basil, in 1553. The Tract is also attached to the *Paris* and Oberthur's editions of Justin; and to the Oxford *Tatian*, edited by Worth.

By way of supplement to this article, it may be as well to add a brief account of two other writers, *Victor* and *Rhodon*; as the few particulars which are known respecting them would furnish but scanty materials for a separate narrative.

A memoir of *Victor*, who succeeded Eleutherus in the See of Rome, A.D. 185, during the reign of the Emperor Commodus (Euseb. Hist. Eccl. V. 22.), will afford little more than the opportunity of giving a brief account of the controversy respecting Easter, to which allusion has been repeatedly made in preceding articles. The difference of time, at which the Asiatic and Romish Churches respectively celebrated this festival, was first discussed, as we have already seen, on the occasion of Polycarp's visit to Anicetus. Maintaining that our Lord had partaken of his last supper with his disciples, as a proper passover, at the very time the rest of the Jews were engaged in the same celebration, on the 14th of the month Nisan; and that he was crucified on the day following; the Jewish Christians appointed this latter day for the commemoration of the sufferings of Christ, and the third day after for the commemoration of his resurrection, on whatever days of the week they might respectively fall. On the other hand, the Romish and other heathen Churches affirmed, on the authority of St. John's Gospel (xix. 14.), that the passover was celebrated by Jesus one day earlier than by the generality of the Jews; and offered the great sacrifice for the sins of the world at the very time of the national passover. Hence they protested against the necessity of any paschal commemoration whatever; and argued that, as Christ rose from the dead on the first day of the week, that event could only with propriety be celebrated on a Sunday, and consequently that the day, set apart in remembrance of his crucifixion must always be a Friday. This day of penitence and humiliation, preparatory to the Easter festival, was at first the only fast established in

the Christian Church; out of which arose the custom in some places of fasting for forty hours, in imitation of the forty days of Christ's temptation; and this period, being at length extended to forty days, was the original of the quadragesimal fast of Lent.*

The discussion of this point of difference was conducted between Polycarp and Anicetus, without any violation of the bond of Christian fellowship; each being well assured that a mere external point of discipline was not of sufficient importance to interrupt the peace of the Church. Neither was there any breach of charity in the renewal of the controversy, about A.D. 171, between Melito and Apollinaris. It has been seen, however, that Victor proceeded so far as to renounce communion with the Asiatic Churches, who refused to conform to the Romish custom. In this act may be traced the earliest instance of an assumed authority in the Bishops of Rome; and it was resisted by the energies of united Christendom. The conduct of Irenæus upon the occasion has already been noticed; and that of Polycrates, Bishop of Ephesus, will be the subject of future consideration.

In another case of excommunication, Victor proceeded with much greater justice. *One Theodotus*, a cobbler, was an active disseminator, if not the original proposer, of the doctrine of the simple humanity of Christ; and he was accordingly cut off by the Bishop from all intercourse with the Church. This act is adduced in a fragment from an early writer, probably the presbyter Caius (ap. Euseb. Hist. Eccl. V. 28.), in reply to a charge against Victor of attachment to the Montanist cause. Indeed, with the exception of the single instance of his presumptuous bearing in the *Cathedra Petri*, arising from a temper naturally hot and violent, he seems to have lent his willing aid to the furtherance of genuine Christianity. Jerome speaks of some small volumes, which he had written, on religious subjects; but some letters, still extant, which are ascribed to him, are unquestionably spurious. He presided over the Church of Rome during the early part of the reign of Severus; and died, by martyrdom, in the thirteenth year of his episcopate. He was succeeded by Zephyrinus, in the year 193.

During the reigns of Commodus and Severus, flourished also Rhodon: an Asiatic by birth, but educated at Rome; where he was instructed, by Tatian in the knowledge of the Scriptures (Jerome de Vir. Ill. § 37.). He wrote several works; of which the most important was a Treatise against Marcion, in which he exposed the contradictory tenets of his followers, and thence inferred the inconsistency of the doctrine they professed.† It appears, also, that he had conversed with one Apelles, a disciple of this dissentient body; whose ignorance did not well accord with his age and apparent sanctity, and whose opinions were so ridiculous as scarcely to merit a

* Irenæus ap. Euseb. V. 23. *Τινες καὶ περὶ τοῦ νηστεύειν διαφόρως παρέλαβον. οἱ μὲν γὰρ μίαν μόνην ἡμέραν ἐνήστευον, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ τεσσαράκοντα ὥρας μόνας ἡμερίδας καὶ νυκτερίδας, ὥραν ἀντὶ ἡμέρας νηστεύοντες.

† Chron. p. 191. *Mediocris de religione volumina*. From a comparison with the work of Vir. Ill. §. 21. it is evident that the epithet regards the size, not the merit, of the volumes; as might otherwise be supposed.

‡ Ap. Euseb. Eccl. Hist. V. 23. Διὰ τοῦτο καὶ παρ' ἐαυτοῖς ἀσύμφωνοι γέγονασιν, ἀσυστάτοι γὰρ ὡς ἀντιποιούμενοι.

serious confutation. His work was inscribed to one Callistion; and, as far as may be collected from the few detached fragments preserved by Eusebius, was written with great spirit and perspicuity. He also composed a Treatise on the *Hexameron*; and probably a supplementary volume to a work of Tatiani. He certainly alludes to a book of "Quæstions," compiled by his preceptor, in which he had promised an explanation of the obscure passages of Scripture; and intimates a design of furnishing a solution of these Quæstions, which the author himself did not perhaps live to accomplish.

There are some fragments of a work against the Montanists still extant in Eusebius (*Hist. Eccl.* V. 16, 17.), of which Rhodon is also supposed by Jerome (*Vir. Ill.* §. 39.) to be the author. It is sufficiently clear, however, that they belong to some later writer; whose name, since he has not mentioned it, was probably unknown to the historian. At the same time, Jerome is not justly accused of inconsistency, in assigning the same pieces, in the following chapter, to Apollonius; since the volume to which he there alludes, was not the same from which Eusebius has quoted, though it recorded the same fact.

LINES ON NEW COLLEGE CHAPEL, OXFORD.

Hail, sacred pile! to thee my footsteps bend
Duly as tolls the chimed hour of prayer,
Matin or Vesper, here within thy walls
All earthly thoughts to quit, and muse alone
Beneath thy high embowed vault, and pace
Thy holy aisle, and love the solemn light
Pour'd through thy storied panes, and converse hold
With other worlds, and with the years called up
Of generations past. Behold! around
The Spirit of Wykeham lingers; lo! his name
Each storied window bears, not blazon'd high
In pomp of heraldry, but asking prayer
For mercy on his soul* who rear'd these walls
And richly thus adorned;—a worthy shrine
For highest adorations here to rise,
And, deck'd with solemn pomp, each holy rite.
Lo, here enshrined in every sculptur'd niche
Devotion dwells; and contemplation, high
On fretted pinnacle and airy shaft,
Aspires to things above; and ceaseless prayer,
With suppliant note, ascends; and lofty praise,
Upon the wings of music, mounts and soars
E'en to the gate of heav'n, and bears the soul,
Rapt in full harmonies, up to the throne
Of God, and, with the heavenly hosts on high
Rejoicing, joins in everlasting songs.

Hail, holy pile! oft may I visit thee,
Until at length my soul be call'd to quit
Earth's temples, and thy hallow'd courts of pray'r,
For realms of heavenly light, and ever thou
Thy choral songs repeat with angel choirs above.

* Each of the painted windows bears the legend—*"Orate pro Gul. de Wykeham, Christianus Collegii fundatore."*

IRISH TITHES.

MR. EDITOR,—I have not been able to procure the Parliamentary Paper, of which the following abstract is copied from a provincial print:—

“TITHES COMPOSITIONS.—From a paper laid before parliament it appears that, in 1,497 parishes, advantage has been taken of the Irish Tithe Composition Act; that the sum compounded for in those parishes is 433,904*l.* 6*s.* 1½*d.*; of which 65,935*l.* 1*s.* 4½*d.* is held by lay impropiators, 357,668*l.* 9*s.* 1*d.* by ecclesiastical persons, and 10,900*l.* 15*s.* 7½*d.* by persons not coming under either of these designations.”

If this abstract is correct, it exhibits an extraordinary view of the enormous wealth which the Irish Church is supposed to receive from tithes. It is said, that 1,497 parishes have entered into the composition; and, as Ireland contains but 2,293 parishes, it follows, that fifteen out of twenty-three parishes, or nearly two-thirds of the whole, have compounded, and that, therefore, the measure cannot be very unpopular, that the claims of the Clergy cannot be very exorbitant, nor the prejudices of the people quite insuperable. The total sum paid by these 1,497 parishes is 433,904*l.* 6*s.* 1½*d.*, i. e. the sum paid on the average, by each parish, is less than 283*l.* 1*s.*, of which the Clergy receive the total sum of 357,668*l.* 9*s.* 1*d.*, or something less than 239*l.* from each parish on account of tithes. Such is their wealth! The cultivated surface of Ireland, according to the Report on Emigration, is 12,125,280 acres, and each of the 2,293 parishes, into which Ireland is distributed, contains, on the average, 5,287 acres in a state of cultivation; and, as the Clergy receive from each of these parishes 239*l.*, the actual amount of the composition is a fraction more than 10½*d.* by the acre. Such is the rapacity of the Clergy! If, in the remaining 796 parishes, which have not entered into composition, and which contain 4,210,641 acres, the sum paid is twice the amount of the sums paid by the lands under composition, or 1*s.* 9½*d.* for every acre, the Clergy of these parishes will receive, on account of tithes, 377,203*l.*: and the gross sum received by the whole body of the Irish Clergy, for the tithes of 2,293 parishes, will be 734,871*l.*, which is less than 1*s.* 2½*d.* by the acre. Such is the extortion of the Clergy! The whole sum might be collected at the rate of less than 2*s.* a year on each of the 7,734,000 inhabitants of Ireland, and it does not amount to one half of the duties payable to the Excise in Ireland upon the consumption of whisky, which, in the year ending January 5, 1815, amounted to 1,575,556*l.* See the very curious and interesting *Inquiry into the Influence of the Excessive Use of Spirituous Liquors in promoting Crime, Disease, and Poverty, in Ireland, and into the Causes which have tended to render Malt Liquor the more general Drink of the labouring Classes in England.* Longman. 1830.

It is, nevertheless, the assertion of an “Observer,” who would fain have given an “answer” to Archdeacon Lyall’s Charge, and who, no doubt, believes, and wishes others to believe, his assertion, that the Tithes of the Irish Church “amount to about 3,000,000*l.*” This is the assertion;—what is the proof? At this rate, the tithes, collected

from the whole cultivated surface of Ireland, would be little less than *five shillings* an acre: but in 1,497 out of 2,293 parishes, and upon 7,914,639 out of 12,125,280 acres, the sum of 357,668*l.* 9*s.* 1*d.* is the whole sum paid by composition to the Clergy, at the rate of less than 1*l.* an acre. To complete the sum of 3,000,000*l.*, it will be necessary to collect, from the remaining 796 parishes, the sum of 2,442,331*l.* 10*s.* 11*d.*, at the rate of 11*s.* 7*d.* on 4,210,641 acres. *Credat Judæus!*

The wisdom of the nineteenth century requires that an end should be put to this delusion, in respect to Irish Tithes. The effect of the committees in the two Houses of Parliament has been, to acquit the Irish Clergy of the charge of rapacity and extortion, and to establish their character for moderation beyond dispute: and it is due to the ignorance of the people, that they should be delivered from the effects of their own misconceptions, and of the misrepresentations of the priests and demagogues. The extent to which the Composition Act has been carried clearly proves, that there is no unwillingness on the part of the payers, or the receivers, of tithes, to settle their own differences; and the proposed abolition or extinction of tithe involves this dilemma, that it must be injurious to the Church, or it cannot be satisfactory to the people. It is admitted that, if tithe has any meaning, it means the tenth part of the produce of the soil. Is then the value of this tenth part more or less than is actually paid under the Composition Act? If the sum paid is under the fair value, what is the grievance of which the peasant complains, or how will he be relieved by the demand, merely under another name, of a higher payment, than that which now offends him? Or, what will be his satisfaction, if, under the pretence of relief, he finds no other alteration of his condition, except the transformation of a manageable tithing-man into an uncompromising tax-gatherer? Hitherto his passions have been excited against the Church; what will hereafter be his feelings toward the State? And while no cause of offence is removed, no pecuniary demand abated,—while the agreement, which is now a voluntary composition, is hereafter to be a compulsory imposition,—may not his sensitive and susceptible mind be prone to the conception, and open to the insinuation, of other grievances, and stimulated to the sense of new wrongs, and new modes of redress? Will he be content if he shall think, that the legislature has deceived him, increasing the burden which it professed to reduce?

They are words of truth and wisdom which are delivered in the first Report of the House of Commons upon the Irish Tithes:—

“Your Committee are deeply impressed with the danger, which must threaten the whole frame of society, if a combination against a legal impost be permitted ultimately to triumph over the provisions of the law. They cannot but feel how small is the step from successful resistance to tithe to resistance to rent and taxes; and how great is the temptation held out by the experience of such success in one case to a similar opposition to the payment of other pecuniary demands.”

“If the sanctity of the law be systematically violated, if the proof be once afforded that turbulence leads directly to relief, and that popular combination is sufficiently powerful to overbear legitimate authority,

the most effectual security of its property is shaken, the framework of government and society is disorganized, and a state of confusion and anarchy must ensue.

"Your Committee have too much reason to apprehend, that the general success which has hitherto attended the resistance to tithe, has already given proof of its tendency to produce this effect. Not only is the opposition to that species of property rapidly extending, not only has the same cessation taken place in the payment of the lay-impropriations, the resistance to which cannot rest upon the same religious scruples which have been urged with respect to ecclesiastical tithes; but intimidation and violence of a similar character have, in some few instances, been manifested against the recovery of the landlord's rent."

Nevertheless, the abolition or extinction of tithes has been proposed, and the proposition has been hailed with cheers not the most wise or judicious. And why is the abolition of tithes proposed? Because the title to the property is weak, or because the exaction of the value is unjust? No; but because those who are not unwilling to pay the composition, to which they have agreed, have been intimidated, and even despoiled and murdered, and they who resist the demand have received at least the encouragement of impunity. But if tithes are to be commuted at the alleged will of the multitude, at the demand of a combined faction, is it certain that any other charge, imposed in lieu of tithes, will not be equally unpopular, and that the legislature may not be quickly required to revise its own unsatisfactory measure? And will not a precedent be established, upon which the legislature may be solicited to settle rents as well as tithes, and to fix the value of lands as well as the value of impropriations? The payment of rents has already been resisted; combinations to settle the amount have already been formed. The objections of the priests to tithes are easily understood; but, if there be any class of people who should speak with more than ordinary caution on the subject of tithes, and the rights of the Protestant Clergy, it is the class of Irish landlords, many of whose estates consist of the forfeited lands, which they have received within a comparatively recent period, subject to this burden; and many of whom must be aware, that in the rent which is paid for the land, more is exacted than is reasonably due for the rent and the tithe together. When the alleged enormity of the tithes is exposed, the real enormity of the rents will not be concealed. There is no conceivable proportion between rent at *three guineas* and tithes at *one shilling* an acre; or between *one thousand pounds* as the rent of a farm of 700 acres, of which the tithe is *thirty-five pounds*.

No man would, of course, suspect the Irish landlords of wishing to profit by the spoils of the Church, or of having any but the purest and most public motives in recommending the commutation of tithes. But if, under the new system, "the compensation to the Church is to amount to no more than the sum which is at present received, after the expenses of collecting are deducted, the consequence will be, that the difference between the gross amount of tithes now claimed, and the net amount received, will go as a bonus to the land." This is reported in the *Morning Herald*, March 9, 1832, to be the admission of the

Marquis of Lansdowne: and in the same paper is reported the statement of Mr. Brownlow, that "nothing like a tenth part of the produce of the soil is raised on tithes in Ireland. . . . In many parishes in the county of Tipperary the tithes levied do not amount to more than one-fourteenth part of the rental, when the produce is more than double the rental, and in fourteen parishes, in the same county, the tithes do not amount to one-thirtieth part of the rental." The difference between the value of the tithe, and the sum paid on account of composition for tithes, will form a considerable "*bonus on the land*:" but not such a bonus as would tempt the cupidity of the Irish landlords.

If it is not intended to concede every thing to the dictation of the Irish agitators; if the opinions and recommendations of Doctor Doyle are not to supersede the law of the land; if, after the known instability of his sentiments on the peaceable and conciliating tendency of Catholic Emancipation, he is not to be the *Magnus Apollo* of the British Parliament; if he is not to be suffered to advise passive resistance to a credulous and misguided people, the legislation will find it expedient to proceed with caution; and the temerity of the measure for the abolition or extinction of tithes in Ireland,—a measure precipitately announced before the exhibition of even a partial report, founded on incomplete and unfinished evidence,—will be restrained by the discrimination which is required in the arrangement of the details. If the true tithe is neither more nor less than one-tenth part of the produce, one acre in ten will be not more than an equivalent for the redemption of the tithes. Now is it desirable that the Clergy, in addition to the Bishops' lands, a subject of frequent debate, should be in possession of 1,200,000 acres of the cultivated surface of Ireland; or are they in a condition to hold and farm these lands to the profit of themselves and the country, and to keep the necessary homesteads and other buildings in repair? Are the landlords of Ireland prepared to give one acre out of ten, of which the rent varies from three guineas to fourteen shillings, in commutation of the tithe of ten acres, for the aggregate tithe of which the Clergyman receives but ten shillings? When the Clergyman is in possession of the highly-rented land, will he not be expected to reduce the rent? And what is to restrict the landlord from raising the rent of the land in proportion as its value is improved by the redemption of the tithe? There is no prudent or honourable man who will not coincide with the sentiments of Mr. Brownlow, when "he entreated the House and the Government to apply themselves to the consideration of the subject, with a view of proposing measures which may have a beneficial effect; but before those measures can be proposed, the deepest and most attentive inquiry ought to be instituted into the subject. When that inquiry is made, and the information which it is necessary to obtain shall be completed, then, and not till then, ought such measures to be offered to the consideration of the House. In the mean time he declared, that, as a landlord, he was not anxious to derive any benefit from the tithes; that they were sacred, he would at once admit; and neither did he, nor, as he understood, did any of the Irish landlords, claim to share in them: they were public property, and they ought to be appropriated in such a

manner as to prove most advantageous to the people from whom they were levied. If they were once lost hold of, there would be a sacrifice made of a most useful national fund; and that such hold would be speedily lost, he had not a doubt, unless some popular measure should be soon adopted for their appropriation."

By appropriation, Mr. Brownlow means a more equal distribution of the tithes and other revenues of the Church; and it is satisfactory to know, that the Primate of Ireland, whose merit is far beyond any praise which I can offer, is doing every thing that lies in his power for the restriction of pluralities: and I will venture to submit to the consideration of his Grace, how far, in the exigencies of the present crisis, it may be just and expedient to proceed to the dissolution of unions in the Irish Church, and even to the division of the large parishes; to sequestrate, on the vacancy of any benefice, one moiety of its emoluments, until a sum shall be raised adequate to the erection or purchase of a convenient house; to comprehend all church-rates under the sum paid in composition for tithe; and to levy upon all ecclesiastical benefices a certain sum *per cent.*, for the purpose of forming a fund for the erection of churches, parsonages, and schools, and for the augmentation of the smaller Cures. Of this I am fully persuaded, that there is nothing which has a tendency to promote the efficiency and stability of the Irish Church, which the wisdom of his Grace will not approve, which his energy will not further, or to which his munificence will not contribute.

But it may be asked, is Ireland in a state for the immediate commutation of tithes? It may be desirable to promote that commutation, wherever it can be effected voluntarily and by agreement; but before any general or compulsory measure can be introduced, it will be necessary to ascertain the true value of the tithe, without the knowledge of which it will be preposterous to think of an equitable adjustment, or to determine what lands or charges or money may be received in exchange. The difficulty is not abated by the neglect of the appropriators to commute the tithes which are in their possession, and which appear to amount to one-sixth part of the whole. At least they have compounded in that proportion, and there can be little doubt, that if a permanent arrangement had been expedient, they would have availed themselves of the means in their power. It is a natural conclusion, from their neglect, that a reasonable and just commutation is not practicable or is not desirable. The following remarks are worthy of the moderation and good sense which distinguish the Archbishop of Canterbury:—"It occurred to him, that by placing the property of the Church on a more secure footing, Parliament were conferring a very great benefit, not only on the Church, but on the people of Ireland. To effect that, the first thing he would do was to introduce some measure that should make the composition for tithe universal. Three-fifths of the parishes of Ireland being now under composition, he would compel the other two-fifths to compound also. Supposing the resolutions to be agreed to, he could not conceive that any difficulty would hereafter arise, in taking into consideration a measure for making a charge upon the land to compensate the Church for the tithe that was now collected with so much difficulty, and

which was the cause of so much strife. The Church had undoubtedly as good a right to its property as any other proprietor; but if the mode of obtaining that property was found to be generally inconvenient both to the people and to the Church itself, and if a fair compensation were made for it, he could not see how he was betraying the interest of the Church, which it had been stated it was his peculiar duty to defend." M.

THE FONT.

The following Lines were suggested upon seeing, after many Years' absence, the Font at which the Author had been baptized.

To bring me to this hallow'd shrine
 With pious care my parents came,
 To mark me with the Christian sign;
 To bless me with the Christian name.
 'Twas here the sacred pledge was given;
 And solemnly for me preferr'd,
 The fervent prayer arose to Heaven;
 Ah! may I hope that prayer was heard?
 Enthron'd in majesty on high,
 The Ancient of Eternal Days,
 God yet regards the feeble cry,
 And listens to the infant's praise.
 Their souls are purchas'd with His blood,
 The chosen emblems of his rest:
 And dare we from His Church exclude
 Those whom on earth the Saviour blest?
 Lov'd, honour'd Church! His saving grace
 The Lord thy God displays in thee:
 I'll worship in thy holy place,
 And pray for thy prosperity.
 Built on His everlasting word,
 Stand, as for ages thou hast stood:
 Thine be the blessings of the Lord;
 And blest be all who seek thy good!

E. O.

THE WESTERN LUMINARIES.

A NEW sect has lately sprung up at Plymouth, which, though not likely to produce any extensive or permanent effect on the public mind, perhaps deserves an ephemeral notice. All the leaders of this singular community were a short time since professed members of the Establishment, some of them fellows and tutors in the University, and not a few Clergymen of the Church of England. To a lay-brother, however, may be traced the origin of their society.

About two years since, the walls in the neighbourhood were placarded with texts of Scripture, supposed to refer to the immediate coming of our Lord, enforced with exhortations to prepare for the solemn event. Shortly afterwards, the attention of the public was excited by the information that the anonymous remonstrant was about to emerge from his obscurity, and to stand forth as a preacher of

righteousness in the midst of the ungodly throng attracted by the vanities of the annual fair. Accordingly, a young man, an officer in the preventive service, "delivered his testimony" to the assembled multitude. The roaring of the wild beasts, the gesticulations of the exasperated mountebanks, and the shrill cries of the apple-women, in some measure distracted the attention of the audience. But enough was heard, not only to convince them that the preacher was in earnest, but also, that nothing less than the ludicrous accompaniments of the surrounding scene, and the fantastic character of some of his speculations could have turned into burlesque many of the solemn truths he delivered.

A young Clergyman, whose recent attack upon the University had conferred upon him a transient notoriety, next presented himself to the excited Plymouthans. The churches of his friends were as usual opened for his admission, but with a more than an usual audacity. Who would not hear and see the man that had attacked orthodoxy in its strong-holds, and held up Bishops, Priests, and Deacons, to public ridicule? In a little time, the zeal of the young reformer, increasing with his popularity, could no longer be restrained within the narrow bounds of consecrated buildings. Fairs, regattas, and race-courses, were the theatres of his most splendid exhibitions. When the periodical celebration of these revels had terminated, and he was strengthened by the coalition of a few partisans, lay and clerical, private houses, dissenting chapels, tops of coaches, extensive plains, rugged knolls, and populous streets, became in turn the scenes of these declamatory labours. "Reasons were as plenty as blackberries" for the proceedings of himself and coadjutors. The Clergyman of one parish was, in their estimation, blind or lukewarm: there then they ought to proceed to enlighten or stimulate the people. The Clergyman of another parish was every thing they could desire; and necessity was hence laid upon them to strengthen his hands and support his doctrines by their presence. Why they selected the vicinity of the Bishop's and Archdeacon's residences is unknown to the writer of this narrative, though doubtless the congregations there assembled were informed by these communicative teachers.

But their followers no less than themselves, they soon discovered, were like a rope of sand. They heard, they stared, they misunderstood, they floundered, they forgot their lessons; and as each of their instructors, like the Corinthian teachers, had "a psalm, a doctrine, a revelation, an interpretation," every subsequent application to these gifted men only rendered "confusion worse confounded."

To remedy these inconveniences, and, if possible, to establish some form of Church government, and some system of doctrine, frequent and private conferences were held among themselves, which at length terminated in hebdomadal meetings, where gifted personages, male and female, are admitted. Their deliberations, however, have not hitherto been crowned with the expected success. They are indeed all agreed that the Church of England is corrupt, and that every other denomination of Christians is not a whit purer. They have ascertained their right (and act upon it) to administer both the Sacraments. It is further supposed that they would be delighted with the privilege of performing

another function, which the laws of the land have unhappily for them confined to the Clergy. For it is a serious case of casuistry among some of their members, whether a marriage can be lawfully celebrated by a minister of an anti-christian establishment. In short, this ill-advised sect have determined rather what to condemn, than what to approve. They are still in the predicament of the man with the pick-axe, who could pull down a palace, but could not so much as build a pig-sty in its place.

AN ENEMY TO CONFUSION.

LAW REPORT.

ARCHES COURT OF CANTERBURY, 1828.

CLERICAL NEGLIGENCE, VIOLATION OF CHURCHYARD, &c

BENNETT *v.* BONAKER, *Clerk.*

THIS suit was instituted by the churchwarden of the parish of Church-honeybourne, Worcestershire, against the Vicar and Incumbent of that parish "for and concerning his soul's health; the reformation of his manners and excesses, and more especially, for neglect of and irregularity in the performance of divine offices as Vicar of the said parish, and for indecently and irreverently digging the ground or soil of the churchyard of the said parish, and thereby disturbing the bodies of the dead buried therein, and for other irregularities and excesses."

There were twenty-seven articles; they pleaded the institution of Mr. Bonaker in May, 1817; and charged specifically neglect of, and irregularity in, the performance of Divine Service, and the public offices of the church, from the 19th of September, 1821, to the 11th of January, 1827, inclusive; but they contained no charge of a later date.*

Phillimore and Addams, in objection to the articles:—Considerable irregularities on the part of the Vicar in the performance of his clerical duties are pleaded, but much time has been allowed to elapse before the suit was

instituted; and it is not pleaded, that the offences have been repeated since the early part of 1827; nor that they are likely to be renewed. The parish would seem to be small, and the Vicar may have been prevented by illness, or by unavoidable accident. The Court will regard the offences as by gone, and presume them condoned; but if it admits the articles, it will admit them with such observations as will put an end to the suit.

Per Curiam:—Why was not the process taken out sooner?

The King's Advocate and Lushington, in support of the articles:—Some time was necessarily consumed in communicating with the Chancellor of the Diocese, and in considering with him the propriety of instituting the present suit. The lapse of time is the only objection of importance; but it must be recollected that prosecutions of this nature, though conducted by individuals, are for no private interests; but *ad publicam vindictam*, and to assert the rights of all the parishioners. At present the Court cannot, upon bare suggestion, presume that the Vicar was prevented by illness or by accident; nor is the smallness of the parish any excuse.

* The Court is bound to admit articles by a churchwarden against an incumbent for frequent irregularities in the performance of divine service, and of parochial duties, and also for his violating the church-yard: nor (the suit being commenced in April 1828, and the alleged offences being laid from September 1824, till January 1827,) is the lapse of time any bar.

Judgment.

Sir John Nicholl :—This is a suit brought by the churchwarden of Churchhoneybourne, Worcestershire, against the minister of the parish for neglect of duty, and for violating the churchyard. It is highly creditable to the clergy, considering the number of that body within the province, that suits of this nature are of such rare occurrence in these courts.

By the general law the church service, according to the form prescribed in the Book of Common Prayer, is to be regularly performed every Sunday in the morning and evening. If less duty is required, it is to be supposed that the relaxation has been adopted with the approbation of the diocesan, and has been permitted owing to the circumstances of the parish; and as the service is to be performed for the use of the parishioners, such relaxation may properly be granted in certain cases: but if it be so granted, the minister must strictly adhere to the terms prescribed, and must not vary them at his own pleasure, for his own convenience, and on his own authority. It is the diocesan who is to judge of the degree of relaxation to be allowed.

In this parish it is stated what was the usual service before the present minister's incumbency; and it was sufficiently indulgent, viz. during the winter months, from October to March, morning service at eleven every Sunday; and, during the rest of the year, service alternately in the morning at eleven, and in the afternoon at three.

The articles charge various departures from the rule, and various omissions and neglects, without any just cause. It neither is likely, nor would it be proper that the parishioners should complain of occasional accidental omissions, but here the number of times shew that the Vicar's neglect was habitual; and this conduct may possibly have arisen from a mistaken notion of his own rights, and from a belief that he might vary or altogether omit the duty at his own pleasure. These numerous irregularities, however, only prove the forbearance of the parish; but when the Vicar is at length proceeded against, the accumulation of the facts constitutes the weight of the

charge, and makes it more incumbent on the Court to receive the articles.

Primâ facie it cannot be denied, that there have been a breach and neglect of duty of which the parish have a right to complain, and to such complaint the lapse of time offers no bar. In some instances no service was performed; in others, instead of morning there was evening service. Sometimes notice of the sacrament was given, particularly on Easter Sunday, and none was administered. All these are matters to be complained of, and for which the minister is to be admonished by the Court. If the charges are not true the minister must defend himself by denying them, or he may, from circumstances, be able to justify his conduct; but if they are true, and he has acted from a mistaken notion of his rights, he may admit them in acts of Court, and thus avoid expense. There are, however, two or three very special charges: one, that in February, 1826, he refused to christen an infant brought to the vicarage house when very ill; and in his conduct there are circumstances of aggravation. It is not likely that the child would have been brought unless it was really ill; the very circumstance of its being brought by the nurse is *primâ facie* evidence, that the family was apprehensive the child would die. The Vicar, instead of consenting to do it, flies into a passion, and asks, "Whether she will swear that the child would not live twenty-four hours; and on her saying she could not do so, he declared, 'then I'll not baptize it, you may bring it to the church, and I'll christen it.'"

Now if these circumstances are all true, they will render this an improper refusal; for if there was reasonable ground for fearing that the child's life was in danger, the Vicar was bound to do what he was then requested; though undoubtedly, if the child was not ill, the refusal was justifiable.

The twenty-second article imputes a still more extraordinary offence; he publishes the banns of marriage of two persons on two successive Sundays; but as there is no service on the third Sunday, no publication then takes place; yet he gives a certificate of their publication as on that day. The par-

ties are married, and he publishes the banns the third time on a subsequent Sunday. Here then, besides the neglect of having no service on that day, the Vicar grants a false certificate, and then is guilty of a further irregularity by subsequently publishing the banns.

The last article of charge is one of a still more offensive nature; viz. removing the earth from the churchyard—consecrated ground—together with the bones of the dead, into his garden. I cannot conceive any thing that would be more highly offensive to the feelings of the parishioners, nor indeed more grossly indecent. It is

to be hoped and believed that irregularities of this kind are very rare.

On the whole, I think, I am bound to admit these articles; and if the admission should have the effect of convincing the Vicar of the impropriety of his conduct, and inducing him to refrain for the future, the churchwarden, no doubt, will not press these charges, nor proceed with any degree of vindictiveness, nor put this gentleman to further expense; but my duty is to admit the articles to proof; strongly, however, recommending the churchwarden to be satisfied, if an affirmative issue is given.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Liverpool District Committee.

THE members of this Committee will learn with satisfaction, that its operations have been carried on with unabated activity, and it is hoped with proportionate success, as appears from the following statement, containing the amount of books distributed since the establishment of the Committee, together with the account for the last year:—from its first opening in May, 1816, to the 31st of December, 1830, 481,580; from the 1st of January, 1831, to the 31st of December, 1831, inclusive, 47,023; total, 528,603.

At the last annual meeting, it was resolved, that the Rev. A. Campbell, and the Rev. J. B. Monk, do select a Library from the Society's books, for the use of the inmates of the Lunatic Asylum. Books have been selected by these gentlemen to the amount of 5*l.* 18*s.* 8½*d.*, forming a Library of useful and religious instruction, calculated to administer consolation in the afflicted condition of these unhappy patients.

A grant of Welsh Bibles for the use of the patients of the Liverpool Infirmary has been made, on the application of the Chaplain of that Institution.

Impressed with the necessity of continuing their connexion with the Children educated in the Schools of the Establishment, the annual meeting passed a resolution, by which all of

those who shall receive a recommendation from their teacher on leaving School, will be permitted the gratuitous use of the Circulating Library in the depository in Ranelagh-street. It was also resolved, that under the superintendence of a Sub-Committee, such additions of books contained in the Society's new list should be made to this Library, and to the Lending Libraries granted to some of the Churches, as might supply the means of useful information, and religious instruction. The meeting at the same time received information that the establishment of a Library on a larger scale was contemplated by another Society, influenced with the same anxious desire to impart safe and profitable knowledge to a class of readers, who are most exposed to the arts of designing and ungodly men. From the Treasurer's accounts it appears what necessity there is for the liberal aid of all who are sincere and earnest in their Christian profession; and therefore unwilling that any should perish for lack of that knowledge which their bounty would supply. The Committee have been able this year to remit only 50*l.* to the Parent Society, a sum very far from adequate to cover the loss sustained, by the reduced prices at which their books have been supplied.

P. Bulmer, M.A. } *Secretaries.*
J. B. Monk, M.A. }

NATIONAL SOCIETY.

General Committee, March 7.—The Committee of the National Society held their Monthly meeting on the 7th of March, when the Schools of 18 places

were received into union, and nine grants were voted in aid of the erection of school-rooms, amounting to 445*l*.

POLITICAL RETROSPECT.

DOMESTIC.—The Bill for the 'Reform of the Commons' House of Parliament has been forwarded through that House, and in some of its stages with extraordinary haste. Fifty-two boroughs received the sentence of disfranchisement in one sitting. The Marquis of Chandos opposed the clause for making the Tower Hamlets, and other suburbs of the metropolis, boroughs; but unsuccessfully: the votes being

For the measure	310
Against it	236
Majority	80

This is fifty less than when the House divided on the same motion last year. On the 21th of March, at five o'clock, the House (599 Members present) divided on the third reading of the Bill; when (the Tellers not voting) the numbers were

For the reading	355
Against it	239
Majority	116

Of the other business before Parliament, we can only notice a vote of 100,000*l*. for the relief of the sufferers from the hurricane at Barbados, whose losses are estimated at 1,700,000*l*.

The Administration, in compliance with the views of the popish party in Ireland, have brought forward a measure for the abolition of tithes in that part of the united kingdom; a circumstance the more to be regretted, because the beneficial effects of Mr. Goulburn's bill are already extensively felt, and in a short time would have removed the inconveniences so often

complained of. The new plan of education for Ireland came under discussion in the Lords on the 22d, when the Earl of Wicklow moved, "That inasmuch as in the plan of education adopted in Ireland the Bible was excluded, this House cannot view it with approbation." The resolution was supported by the Duke of Wellington, Earl of Roden, Bishops of Chester, London, Exeter, Bristol, and Llandaff, and opposed by the Duke of Leinster, Lords Suffield, Clanricarde, Radnor, Gosford, and the Bishop of Chichester, who thought the indiscriminate use of the Scriptures most unwise: it was finally lost by a majority of thirty-eight votes. The Archbishop of Canterbury has renewed his bill for regulating pluralities, and it is now before a committee of the whole House.

A parliamentary document has been put forth of great interest. A statement of the amount of the hereditary revenues of the crown during the reigns of the kings George III. and George IV., and that of the annuity granted to the crown in lieu of these, and for the same time. It shews, that during this period, *i. e.* from 26th October, 1760, to 26th June, 1830, the former amounted to 94,871,427*l*.; whereas the annuity, with the addition of 3,398,000*l*., granted in nine portions, at different periods, to discharge arrears or meet extraordinary expenses, amounts to only 65,823,438*l*., leaving the public a gainer by this exchange of something more than 29,000,000*l*. sterling.

The trial of Captain Warrington is concluded: the court-martial sentenced him to be cashiered, but recommended him to his Majesty's

clemency. The King has confirmed the sentence, but allowed the subject of it to sell his commission.

IRELAND.—The distressed state of the Protestants in Ireland, from the disturbed state of the country, the inflammatory language of the agitators, the excitement of Popish leaders, priests, and measures, have driven more than sixty thousand Protestants to seek that security in other lands which they cannot find at home. Petitions for protection and the impartial execution of the laws have been thus extorted from numerous bodies of our Protestant brethren in every part of the island. Among these, one was presented to the King by Lord Roden, consisting of two thousand skins of parchment, the statement of grievances in which was attested by the signatures (verified by the residence of each petitioner) of upwards of two hundred and thirty-six thousand persons. Another was from the corporation and citizens of that eminently loyal city, Dublin, to present which the Lord Mayor of Dublin, with a deputation, came over to this country. To this his Majesty was advised to return an answer neither "gracious," nor according with the established principle of this kingdom, "that no man should go dissatisfied from the royal presence."

FRANCE.—The resolution of the Chamber of Peers, that the anniversary of the death of Louis XVI. should be kept a holiday, has been rejected by the Chamber of Deputies, by a majority of 262 to 26.

The Court has confirmed the will of the Duke de Bourbon, and sentenced the Princess de Rohan, who contested it, to pay the costs of the trial.

The general state of the country is one of turbulence and disorder. In some parts, the Chouans reign the undisputed masters; in others, various interests; and in many, the Carlists, if not sufficiently strong to overturn, are powerful enough to give great trouble to the authorities; whilst on all occasions the National Guard are ready to espouse the cause of democracy. The Administration, confessedly a "liberal" one, find that the regular army is the only one on which

they can depend for the maintenance of domestic peace; and they are now proposing measures for the increase of it, which are vehemently opposed. At Grenoble, the birthplace of M. Casimir Perrier, and where several of his relations reside, on Sunday, 11th of March, a masked pageant, ridiculing the ministry, was presented. It was proposed to follow up the same by a masked ball in the evening, which the mayor opposing, a riot followed: the military were called in; one man was killed, and about thirty wounded, before peace could be restored. The next morning the National Guard turned out, drove away the mayor and the legal authorities, and kept possession of the town. The fact is not singular, though more glaring than many others of a similar nature. The final results were not known when this went to press.

An aggression of an unexampled kind has been made by the French government on the territory of the Pope. We speak of the latter merely as a temporal prince. This civil ruler is perhaps the worst of any professedly Christian power in the world; and we noticed last month the excesses committed by his own troops upon his own subjects, and the interference of the Austrians at his request to restore order and protection to his people. Two detachments of French ships and forces appeared, one before Civita Vecchia, of which it took possession without opposition; the other before Ancona, where the governor refused it admission into the harbour. In the night the French commander landed his troops, cut down the gates of the citadel with axes, forced his entrance, and at day-break the tri-coloured flag waved upon the walls of the citadel. The Pope has protested against this breach of his neutrality and independence, which is all his impotency permits him to do. Other powers must compel their removal, and in doing that who can shut his eyes to the origin of another war?

In the **PENINSULA** the usurper of Portugal continues to make active exertions to oppose Don Pedro whenever he may appear; but in spite of all his efforts to prevent it, the latter has found means to circulate very widely

his proclamations; and if he should make his descent on Lisbon, we know he has a strong party ready to receive and support him. The second division of his armament has sailed from Belle Isle; and many days cannot now elapse before we shall hear of their operations.

BELGIUM.—The settlement of affairs between this country and Holland remains as undecided as ever. The French papers announce in decisive terms that the King will be very shortly married to the Princess Maria, daughter of Louis-Philippe, whose principles are known to be very democratical, and who will doubtless be very popular with the Belgians, from that circumstance.

CONSTANTINOPLE.—The Sultan has declared the Pacha of Egypt a rebel. The latter had so far thrown off the mask of professed submission to the Grand Seignior, as to invade Syria and besiege the fortress of St. Jean d' Acre. The Divan were greatly alarmed, and making every exertion,—even the Grand Vizier preparing to lead the army there in person,—when the news arrived of the Pacha having sustained a very severe check, which was followed by the desertion of two thousand of his best troops to the Turkish General. Thus weakened, he found it needful to retire into Egypt, where the Imperial Government are making great efforts to pursue him.

GREECE.—Prince Otho of Bavaria has been fixed upon as the future King of Greece. This prince is a minor, and his father has accepted the selection on his son's behalf. A council of regency is to reign in his name until he attains his majority.

CHINA.—The ships of the Company were taking in their cargoes as usual, at the date of the last despatches from Macao.—The factory had not returned to Canton, nor had they any immediate prospect of doing so. On the 23d of September, this island and the opposite coast were visited by a most tremendous storm, which had ravaged the tract exposed to its fury, and left it a scene of desolation. By the official documents published, 1405 bodies had been picked up along the shore, and buried. Many junks and

vessels had been swamped, and not a single hand saved. The swell of the sea had been so great, as to inundate the rice grounds, and sweep away all the crops. A subscription had been set on foot at the British factory to relieve the distresses of the sufferers.

WEST INDIES.—Orders in council having been transmitted to the British possessions in these islands for regulating the clothing, hours of labour, and management of the negroes, the colonists have manifested a spirit of opposition and insubordination which would be no way unworthy of the refractory Popish party in Ireland, whose plans they are eager to adopt. To refuse to pay taxes, to cut off all intercourse with the government, and to refuse the governor and his establishment even the supplies for which they pay, are measures generally recommended, and in some cases more than partially adopted.

The insurrection of blacks in Jamaica, we hope, is nearly suppressed, and with less bloodshed than might have been expected from the extent and duration of it. The Missionaries whom we mentioned to have been arrested, were liberated as soon as taken before the magistrates, no charge being proved against them. The object of the negroes appears to have been, simply to obtain freedom; and, considering the destruction of the estates as the surest road to this end, they have destroyed about fifty; but exhibited no desire of inflicting severities on the whites. The Government have displayed great decision and activity; and when the last advices came away, the slaves on many of the properties had returned to work, and an opinion was prevalent, that if an amnesty had been proclaimed, the remainder would have followed their example. We hope the experiment has been tried.

NOVA SCOTIA.—The Acts of the Colonial Assembly exhibited a new feature in the history of infant states—a desire to check the influx of settlers. By a recent Act, every settler going out with a recommendation from the Government of the mother-country, is to pay a tax of one dollar; and without that recommendation, two dollars. The winter there, and throughout North America, has been very severe.

ECCLESIASTICAL INTELLIGENCE



PORTISHEAD CHURCH, SOMERSETSHIRE.—It gives us pleasure to observe that the vestry-room of this Church (which, unlike the majority of *modern* vestry-rooms, is in perfect accordance with the architecture of the venerable building to which it is attached, and was erected about four years ago, by the help of a handsome subscription entered into by the proprietors of land in the parish, and other friends of our Establishment, though, for its perfect completion, there was not at that time sufficient funds) is at length fully finished, by the addition of a pierced parapet, of very beautiful tracery work; and of an ornamented pinnacle at the north-east corner, corresponding with the elaborate work on the elegant parapet, and on the exquisitely finished pinnacles of the lofty tower of the Church, and executed in the best possible style. This has been accomplished without any charge on the parishioners, under the auspices, and by the means, of their venerable and aged Rector, aided by the strenuous exertions and personal superintendence, of a gentleman devotedly attached to Church architecture, for many years a resident in the parish, who has been a most liberal benefactor to this and other Churches in the neighbourhood; and at whose expense there has lately been erected in the chancel of the said Church, a very beautiful and substantial oak pew, richly carved in the gothic order, which has been esteemed by competent judges, to be unrivalled of its kind in this part of the kingdom. This pew has been presented by him to the Rector of the said parish of Portishead for the time being. May such attention to our Churches be followed in other parishes: it will effectually rebuff the base calumny raised by designing calumniators in the present day, against the Clergy of our venerable Church; that they care little for the sacred edifices committed to their care and inspection, which have been for so many ages the cherished ornaments of the pious munificence of our forefathers.

THE REV. MR. TIPTAFT, who not long since resigned the living of Sutton Courtney, and seceded from the Church, lately preached at the Old Baptist Chapel, in Devizes, over the congregation of which chapel the Rev. R. Hitchcock (who is also a seceder) has for some time presided. If charity, as we have been taught to believe, form a part of true religion, then has Mr. Tiptaft yet to learn what true religion is. The Rev. gentleman bitterly inveighed against the Church he had so recently left, and boldly declared "*that there was scarcely a Minister or Member of the Church of England that was not on the broad way to hell!*" He ridiculed the clergyman putting on his white gown, and going to the font, sprinkling a little water over an infant's forehead, and calling it baptism; and afterwards putting on a black gown, going into a pulpit, and (if he preached God) contradicting himself. He described the Universities of Oxford and Cambridge as sinks of iniquity; and defied any one to speak well of the Church of England who knew what she was. Those who spoke in her favour (he said) knew not her tenets. The different denominations of Dissenters, who did not agree with his high Calvinistic notions, also came under his lash; and he advised his hearers to listen to no preacher who was not hated even as Christ was hated! All good men (he said) were hated: he himself was hated. The Rev. gentleman delivered his sentiments with the utmost rapidity, and with much energy.

John Francis Witty, of Broad Chalke, has lately become a convert to the doctrines of the Church of England, after having been for many years the pastor of a dissenting congregation. Mr. Witty has addressed a long letter to the Bishop of Salisbury on the subject, explaining his motives, and the grounds upon which he has come to the determination, and praying to be admitted a minister of the Established Church. Mr. W. in this letter, enters at great length into proofs of the Apostolical origin of an Episcopal form of Church government, advocating the necessity of an Established National Religion; expressing his conviction that the creed of the Anglican Church contains all the fundamental doctrines of Christianity; and giving his testimony to the excellence and sanctity of the Liturgy of that Church.

It is with great satisfaction we hear that the Vicar of Stanish, Gloucestershire, has, with the consent of the Bishop of the Diocese, as Patron of the Vicarage of

Standish, generously augmented the Perpetual Curacy of Randwick, (being a chapelry attached,) by alienating the Vicarial Tithes of the parish of Randwick, and annexing them in perpetuity to that Perpetual Curacy; under the provisions of an Act, passed in the last session of Parliament for the purpose of confirming and perpetuating augmentations made to small Benefices.

An address has been prepared from the Archdeaconry of Derby, to the Bishop of the diocese, having for its object a contribution from the larger benefices, on a graduated scale, to increase the value of the smaller livings.

In consequence of the resolution of several branch associations of the London Missionary Society, to withdraw their support if any slave proprietor hold office in the society, *Algers Hankey, Esq.*, banker, has been induced, as a holder of slaves, to tender his resignation as the treasurer of the society.

The inhabitants of the town district of Hampton, Middlesex, have presented to the Rev. John Mercwether, M.A. of Queen's College, Chaplain to Her Majesty, and for nearly nine years their Curate and Lecturer, a very splendid piece of plate, remarkable for the elegance of its design, and the beauty of its workmanship.

On the 19th and 20th ult., the poor inhabitants of Thame were most bountifully supplied, by Miss Wykeham, of Thame Park, with blankets, quilts, sheets, jackets, shirts, flannel petticoats, shifts, and stockings, in the liberal manner which always marks the open-handed generosity of her disposition: and when it is remembered that at Christmas, the parishes of Haddenham, Sydenham, Swalecliffe, and Thame, were profusely relieved, some idea may be formed of the extent of her charitable expenditure; and at the late solemn season of public Fast, every Christian heart must congratulate her for observing it in a manner so pleasing to the Giver of all good gifts, as says Isaiah,—“Is not this the fast which I have chosen; to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house; when thou seest the naked that thou cover him.” We trust the poor will long retain a grateful sense of Miss Wykeham's kindness, in so amply and feelingly administering to their wants.

ORDINATIONS.—1831.

<i>Bath & Wells</i>	Dec. 25.	<i>Chichester</i>	Jan. 1.	<i>Winchester</i>	Jan. 29.
<i>Bristol</i>	Jan. 15.	<i>Lichf. & Cov.</i> ..	Jan. 22.	<i>Worcester</i>	Mar. 18.
<i>Carlisle</i>	Dec. 25.	<i>Lincoln</i>	Mar. 18.	<i>York</i>	Dec. 25.
<i>Chester</i>	Dec. 25.	<i>Peterborough</i> ...	Jan. 1.	<i>York</i>	Feb. 2.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Aldham, Harcourt	B.A.	Worcester	Oxf.	Worcester
Banks, Samuel	B.A.	St. John's	Camb.	York
Barker, William	B.A.	Catharine Hall	Camb.	York
Barling, Charles Harris Alured	B.A.	Lincoln	Oxf.	Chichester
Beynon, Edward Francis	B.A.	Trinity	Camb.	Peterborough
Bond, William Henry	B.A.	Queen's	Camb.	Lincoln
Boulton, William Henry	B.A.	Trinity	Oxf.	Chester
Bowcott, William	B.A.	St. David's	Lamp.	Bristol
Bull, Elijah Serle	B.A.	Queen's	Camb.	Peterborough
Bunbury, T. H.	B.A.	Trinity	Oxf.	Chester
Carew, Gerald	B.A.	Downing	Camb.	Bath & Wells
Charlton, Charles Dennis	B.A.	St. John's	Camb.	Chichester
Clerk, David Malcolm	S.C.L.	St. John's	Camb.	Bath & Wells
Clifford, John Bryant	B.A.	Catharine Hall	Camb.	Winchester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Coney, William John	B.A.	Clare Hall	Camb.	Chichester
Crane, Edwin	B.A.	Corpus Christi	Camb.	Worcester
Cropley, John	B.A.	Magdalene	Camb.	York
Crosthwaite, Benjamin	B.A.	Trinity	Dublin	Bath & Wells
Davies, Stephen	B.A.	Trinity	Camb.	Winchester
Delaware, Abraham	R.A.	Caius	Camb.	Lich. & Cov.
Dixon, Robert	M.A.	Catharine Hall	Camb.	Bristol
Docker, Edmund	B.A.	Christ	Camb.	Winchester
Drummond, William	B.A.	Trinity	Oxf.	Chichester
Eaton, Richard Storks	B.A.	Trinity	Dublin	Bristol
Ewbank, William Withers	B.A.	Christ	Camb.	York
Everard, Salisbury	B.A.	Balliol	Oxf.	Lincoln
Fisher, George Hutchinson	B.A.	Christ	Camb.	Lich. & Cov.
Footitt, James	B.A.	Exeter	Oxf.	Lincoln
Gardner, Robert Midgley	B.A.	St. John's	Camb.	Lincoln
Garwood, John		Magdalen Hall	Oxf.	Lincoln
Greville, Eden-Septimus	B.A.	Clare Hall	Camb.	Peterborough
Harman, James Woolly	B.A.	Caius	Camb.	Peterborough
Harries, David		St. David's	Lamp.	Bristol
Hawkins, Charles James	B.A.	St. John's	Camb.	York
Hawkins, George Cæsar	B.A.	Oriel	Oxf.	Bristol
Haworth, Richard	B.A.	Queen's	Camb.	Lincoln
Hewlett, Alfred	B.A.	Magdalen Hall	Oxf.	Chester
Hildyard, Frederick	M.A.	Fell. Trinity Hall	Camb.	Lincoln
Hodgson, John	B.A.	Queen's	Oxf.	Winchester
Hudson, Charles Walter	S.C.L.	Catharine Hall	Camb.	Lincoln
Hughes, Edmund William	B.A.	Worcester	Oxf.	Peterborough
Hughes, William Henry	B.A.	Lincoln	Oxf.	Peterborough
Hutton, Henry	B.A.	Wadham	Oxf.	Lincoln
James, Howell	B.A.	St. John's	Camb.	Bristol
Jebb, John Berridge	B.A.	St. Peter's	Camb.	Bristol
Jelly, Harry	S.C.L.	St. Alban Hall	Oxf.	Bath & Wells
Jones, Neville	B.A.	Catharine Hall	Camb.	Lincoln
Lewis, John		St. David's	Lamp.	Bristol
Lockwood, John William Knollis	B.A.	Trinity	Camb.	Lincoln
Lumb, William Edson	B.A.	Trinity	Camb.	York
Mason, Henry Payne	B.A.	Trinity	Camb.	Chichester
Mills, William Lewis	B.A.	Queen's	Camb.	Worcester
Newall, Frederick James	B.A.	Trinity	Camb.	Chichester
Parker, John				Carlisle
Phillips, Alfred	B.A.	Jesus	Camb.	Lincoln
Plummer, Matthew	B.A.	Jesus	Camb.	Carlisle
Ramsey, Septimus Fowler	B.A.	Catharine Hall	Camb.	York
Robinson, John	B.A.	Catharine Hall	Camb.	Lincoln
Robson, Thomas William	B.A.	University	Oxf.	Chester
Rodgers, Charles Eboral	B.A.	Trinity	Camb.	York
Rowe, William Sloman		Queen's	Camb.	Lincoln
Sandford, William				Carlisle
Sidgwick, William	B.A.	Trinity	Camb.	York
Straghan, Abel Andrews	B.A.	Catharine Hall	Camb.	Peterborough
Swann, Charles Henry	B.A.	Emmanuel	Camb.	Peterborough
Thomas, John William	B.A.	Merton	Oxf.	Lincoln
Wenman, William	S.C.L.	Trinity Hall	Camb.	Lich. & Cov.
Wickham, Hill Dawe	M.A.	Exeter	Oxf.	Bath & Wells
Wilson, Joseph	B.A.	Pembroke	Camb.	Lincoln
Wise, John	B.A.	Wadham	Oxf.	Lich. & Cov.

PRIESTS.

Birley, John S.	M.A.	Brasenose	Oxf.	Chester
Blathwayt, John Calvert	B.A.	Corpus Christi	Camb.	Lincoln
Bond, Nathaniel	B.A.	Oriel	Oxf.	Bristol

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Briscoe, Richard	B.A.	Jesus	Oxf.	Bristol
Burnett, John Castle	B.A.	St. John's	Camb.	Bath & Wells
Champneys, William Weldon	M.A.	Brasenose	Oxf.	Oxford
Clifton, George Hill	B.A.	Fell. of Worcester	Oxf.	Worcester
Cooper, Douglas	B.A.	Trinity	Camb.	Lich. & Cov.
Cooper, George Fort	M.A.	Wadham	Oxf.	Bristol
Dixon, Matthew				Lincoln
Drake, Zachary Hammett				Lincoln
Drawbridge, Thomas Oben	B.A.	Queen's	Camb.	Lich. & Cov.
Drummond, David Thomas Kew ..	B.A.	Worcester	Oxf.	Bristol
Forsayeth, Robert	B.A.	Trinity	Camb.	Winchester
Fryer, Charles	M.A.	St. John's	Camb.	Bristol
Gambier, Samuel James	B.A.	Trinity	Camb.	Bristol
Hodgkinson, John	B.A.	St. John's	Camb.	Lich. & Cov.
Jadis, John	B.A.	Corpus Christi	Camb.	Lincoln
James, John Boote	S.C.L.	Queen's	Camb.	Peterborough
Johnson, W. Wilbraham	M.A.	Brasenose	Oxf.	Chester
Lakeland, John	B.A.	Catharine Hall	Camb.	York
Lloyd, Henry James	M.A.	Trinity	Camb.	Lich. & Cov.
Lowry, John Stamper	M.A.	Clare Hall	Camb.	Carlisle
MacLachlan, John Lachlan	B.A.	Sidney	Camb.	Worcester
Maclean, Hippsley	B.A.	Caius	Camb.	Lich. & Cov.
Malim, George	B.A.	Lincoln	Oxf.	Peterborough
Manduel, Matthewman	B.A.	Queen's	Oxf.	Lincoln
Matthews, John Jenkins	B.A.	Christ	Camb.	Bristol
Michell, Henry	B.A.	Trinity Hall	Camb.	Bristol
Morgan, J. H.	B.A.	Magdalen Hall	Oxf.	Chester
Morris, Thomas	M.A.	Magdalen Hall	Oxf.	Chester
Mosley, Richard	B.A.	Trinity	Camb.	Bristol
Orlebar, Cuthbert	B.A.	Christ	Camb.	Lincoln
Palmer, John	B.A.	Worcester	Oxf.	Worcester
Phillimore, George	M.A.	Stud. of Ch. Ch.	Oxf.	Lincoln
Phillips, Edward	B.A.	St. Peter's	Camb.	Lincoln
Powell, John Westead Sharp	B.A.	St. Edmund H.	Oxf.	Winchester
Radcliffe, William Frederick	B.A.	Queen's	Oxf.	Bristol
Ross, William Hunter	B.A.	Trinity	Camb.	Bristol
Shield, Samuel	B.A.	St. John's	Camb.	Peterborough
Smith, Henry Curtis	B.A.	Balliol	Oxf.	Bristol
Smith, Urban	B.A.	Trinity	Camb.	Lich. & Cov.
Thexton, Joseph				Carlisle
Turner, Power	M.A.	Pembroke	Oxf.	Lincoln
Vaux, Edward	B.A.	Trinity	Camb.	Lincoln
Warburton, James F. Egerton	M.A.	Brasenose	Oxf.	Chester
Wither, Harris Jervoise Bigg	M.A.	Oriel	Oxf.	Winchester
Worsley, W.	B.A.	Magdalen Hall	Oxf.	Chester

Deacons, 70—Priests, 48—Total, 118.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baily, Robinson Rishton	Chapl. to the Tower of London.
Bruce, Courtenay Boyle	Domestic Chapl. to the Earl of Longford.
Chester, George	Head Mast. of Endowed School at Stamfordham, Northumb.
Crane, Edwin	Chapl. to Berkeley's Hospital, Worcester.
Davies, William Lewis	Principal of Elizabeth Coll. Guernsey.
Durand, Havilland ..	Chapl. of the Garrison at Guernsey.
Ebden, James Collet ..	Mast. of Grammar School, at Ipswich.
Le Mesurier, Henry	Second Mast. of Bedford School.
Mackenzie, Charles ..	Head Mast. of Queen Elizabeth's Free Gram. School, Southwark.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Andrews, George . .	Sutton Courtney, V.	Berks	Sarum	D. & Cns. of Windsor
Ashford, John . . .	Kirkby Wharfe, V.	W. York	York	{ Preb. of Wetwang, in Cath. Ch. of York
Ayres, Thomas . . .	Stockwood, R.	Dorset	{ P. of D. of Sarum	{ Miss Bellamy
Bailey, Rishton Ro- binson	{ Chapl. to the Tower of London and London, St. Peter ad vincula, R. }	Middlesex	London	Lord Chancellor
Barnwell, John . . .	Holford, R.	Somerset	B. & W.	Eton Coll.
Beynon, J.	Whitson, V.	Monm.	Llandaff	{ Chap. of Llandaff and Eton Coll. alt.
Boystead, John . .	{ Mardale, C. to Musgrave, R. }	Westm.	Carlisle	{ V. of Shapp Bp. of Carlisle
Brown, J. Humphrey	Dalton le Dale, V.	Durham	Durham	D. & C. of Durham
Bruce, Court. Boyle	{ Homersfield, R. with Sandcroft, R. }	Suffolk	Norwich	Alex. Adair, Esq.
Carey, Nicholas . .	Deanery of Guernsey			Bp. of Winchester
Crook, H. Simon Chas.	Bath, Walcot St. Saviour's, C.	Somerset	B. & W.	R. of Walcot
Daniel, Henry . . .	Swinstead, V.	Lincoln	Lincoln	{ Lord Willoughby de Eresby
Dixon, —	Ferring, V.	Sussex	Chich.	{ Preb. of Ferring in Cath. Ch. of Chich.
Drake, William . .	North Frodingham, V.	E. York	York	Rev. F. Drake, D.D.
Etough, Rich. D.D.	{ Stonesby, V. to Croxton Kerrial, R. }	Leicest.	Lincoln	{ R. Norman, Esq. Duke of Rutland
Faber, Geo. Stanley	{ Preb. in Cath. Ch. of Salisbury and Longnewton, R. to Sheburn Hosp. Mast. }	Durham	Durham	Bp. of Salisbury
Gibson, C.	Chasewater, C.	Cornwall	Exeter	V. of Kenwyn
Graham, J. Baines .	{ York, Trin. Micklegate, C. to Burnsall, one Med. R. }	York	York	Lord Chancellor
Griffith, Charles . .	{ Llandnynydd, P. C. to Preb. in Cath. Ch. of St. David's }	Cardigan	{ St. David's }	{ Preb. of Llandnyny- nydd, in Brecon Coll. Ch.
Hall, John	Bristol, St. Werburgh, R.	Bristol	Bristol	Bp. of St. David's
Hall, John Cecil . .	{ Great Cressingham, R. with Bodney, R. }	Norfolk	Norwich	Lord Chancellor
Hill, Charles	{ Bromsborow, R. to Madresfield, R. }	Gloster	Gloster	Earl of Beauchamp
Hinds, John Thomas	Pulham, R.	Dorset	Bristol	Joseph Haseley, Esq.
Holland, H. Eveleigh	Thurcaston, R.	Leic.	Lincoln	Emman. Coll. Camb.
Hoyle, James	Strubby, R.	Lincoln	Lincoln	D. & C. of Lincoln
Marden, Owen . . .	{ Trusthorpe, R. to Greetham, R. }	Lincoln	Lincoln	{ Rev. Owen Marden Bp. of Lincoln
Money, F.	Offham, R.	Kent	Rochest.	Lord Chancellor
Myers, Ch. John . .	{ Flintham, V. to hold by disp. Rusk- ington, V. }	Notts	York	Trin. Coll. Camb.
Packer, R. W. . . .	Woodton, R.	Lincoln	Lincoln	Lord Chancellor
Potenger, R.	Guernsey, St. Martin, R.	Norfolk	Norwich	Winchester
Prosser, J. Camplin	{ Newchurch, P. C. to Itton, R. }	Monm.	Llandaff	{ Duke of Beaufort M. Corre, Esq.
Reed, John	Newburn, V.	Northum.	Durham	Bp. of Carlisle
Scott, Alexander . .	{ Egremont, R. to Wicham, R. }	Cumber.	Chester	{ Earl of Egremont Earl of Lonsdale
Stratton, George . .	Somershall, R.	Derby	L. & C.	Earl of Chesterfield
Thompson, Jos., jun.	Satley, C.	Durham	Durham	C. of Lanchester
Wade, Ellis	Wantesder, P. C.	Suffolk	Norwich	N. Barnardston, Esq.

CLERGYMEN DECEASED.

On Friday, February 24th, at the Vicarage House, Sandhurst, Berks, the Rev. John Bayley Somers Carwithen, B.D., Vicar of that parish, and of Premley, Hants. He was born April 10th, 1781, graduated at St. Mary Hall, Oxford, and was appointed Preacher of the Bampton Lectures in 1809, when he chose as his subject "a View of the Brahminical Religion, in its Confirmation of the Truth of the Sacred History, and in its Influence on the Moral Character." In 1829, he published two volumes of "A History of the Church of England;" the narrative of which sound, able, and impartial work, extends to the close of Cromwell's usurpation. The third volume, containing the History to the Epoch of the Revolution, was completely prepared for the press before the death of its lamented Author, and the appearance of it may soon be expected.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Armctriding, James .	Steeple Aston, R.	Oxford	Oxford	Brasen. Coll. Oxford
	Fremley	Hants	Winchester	
Carwithen, J. B. S.	Sandhurst, V.	Berks	{ P. of D. of } { Sarum }	Dean of Sarum
	Homersfield, R.			
Clarke, Wm. . . .	with Sandcroft, R.	Suffolk	Norwich	Alex. Adair, Esq.
	and St. Cross, R.			
	Keddleston, R.			Lord Scarsdale
Curzon, Hon. D. F.	and Mugginton, R.	Derby	Lichfield	S. Chandos Pole, Esq.
	with Weston Under-wood, C.			
	Eyworth, V.	Beds. }	Lincoln	Lord Yarborough
Dixon, Thomas . .	and Laceby, R.	Lincoln		
	and Legsby, V.			John Fardell, Esq.
	and Stainton le Hole, R.			Sir. H. Nelthorpe, Bt.
Edmonstone, James .	Newburn, V.	Northum.	Durham	J. Angerstein, Esq.
	Hareby, R.			Bp. of Carlisle
Glover, J. D. . . .	and Sapperton, R.	Lincoln	Lincoln	Earl Brownlow
	Hurstmonceux, R.			Sir. W. E. Welby, Bt.
Hare, Robert . . .	and Ninfield, V.	Sussex	Chich.	Robt. Hare, Esq.
	Esk C.			Earl of Ashburnham
Harriman, John . .	and Satley, C.	Durham	Durham	C. of Lanchester
	Preb. in Cath. Ch. of Salisbury			Bp. of Salisbury
Hetley, Henry . . .	and Aldsworth, V.	Berks	Salisbury	St. John's Coll. Camb.
	and Wilton, R.	Wilts		
	Holbrook, R.	Suffolk	Norw.	S. Holmes, Esq.
Holmes, Thomas . .	and Woodton, R.	Norfolk		
	Bradenham, R.			—Suckling
Hughes, William . .	and Pitchcott, R.	Bucks	Lincoln	J. Hicks, Esq.
	Newton Tracey, R.	Devon	Exeter	T. Saunders, Esq.
Law, Thomas	Stoke Fleming, R.	Devon	Exeter	Lord Chancellor
Manley, William . .	Middleton, V.	Sussex	Chich.	Chr. Farwell, Esq.
Millner, J.	Bassingham, R.	Lincoln	Lincoln	Lord Chancellor
Newnham, W. Moore	Eaton Constantine, C.	Salop	Lichfield	Corp. Chr. Coll. Oxf.
Sheppard, T. P. . .	Hemsworth, Hosp. Mast.			Marq. of Cleveland
	and Thornton Curtis, V.	Lincoln	Lincoln	C. Winn, Esq.
Simpson, John James	Ainstable, V.	Cumb.	Carlisle	R. L. Ross, Esq.
Smith, William . .	Bristol, St. Werburg, R.	Bristol	Bristol	Lord Chancellor
Tandey, William . .	Hastings, All Saints, R.	Sussex	Chich.	Rev. G. G. Stonestreet
Whistler, Webster .	—St. Clements, R.			
	and Newtimber, R.			Charles Gordon, Esq.
	Ferring, V.	Sussex	Chich.	{ Pch. of Ferring in } { Chich. Cath. }
Whitcombe, Francis	and Lodsworth, C.			
	and Stanlake, R.	Oxford	Oxford	W. S. Poyntz, Esq.
				Magd. Coll. Oxf.
Williams, Edward . .	Westminster, Regent-st. C. Middlx.	London		R. of St. George, Hanover-square

<i>Name.</i>	<i>Appointment.</i>
Moore, Temple	Chapl. to the Forces at Chatham
Scott, Dr.	Head Master of endowed School, at Stamfordham, Northumb.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

At a Convocation holden for the purpose of electing a Professor of Sanscrit, on the Foundation of Colonel Boden, after a poll of several hours, Horace H. Wilson, Esq. was elected, the numbers being—For Mr. Wilson, 207; for Dr. Mill, 200; majority, 7.

The Rev. Francis Clerke, M.A. late Fellow of All Souls' College, and the Rev. Richard Young, M.A. Fellow of New College, have been elected, by their respective Societies, Proctors for the ensuing year.

The Rev. Thomas William Lancaster, M.A. late Michel Fellow of Queen's College, and the Rev. William Sewell, M.A. Fellow of Exeter College, have been nominated and approved in Convocation, Public Examiners in *Literis Humanioribus*, and William Falconer, M.A. Fellow of Exeter, Examiner in *Disciplinis Mathematicis et Physicis*.

The Rev. William Weldon Champneys, M.A. of Brasenose College, has been elected a Fellow of that Society.

John Chandler, M.A. and Scholar of Corpus Christi College, has been admitted Probationary Fellow of that Society.

The Examiners appointed to elect a Mathematical Scholar, have announced the election of Eaton Davies Denton, B.A. of Queen's College. They also strongly recommend Edward Cockey, B.A. of Wadham College, and Edward Hill, B.A. of Christ Church, as deserving of highly honourable mention.

The Examiners appointed to elect a Scholar on the Foundation of Dean Ireland, have announced the election of Roundell Palmer, Scholar of Trinity College.

Mr. Evan Evans, of Jesus College, has been elected a Scholar of Pembroke College, on the Foundation of Sir John Philipps, Bart.

Mr. Henry Handley Brown, Commoner of Exeter College, has been elected a Scholar of Corpus Christi College.

Messrs. Thomas Briscoe, William Lewis Walker, and John Price, Commoners of Jesus College, have been elected Scholars of that Society.

In Convocation, the offer of P. Pusey, Esq. M.P. of Pusey, in the county of

Berks, the Rev. Edward Ellerton, D.D. Fellow of Magdalen College, and the Rev. Edward Bouverie Pusey, M.A. Canon of Christ Church, and Regius Professor of Hebrew, of conveying to the Chancellor, Masters, and Scholars of the University, a freehold estate, situated at Willoughby and Woolcot, in the county of Warwick, of which the present annual rent amounts to 100*l.*, for the endowment of three Hebrew Scholarships, was accepted. The following is a summary of the regulations:—That the sum of 30*l.* annually shall at first be paid to each of the three Scholars, and shall afterwards be increased according to the proceeds of the estate.—Persons under the degrees of M.A. and B.C.L. and not above 25 years of age, to be eligible. The Scholarships to be holden for three years upon certain conditions of Term residence, and attendance on the Professor of Hebrew's lectures, &c. The electors to be the Regius Professors of Divinity and Hebrew, and the Lord Almoner's Reader in Arabic. Examinations to be in Act Term; the first in 1832.

DEGREES CONFERRED.

BACHELOR IN CIVIL LAW.

F. J. Lace, University Coll. grand comp.

MASTERS OF ARTS.

James Dennis, Exeter Coll. grand comp.

Rev. Henry Holdsworth, Brasenose Coll.

Rev. Evan Williams, Jesus Coll.

Howel Gwyn, Trinity Coll. grand comp.

Robert Samuel Flower, Trinity Coll.

Rev. John Hamilton, Brasenose Coll.

John Ellill Robinson, Christ Church.

John William Chambers, St. John's Coll.

E. A. Holden, C.C. Coll. grand comp.

Rev. Alfred Hadfield, St. Mary Hall.

W. T. Cox, Pemb. Coll. (incorporated from Dublin.)

Rev. William Manly, Queen's Coll.

BACHELORS OF ARTS.

Charles Duberly, Christ Church.

John Henry Clayton, Worcester Coll.

J. K. Stubbs, Scholar of Worcester.

John Strickland, Wadham Coll.

R. B. Todd, Pemb. Coll. (incorporated from Dublin.)

Charles Escott, Exeter Coll.

Thomas Green, Worcester Coll.

T. J. A. B. Fairbairn, Merton Coll.

CAMBRIDGE.

ELECTIONS.

At the election of a Registry in the room of the late William Hustler, Esq. M.A. of Jesus College, the numbers were,—

For Rev. J. Romilly, M.A. Trin.... 233
For Rev. Temple Chevallier, B.D. Cath. 193

Majority in favour of Mr. Romilly .. 40

The Rev. Professor Musgrave, Fellow of Trinity College, has been elected a Senior of that Society.

George Edward Paget, B.A. of Gonville and Caius College, has been elected a Senior Fellow of that society, on the Norfolk foundation of Dr. Caius.

Robert Hindley Wilkinson, Esq. Scholar of King's College, has been chosen Fellow of that Society.

George John Kennedy, Scholar of St. John's College, has been elected an University Scholar on Dr. Davies's foundation.

CLASSICAL TRIPOS, 1832.

FIRST CLASS.

Ds. Lushington, Trin.	Ds. Broadhurst, Mag.
Shilleto, Trin.	Alford, Trin.
Dobson, Trin.	Heath, Trin.
Thompson, Trin.	Grey, Hon. J. Trin.
Venables, Jes.	Forster, Cath.
Wray, Joh.	Ludlam, Pet.

SECOND CLASS.

Ds. Fitzherbert, Qu.	Ds. Chapman, Trin.
Brade, Joh.	Wentworth,
Bromby, Joh.	Fitzwilliam,
Martin, Joh.	Hon. W. C. Trin.
Fanting, Joh.	Borton, Caius

THIRD CLASS.

Ds. Power, Cl.	Ds. Bowstead	Joh.
Browne, Em.	Christie,	Trin.
Hodgson, Sid.	Grove,	Pem.
Considine, Joh.	Fysh,	Qu.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Thomas Brigstocke, Trinity College, Rector of Whitton Radnorsh, and Incumbent of St. Katherine's, Milford Haven.

MASTERS OF ARTS.

Rev. Henry Fillness, Queen's Coll. Comp.
Rev. Erskine Neale, Emmanuel Coll.

BACHELORS OF ARTS.

Charles S. Grey, Trinity Coll.
Arthur Vickers, Trinity Coll.
Frederick Heberden, St. John's Coll.
Edward Thompson, Clare Hall.
Martin Roe, Sidney Sussex Coll.

GRACES.

The following graces have passed the Senate:—

That the Vice-Chancellor be authorized to communicate the thanks of the Senate to Mr. Whewell, for his liberal offer to present to the University his collection of Minerals, a collection of Treatises on Mineralogy, and the sum of 100*l.* on condition that the University provide a suitable room for the reception of the minerals.

That the Syndics appointed to procure a plan and estimate of expense for erecting Buildings for the accommodation of the Professors of Chemistry and Anatomy in the present Botanical Garden, be further authorized to consider and report to the Senate before the end of the present term, whether, by raising part of these intended buildings to a greater height, without any enlargement of the proposed site, a room can be provided suitable for the reception of the minerals offered to be presented to the University by Mr. Whewell.

That, on condition of Mr. Edward Bell surrendering the lease of the house * which he now occupies, to the University at Lady-day next, the Vice-Chancellor be authorized to allow him out of the University chest the sum of 53*l.* 2*s.* 6*d.*, being the amount of five quarters' rent, which will be due from him at Lady-day next to the University: and also a farther sum of 9*l.* 10*s.* for certain fixtures in the house: and that the Syndics of the Press be authorized to give directions for taking down the said house, and disposing of the materials, at such time after the surrender of the lease, and in such manner, as they shall consider expedient.

To authorize the Professor of Botany to expend a sum, not exceeding 30*l.*, in the purchase of a valuable collection of plants, lately brought from the Western Shores of South America and the adjacent Islands, to be deposited in the Botanical Museum of the University.

The Syndicate appointed to inquire "Whether any and what Alterations can be made with Advantage in the Mode of Examination of Candidates for Mathematical Honours?" have made the following report to the Senate:—

It appears desirable to increase the duration of the examination.

There are at present four days of examination in mathematics: on each of the two former the examination occupies seven and a half hours, whilst on each of the two latter it occupies only four hours. It is

* The lease is for seven years, commencing from December 21, 1829.

recommended that in future there be five days of examination in mathematics, commencing on the Thursday preceding the first Monday in Lent term, and that the time of examination each day be five and a half hours.

By this arrangement four and a half hours will be added to the whole time of examination: and it is recommended that four of these additional hours be appropriated to the answering of questions from books, and the remaining half hour to the solution of problems, according to the plan subjoined.

It is further recommended that the candidates be arranged in four classes, determined, as at present, by the public exercises in the schools; but that during the first four days of the examination, the same questions be proposed to all the classes.

That, as at present, the examination on the first day extend only to such parts of pure Mathematics and Natural Philosophy as do not require the methods of the Differential Calculus.

That on the second and third days the questions from books include, in addition to the above subjects, the parts of Natural Philosophy somewhat more advanced, and the simpler applications of the Calculus.

That on the fourth day, the examination extend to subjects of greater difficulty, care however being taken that there be some questions suitable for the lower classes.

That on the fifth day, the classes be arranged for examination, according to the plan subjoined.

That the questions proposed to all the classes on this day be fixed upon by the Moderators and Examiners in common; but that the duty of examining the answers to these questions be apportioned amongst the Moderators and Examiners, according to the plan.

That, as recommended by a former Synodicate, "there be not contained in any paper more questions than students will prepared have been generally found able to answer within the time allowed for that paper."

That the result of the examination be published in the Senate-House on the morning of the following Friday, at eight o'clock; but if it should happen that the relative merits of any of the candidates are not then determined to the satisfaction of the Moderators and Examiners, that such candidates be re-examined on that day.

That this mode of examination commence in January, 1833.

PLAN OF EXAMINATION.

First, Second, Third, and Fourth Classes.

(1) <i>Thursday</i> . . .	{ 9 to 11½ 1 to 4	Pure Mathematics . . . Jun. Moderator and Sen. Examiner. Natural Philosophy . . . Sen. Moderator and Jun. Examiner.
(2) <i>Friday</i> . . .	{ 9 to 11½ 1 to 4	Natural Philosophy . . . Jun. Moderator and Sen. Examiner. Problems Sen. Moderator.
(3) <i>Saturday</i> . . .	{ 9 to 11½ 1 to 4	Pure Mathematics . . . Sen. Moderator and Jun. Examiner. Problems Jun. Moderator.
(4) <i>Monday</i> . . .	{ 9 to 11½ 1 to 4	Problems Sen. and Jun. Moderators. Pure Math. & Nat. Phil., Sen. and Jun. Examiners.
	{ 9 to 11½	{ 1st and 2d Classes, Pure Math. and Natural Philosophy, Sen. Moderator and Jun. Examiner. 3d and 4th Classes, Pure Math. and Natural Philosophy, Jun. Moderator and Sen. Examiner.
(5) <i>Tuesday</i> . . .	{ 1 to 4	{ 1st Class, Pure Mathematics and Natural Philosophy, Sen. and Jun. Moderators. 2d and 3d Classes, Pure Math. and Natural Philosophy, Sen. and Jun. Examiners. 4th Class, Pure Mathematics and Natural Philosophy, Sen. and Jun. Moderators

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, March 5, the Rev. Professor Sedgwick, the president, being in the chair. Various books, and other objects presented to the society, were announced. Among these were a collection of British insects, presented by A. Badger, Esq. of Trinity College; a specimen of the Northern Diver, presented by Dr. Butler; a map of the island of Teneriffe, presented by Leopold Von

Byck; the Works of Otto Guericke, and of Diogenes Laertius, presented by the Rev. B. Bridge; the translation of the second volume of Niebuhr's Roman History, and of Encke's Dissertation on the Comet of Short Period, presented respectively by the translators. A memoir was read by Professor Airy on a new analysis of light. The principle of this invention is the following:—The usual experiments consist in polarising the light in a plane, and in analyzing the ray,

after transmission through a crystalline body, by some process which suppresses rays polarised in a certain direction, and transmits the rays polarised in a direction perpendicular to this. In Professor Airy's new mode of experimenting, the light is, in the first place, circularly polarised (for instance, in a right-handed direction), and, after transmission through a crystalline body, is analysed by a circular polarisation, which suppresses the rays circularly polarised in one direction (for instance, left-handed), and transmits the others. The result of this process is, that the rings in uniaxial crystals are seen without the usual cross, and the miscates in liaxal crystals without the hyperbolic brushes. Mr. Murphy, of ~~Cam~~ College, also read a memoir on the Inverse Calculus of Definite Integrals, with illustrations derived from its application to the distribution of electricity on the surface of bodies. After the meeting, Professor Airy exhibited experiments illustrative of the phenomena referred to in his paper; and Professor Henslow gave a lecture (elucidated by specimens of wood and by drawings) on the subject of the mode of determining the age of trees, and exhibited the results and defects produced in timber by different methods of pruning.

A meeting of the Philosophical Society was held on Monday evening, March 19, the Rev. Professor Sedgwick, the president, being in the chair, and Dr. Wallich of Calcutta, the distinguished botanist, was elected an honorary member. The following presents were received:—Two specimens of Hybrids between the common pheasant and the bantam, and a specimen of a Hybrid dove between the turtle-dove and the ring-neck, presented by J. P. Henslow, Esq.; and a pair of the beautiful tail feathers (7 feet long) of the Phasianus Reevesii. A memoir was read by Professor Airy, "On the Phenomena of Newton's Rings, when formed between two transparent substances of

different refractive powers." Also a memoir by the Rev. W. Brett, of Corpus Christi College, "On the Phenomena of Double Stars." After the meeting, Mr. Whewell gave an account, illustrated by charts and diagrams, of the forms and course of the cotidal lines, according to the causes which influence them, and to the observations made in different places.

ADDENBROOKE'S HOSPITAL.

At the weekly meeting held at Addenbrooke's Hospital, on Monday, March 5, the treasurer produced a receipt for 1000*l.* in the 3 per cent. reduced annuities, transferred to the President and Governors of that charity by the executors of the late Mrs. Catherine Collignon, of Bromley in Kent, daughter of the late Dr. Collignon, many years an eminent physician in Cambridge, and one of the physicians of the hospital,—being the munificent legacy bequeathed to the charity by that lady; and at the same meeting the treasurer produced a letter from William Lee, Esq. of Upwell, informing the Governors, that the late Mrs. Dorcas Lee had bequeathed to the hospital a legacy of 100*l.*—Both these legacies are given free of the legacy duty.

MARRIED.

At Bilderstone, Suffolk, by the Rev. W. Edge, Rector of Nedging, the Rev. G. E. Webster, Rector of Grundisburgh, and late senior of Trinity College, to Elizabeth, daughter of John Growse, Esq. of the former place.

DIED.

At his rooms in Jesus College, William Hustler, Esq. Fellow of that Society, and Registrar of the University; the duties of which office he discharged for above fifteen years with singular ability, and exemplary fidelity. He proceeded to the degree of B. A. in the year 1811, and to that of M. A. in 1814.

NOTICES TO CORRESPONDENTS.

We desire to thank "W. T. B." for his friendly communication, which we shall reserve; perhaps for an article upon the subject.

In consequence of a notice from the Commissioners of Stamps, that the announcement of all books, with the prices affixed, would be considered as advertisement; we have of late, in our reviews and notices, been obliged to omit that useful appendage. We shall, however, be particular in giving the number of pages that each volume may contain, and the size of the book, in order that our readers may make a near guess at its

We have conversed with several friends, Cleric and Laic, and to a man they disapprove the Archbishop's Plurality Bill. We sincerely hope that it will not pass in any thing like its present shape. More anon.

The late important trials on account of Non-residence will appear in due order.

THE CHRISTIAN REMEMBRANCER.

MAY, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Conversations on Religion, with Lord Byron and others, held in Cephalonia, a short time previous to his Lordship's Death. By the late JAMES KENNEDY, M. D. of His Majesty's Medical Staff.* 8vo. Pp. 461. London: Murray. 1830.

THE qualities of genius are at least as dazzling as they are enlightening. Minds gifted by the Creator with this splendid attribute, are regarded by mankind as emanations of the divinity; and, as such, to be gazed at with awe, and never to be scrutinised without professed veneration. We do not condemn the *principle* of an enthusiasm which is creditable to human nature, and which is a kind of distant sympathy with the exalted objects of its regard; we should feel small respect for the heart which could maintain an even pulsation in the obscure tenement which gave birth to Shakspeare, or over the unhonoured spot where Gray “rests his head upon the lap of earth:”—and we neither envy nor praise the bosom which has no answering chord to the great orator's sentiment: “Quum ea loca videmus, in quibus memoriâ dignos viros accepimus multum fuisse versatos, magis move-mur, quam si quando eorum ipsorum aut facta audimus, aut scriptum aliquid legimus.” But it is certain that this admiration may trans-gress in a manner which no wise or religious mind can approve. The genius of Milton can win no sanctity for civil bloodshed; nor is the authority of Shakspeare's example (supposing the tradition well grounded) valid in defence of the lawfulness of theft. There is, we are willing to believe, some sympathy between genius and virtue; but the experience of every day attests that this is not so powerful as to be in all instances predominant over the instincts of our fallen nature: yet such is the infatuation of the world, that the splendour which ought to warn us from the errors which it displays, is rather suffered to bewilder our senses, and blind us “with excess of light” to their very existence.

Without attempting a metaphysical investigation of that subtle essence which we name genius, we may, from its external phenomena, deduce some positions which may serve as cautions in defining and regulating the reverence which we owe to it. It is the most striking characteristic of genius that it is *single*, or nearly so. A man of *talent* will attain considerable excellence in *many things*;—a man of *genius* will compass more or less excellence, according to the proportion in which he enjoys the quality, *in a very few*. A man of talent will acquire by labour,—a man of genius, comparatively, by intuition. Hence, where genius exists in a high degree, its results astonish ordinary minds, and it is forgotten that poetical excellence, for instance, is no pledge of profundity of thought; and that proficiency in the exact sciences is no warrant for extent of imagination. Yet the almost unrivalled orator of Rome sinks beneath a child in poetry: and when Ovid tells us—

“ Sponte suâ carmen numeros veniebat ad aptos,
Et quod tentabam dicere versus erat,”—

we yield him ready credence, and are equally prepared to disbelieve that he ever could have shone in the forum. Shakspeare would probably have struggled unsuccessfully against the first book of Euclid, while Newton could not have drawn one scene of human nature, had the longitude depended on it. From these reasons, it is evident that the opinion of a man of genius, instead of being, as is generally the case, worthy to be courted and revered, is often the very worst that can be had. The poet feels straitened in the narrow paths of science; the philosopher regards as so much lost time and impertinence, the vagaries of poetical fancy. Their opinions are only valuable in the line of their genius; yet how often has this distinction been lost sight of! We have heard the views of Sir Walter Scott quoted as high authority on the Popish Question, although a little reflection ought to shew that they are not really more valuable than those of Lord Eldon on the romancer's fictions. We are, in like manner, often reminded that Newton and Locke were not Trinitarians. If this be true, high as was their genius, it was not the genius of critical investigation; and therefore their opinion here is not entitled to the weight of their names. They introduced into the inquiry elements with which they were conversant, but which did not belong to it. “For the same reason the opinion of these great men on the genuineness and inspiration of the Scriptures is valuable: because they were still in their own province;—a dry question of fact, to be established by cautious induction and accurate research, was the very material to be subjected to those patient and persevering minds.

The error of permitting the authority of genius to attach itself to opinions, when it is not more, if not less competent, to examine, than

ordinary intellects, has obtained great currency in our day in the instance of Byron. Byron was a genius of a popular order. The grandeur of his conceptions, and the facility with which he converted the stores of nature and literature to his purposes, gained him even an eager ear with the scholar and man of taste. Yet his poetry was such as might be felt where all was not understood; he did not, like Milton, write for the applause only of the man of erudition; he threw off his daring imaginations as they arose, and always, even where the allusions from historical, or other ignorance, were not apparent, in clear though animated language. As Shakspeare was the poet of universal nature, so Byron was that of one province especially, and that the darkest—the passions; and even in this gloomy region he sought the gloomiest paths. Hence, many whose souls have little in common with poetry; many who slumbered at the varied harmony of Spenser—the stately and elevated music of Gray—and the gentle, but exquisitely melodious lyre of Beattie, awoke when Byron struck their master chord. The passions are common property; those on which Byron peculiarly delighted to dwell are the inheritance of too many; and thus Byron, between his matter and his manner, obtained for himself, not only a high eminence on the English Parnassus, but a species of fame which has fallen to the lot of few. The names of Milton and Spenser are, indeed, as familiar to the public ear as his own; their writings are not, nor ever will be. Shakspeare, perhaps alone, is his rival in this particular, and for a similar reason; both were poets of nature; one, of her whole empire; the other of its most frequented portion. The notoriety and popularity of Byron have made his opinions the subject of eager inquiry, even where a considerate observer must readily perceive they would be valueless. The infidel has exulted in his ability to rank this illustrious name in his herd; and the “thinking public” have “thought” it something worthy of consideration, that “so clever a man” was not a Christian.

The qualifications, however, for estimating the great question, “is Christianity true?” are of two kinds, mental and moral; and in both of these Lord Byron was so far from possessing excellence, that he was unusually deficient. A patient, serious, intrepid spirit of investigation, that stumbles at no difficulties, but coolly surmounts them at once, or patiently defers them till more light is brought to bear on their examination; this was so far from an ingredient in the character of Byron, that nothing can be conceived more foreign from his disposition. Again, a paramount desire to attain the truth, and an entire resolution to submit the heart to whatever that truth may prove: this most important moral qualification for a true judgment on this inquiry, was not only wholly absent in the present instance, but was actually counteracted by an opposite principle. Byron knew the outline of

Christianity too well to be ignorant that, if received, it must be received at the expense of almost all the first pleasures of his life; he was, therefore, actuated by the most powerful of human prejudices in rejecting what could only be attained at so severe a cost. To sum the matter; it is directly proved, even by the work before us, and on Byron's own confession, that HE HAD NOT EXAMINED THE SUBJECT; so that, granting his natural competency to have been as great as we please to assume, the fact that it was never exerted on this question is sufficient to convict Byron of presumptuous ignorance, and utterly to negative the value of his opinions on Christianity.

Yet we do not say that the nature of Byron's religious views is an uninteresting inquiry. From the morbid anatomy of the infidel heart we may often derive precepts of spiritual salubrity. The connexion of that disease with ignorance and vice, which examination opens to us, corrects the idea that it has any affinity with genius, and sets us on our guard against the malady and the causes. Hence we took up Dr. Kennedy's book, as not only calculated to interest the public from the value ordinarily attached to the opinions of genius, but as likely to interest ourselves also from the light which it might be expected to throw, on the general subject of religious obliquities. We are sorry to say we have been disappointed. Dr. Kennedy was mild, amiable, and pious; he appears to have been influenced by no petty ambition of making a noble and talented proselyte; there is every reason to believe that his desire of converting his distinguished friend was pure and Christian; but he was not the man to succeed with so impetuous and so brilliant an antagonist. He was, moreover, a Calvinist; the worst possible denomination of the Christian world for converting unbelievers: and his Calvinism was his Christianity, and never allowed a moment's disguise. The evidences of Christianity, in his eye,* are generally confounded with an apology for Calvin.

Dr. Kennedy's work appears to some disadvantage; as it is posthumous. But though not designed for the press precisely in its present form, there is no doubt that it is published nearly as the author intended to give it to the world. The origin of it, as related by the doctor himself, will shew that nothing very methodical could be expected.

It happened about this time that four friends spent an evening with me; they were all from Scotland, as I am myself, and all, except one, belonged to the learned professions; they were men of liberal education, and respectable talents. The conversation happening to turn on religion, I was surprised to hear the whole of them express free and deistical sentiments; some of them, perhaps, from bravado, and some from apparent conviction. I remarked, "that it was a curious circumstance to find in one company, four men, natives of a country so much praised for religion, who entertained such opinions." One of them, in return, expressed his surprise, that I, who appeared to be of a cool

and steady judgment, could believe in Christianity. "If we had you," he continued, "among us for a short time, we would soon re-convert you to our opinions." I said, "that I believed this was impossible, as Christianity appeared to me to rest on such a mass of evidence, as to be capable of the most rigid logical demonstration, and that, consequently, every cool and steady man who examined it, must believe in it. And so far," added I, "from being re-converted to your opinion; I might venture to say, that if I had you all for any length of time with me, I should be able, I trust, to convert you to my own." After some further conversation, they said they would like to hear me explain my reasons for believing in Christianity. I said, "that I would at any time be ready to gratify them, on condition that I should be allowed to speak at least twelve hours, at different intervals, without their interrupting by proposing any objections. The reason why I made this stipulation was, because I believed them to be so ignorant of the nature of the Christian doctrines, that this time would be requisite to convey to them an accurate idea of those principles, and of the evidence on which they were founded. This arrangement," I said, "would be attended with this advantage, that they would gain some information, whatever might be the ultimate result of our meetings, and many of those objections which appeared to them altogether insurmountable, would, if they were candid, vanish, when they knew the doctrines which Christians really believe, and the reasons for them; which are very different from the idea which unbelievers form for themselves." After explaining, therefore, what those doctrines were; when they would appear not to be so strange and unreasonable as they had imagined them to be; I should be ready to refute any objection, and solve any difficulty that they might think proper to bring forward.—Pp. 6—8.

My four friends agreed to the condition, and we appointed our first meeting to be held at the house of M., at one o'clock the following Sunday.

M., the gentleman at whose house we were to meet, called in the interim on Lord Byron; and, among other things, mentioned to his lordship the object of our intended meeting. His lordship expressed a wish to be present, and said, that he also would willingly be converted, if he could, as he felt no happiness in his present unsettled notions on religion. "You know," added his lordship, "I am reckoned a black sheep;" and, after a pause, he continued, "yet not so black as the world believes me, nor worse than others." He said, he would not intrude himself, as he did not know me; but M. said, that he had no doubt that I should readily consent that his lordship should be present, and would, indeed, be very sensible of the honour he did us. On the nature and object of the meeting being further explained to him, he said that he would convince me, that, if he had not faith, he had at least patience, and that he would listen the prescribed time without interrupting me. On the next day M. communicated to me his lordship's wishes, and, though I had never spoken to his lordship, and little anticipated such a hearer, I readily consented to his being present, notwithstanding my fears that a consideration of his reputation and rank would embarrass me, more than was desirable, in the execution of a task, at all times, and under the most favourable circumstances, arduous and difficult.—Pp. 8—11.

As is usual with unbelievers, none of the Doctor's friends had patience to accede to his proposal entirely; but they met several times, and held discussions on various portions of the Christian evidence, though not with much system and precision.

We have said that Calvinism is the worst possible form of Christianity for the work of conversion. Its doctrines are not *beside* natural reason; they are positively *contradictory* to it. It cannot be defended without a mass of metaphysical sophistry, which is naturally met with "How can this be the religion of plain men?" When the plain reader finds "The Lord is good to all, and his tender mercies are over all

his works,"* "Christ died for all,"† &c.—how is he to discover that these passages really mean "The Lord is good to a few," and "Christ died for a few?" Calvinism is not only contradictory to reason and Scripture, but it makes Scripture contradict itself; and the infidel, as his disposition may be, either exults in the triumph which this view of Christianity affords him, or stumbles into the snare which it sets in his path. It may be thought that, as Byron was himself a fatalist, Christianity, in the sombre garb of Calvinism, would have appealed with especial energy to his moody mind. But such reasoning would be erroneous. Byron was miserable in his fatalism, as all men must be, save only those who see in themselves the chosen favourites of a capricious Deity. Little as Christianity adapted itself to his habits, he felt that he was wretched without it, though he was slow to admit, if not to feel, the cause of his wretchedness. Liberation from the dreadful control of fatality, would have more than half recommended to Byron the self-denying tenets of the Gospel. "I am very desirous," says he, "of believing; for I have no happiness in my present unsettled notions of religion."‡ But unfortunately, in the present instance, the heavenly doctrine revealed by the universal Saviour was represented as coinciding in one important particular with the dark theory which overclouded his own mind. No wonder that at such a view of religion he shuddered. What was a terrible *opinion*, must have been a distracting *conviction*. We will hear his remarks to Dr. K.

On predestination, however, I do not think as S. and M.; for it appears to me, just from my own reflections and experiences, that I am influenced in a way which is incomprehensible, and am led to do things which I never intended; and if there is, as we all admit, a Supreme Ruler of the universe, and if, as you say, he has the actions of the devils, as well as of his own angels, completely at his command, then those influences, or those arrangements of circumstances, which lead us to do things against our will, or with ill-will, must be also under his direction. But *I have never entered into the depths of the subject*, but contented myself with believing that there is a predestination of events, and that that predestination depends on the will of God." "YOU HAVE PLACED IT," I SAID, "ON ITS PROPER FOUNDATION!!!"—P. 189.

An ordinary Christian would here naturally have referred to Rom. vii., and enlarged on the pathetic and eloquent description which the inspired Apostle has given of the condition of man in his fallen state, striving against his own reason and the Spirit of God; he would have distinguished between "actions" which God forcibly controls, and "influences," which he does not control after a compulsory manner; he would have shewn that because God restrained Satan from taking the life only of Job, it is no *sequitur* that the devil acted in the rest of his persecution by a divine impulse. He would have shewn that if we "do things against our will, or with ill-will," those things, provided they be evil, are the fruit of our corrupt hearts, and the "will" against

* Ps. cxlv. 9.

† 2 Cor. v. 14.

‡ P. 134.

which we do them is conscience, or the Holy Spirit himself. But this, although Christianity, is not Calvinism. The reveries of the Greek philosophical schools, superinduced upon the impious rubbish of modern infidelity, are no sooner uttered in the hearing of our pious Calvinist, than he exclaims, "You have placed it on its proper foundation!"

Now Dr. Kennedy appears to have been an exceedingly amiable man; and therefore we speak not in depreciation of *him*, but with the view of shewing what the Calvinistic doctrines are likely to be, even when they find a subject of milder temperament than the adversary of Servetus. These doctrines indeed appear, as we have said, with Dr. Kennedy, as with most Calvinists, to have been considered as the substance of Christianity itself. Thus, in an early period of the discussion, the Doctor had recourse to "a MS. which was, in a great degree an abridgment of part of the works of *John Newton*, and chiefly of his letters to *Mr. Scott*." This he calls "a summary of the *fundamental* doctrines of Christianity," "the *first* truths of religion," and "*essentials*."* How can we wonder that an infidel audience should take alarm at such a correspondence? The doctrines of Scripture, such, we mean, as are proved incontestibly to be there, are no demonstration that the Scriptures are inspired; we are not surprised, therefore, that Lord Byron should say, "What we want is to be convinced that the Bible is true; because, if we can believe this, it will follow, as a matter of course, that we must believe all the doctrines it contains." Here was indeed a rational challenge; but this lay wholly out of the line of Dr. Kennedy. It might have been expected that a disputant who did not wholly choose to rely on his own powers, would have appealed to Horne's inimitable first volume of the "Introduction." But no! *Scott's* Preface to his Commentary on the Bible, was the book selected; and with the effect which might have been anticipated. The following anecdote is forcible and characteristic:—

I suppose I must have said something about the sovereignty of God, and alluded to the similitude used in Scripture of the potter and his clay; for I distinctly remember his lordship having said, that he would certainly say to the potter, if he were broken in pieces, "Why do you treat me thus?"—P. 27.

It is singular that the recorder of this anecdote did not see the consequences of his doctrines, both legitimate, and such as they would produce in the mind of an intellectual unbeliever.

Lord Byron appears to have treated Dr. Kennedy with uniform politeness and kindness; he seems to have listened with much attention and with little impression; a fact at which we are very little surprised. We have great doubts, however, whether an abler disputant than Dr. Kennedy would have fared much better. Lord

Byron was "desirous of believing," but it was a desire rather negative than positive; it was rather the hope of escaping suspense and unbelief, than that of correcting his religious ideas, or of heroically adopting some intrinsically unwelcome truth. Yet he was no scorner, at least in his more serious moments; and whether the "lines written by Lord Byron in his Bible," be genuine or not, they are not a bad indication of the true sentiments of the reputed author. And, therefore, with all our misgivings, we cannot but regret that Byron was not introduced to Christianity in the cheerful, but logical and influential, system of a Heber, instead of a dark, irrational, and unscriptural disguise, in which she was habited by the mild and excellent, but weak and inconsecutive Dr. Kennedy.

The objections of Lord Byron are some of the stalest, least ingenious, and most ignorant we have ever read. At this, as may be concluded from our preceding remarks, we were not at all surprised. Lord Byron's mind was by no means analytical; he generalized in every thing; his studies were conformable to his character; of surprisingly extensive surface, but of little profundity. He was as far removed from the insidious subtleties of Hume, as from the graceless and irrational scoffing of Voltaire. In the unhappy and partially amiable Rousseau, he finds a much nearer resemblance. Hence the necessity of prayer is disputed on the ground of the Deity's omniscience, it never once occurring that this was admitted by all Christians, who could not be unaware of the incongruity, if any existed. The answer to his objection appears to have been unknown to Byron; and the same is the case with many other points, which prove him to have been an infant on the question of Christian evidence. On the whole, we think the present volume may do good, by shewing, on the one hand, how little Christianity has to apprehend from the authority of Lord Byron as an adversary, and how far it is probable that Scott, and commentators of his school, are likely to urge with any power, the arguments for the truth of that religion, to the evidence of which they have attached such ponderous impediments.

ART. II.—*An Essay on the supposed Existence of a Quadripartite and Tripartite Division of Tithes in England, for maintaining the Clergy, the Poor, and the Fabric of the Church.* By the Rev. WILLIAM HALE HALE, M. A. *Prebendary of St. Paul's, Preacher of the Charter-House, and Chaplain to the Lord Bishop of London.* 8vo. Pp. 52. London: Rivingtons; and Fellowes. 1832.

ASSUREDLY there is no subject which has been more perversely and perseveringly misrepresented than that of tithes. Prejudice, and

misconception, and malignity, have conspired in hostile array against these legitimate revenues of the Established Church; and no efforts have been wanting, to involve in the most unmerited odium this species of property, to which the owners have as just a claim as any other proprietor to his estate. The Clergy are described as a class of men, paid for certain duties by an enormous tax levied upon the people;—questions are raised against the right of compelling one portion of the community to pay a set of teachers whose doctrines and discipline they disapprove and condemn;—and tithes are regarded as an inordinate proportion of wealth belonging to the public, and which, therefore, the public may resume at pleasure. To these general asseverations an answer is readily supplied by a reference to the origin of tithes, and the records of ecclesiastical history.

Upon the broad principle that “the labourer is worthy of his hire,” the primitive Christians acknowledged the claims of their spiritual teachers to some recompense for their labours; and they were led by the divinely appointed practice of the Jews, to affix a tenth part of their agricultural produce as the standard of this recompense. What was at first a voluntary provision grew by custom into an acknowledged right; and was at length, in the eighth century, imperatively established by law. At this period, however, before the limits of parishes were known, the tithes of an entire diocese were received into a common treasury, and distributed, at the discretion of the Bishop, among the Chaplains of the several districts, who were congregated with himself within the precincts of the cathedral. But it soon became evident to the large landed proprietors, that a more efficient worship, by means of a Chaplain resident among them, would be far more desirable for his tenants than the periodical and uncertain visitations of an individual from a distance. Hence they built churches on their estates, and endowed them with a tenth of the produce; the diocesan consenting to relinquish his claim in favour of an arrangement which secured the more effectual discharge of the duties of the parish. That such erections and endowments, which form the best means of accounting for the disproportionate size of different parishes, were not only common in England in the beginning of the thirteenth century, but sanctioned by the canon law, is a fact which cannot be questioned. In a decretal of Pope Innocent III., written in the reign of King John, this custom of church-building is thus distinctly acknowledged:—“*Quod enim de consuetudine regni Anglorum regia serenitas per suas literas intimavit, ut liceat tam episcopis, quam comitibus et baronibus, ecclesias in feudo suo fundare; laicis quidem principibus id licere nullatenus denegamus, dummodo diocessani episcopi eis suffragetur assensus, et per novam structuram, veterum ecclesiarum justitia non lædatur.*” With respect to

the right of granting tithes in perpetuity, the following, among numberless documents of a similar nature, is decisive :— "*Sciant tam presentes quam futuri quod ego, Henricus de Malemeino, concedo et confirmo monachis ecclesiæ Sancti Andreæ Apostoli Rovecestricæ decimam meam totam de dominico meo, et eam vehementer quocunque voluerint et transferendum; cum ante hanc concessionem solummodo granum habuerint. Preterea dono eis et concedo decimam meam de vitulis et porcellis. Has concessiones confirmo illis pro amore Dei, et salute animæ meæ, et uxoris, et antecessorum meorum, libere et quiete possidendas, assensu hæredis mei et voluntate uxoris et amicorum meorum.*"

Such, then, being the origin of tithes, it would clearly be a subversion, not only of every principle of equity, but of the very basis of the English constitution, to alienate them from those purposes for which they were designed. So evident is this conclusion, that no one, with the slightest pretensions to common honesty, would now venture to impugn its justice. But a new argument in favour of the abolition of tithes has lately been started, in an Essay published by a "Society for promoting Ecclesiastical Knowledge," founded upon the assumption, that, whatever may be their claims to a portion of the tithes, the Clergy have grasped more than their due ;—in short, "that, instead of a tenth of the produce, a fortieth (or at most a thirtieth) was all that was intended for the incumbent." It is the object of the pamphlet before us, to expose the sophistry of this statement, which is built upon an undue extension of a decree attributed to Pope Gelasius, A. D. 492: and, without stopping to notice the malignant calumnies which this Society of "Evangelical Dissenters," as they term themselves, have deemed it consistent with expedience and charity to vent against the "Tithe-paid Clergy" of the Established Church, we shall proceed at once to Mr. Hale's complete and masterly refutation of this particular item.

True it is, that the decree in question directs the division of ecclesiastical revenues and oblations into four parts, for the use, 1. of the Bishop; 2. of the Clergy; 3. of the Church; 4. of the poor: and it is equally true, that, in some foreign countries, this division formed a portion of the canon law. But where is the evidence that the tithes given to the Anglo-Saxon Church were ever subjected to the rule of this decree? Whatever authority the Papal See may have claimed over this Church, by virtue of Augustine's mission, she has always been regarded as totally independent of foreign national councils; and, indeed, the only ancient document which is alleged in proof of the quadripartite, and (the bishops having relinquished their portion) of the tripartite division of tithes in England, is a letter addressed by Gregory the Great to Augustine, immediately after his consecration to the archbishopric of Canterbury. Some

writers indeed, by no means unfavourable to the Church, have construed this letter as prescribing a quadripartite division of his revenues. No wonder then that Dr. Lingard, in his *Antiquities of the Anglo-Saxon Church* (p. 83), has contrived to build upon it a circumstantial account of the motives and mode of the enactment. Let us see, however, whether the document will bear the interpretation affixed to it; or whether we are not rather to understand it, with many of the best ecclesiastical antiquaries, as giving, in regard to Britain, a direct *exemption* from the rule. Gregory does indeed notice a quadripartite division as the custom of the Roman see; but at the same time he leaves Augustine entirely to the exercise of his own discretion. The letter is given at length by Mr. Hale, with the original Latin, (from Bede, i. 27.) in a note; but the concluding sentences will be sufficient to prove the exception in favour of the English Church.

Care must also be taken, and provision made, for their (married clergy's) stipend; and they must be kept to the rule of the Church, to be of good behaviour, to observe the hours of singing psalms, and by God's grace to keep their heart, and tongue, and body, from every unlawful deed. *But what need have we to speak of making a division of revenues, of keeping hospitality, or of giving alms, in the case of persons who have all in common; since every thing which is above their wants is to be devoted to pious and religious uses—the Lord, our common Master, himself teaching, “as for the rest give alms, and, behold, all things are clean unto you?”—P. 18.*

With respect to a tripartite division of tithes in England, the only support upon which it rests, is that of three canons of very questionable authority, among those of Theodore, A.D. 668, of Egbert, A.D. 743, and of Ælfric, A.D. 970. Two of these documents are confessedly compilations from foreign sources; and the third an episcopal address in which this division is spoken of as contained in a canon of the Fathers: but in neither is there any proof whatever of the practice forming any part of the civil or ecclesiastical law of England. Had any of the Saxon kings or councils sanctioned the custom, these canons might have been corroborative of such sanction; but they are of no weight whatever against the total silence of all English laws and councils on the subject. The Dissenting Society have indeed contrived to misrepresent a solitary passage in Blackstone (*Comm. B. I. c. 11.*), in which he alludes to this division, for the purpose of shewing the manner in which the monks ousted the Rectors of the full possession of the tithes, into a positive limitation of the Rectors' right;

* De eorum quoque stipendio cogitandum atque providendum est, et sub ecclesiastica regula sunt tenendi, ut bonis moribus vivant, et canendis psalmis invigilent, et ab omnibus illicitis, et cor, et linguam, et corpus, Deo auctore, conservent: communi autem vita viventibus, jam de faciendis portionibus, vel exhibenda hospitalitate, et adimplenda misericordia, nobis quid erit loquendum? cum omne quod superest in causis piis ac religiosis erogandum est, Domino omnium magistro docente, 'quod superest, date eleemosynam, et ecce omnia munda sunt vobis.'

but their cunning craftiness is abundantly exposed by Mr. Hale, who adduces the counter-evidence of Blackstone himself (Comm. B. II. c. 3.), enforcing the title of the Clergy to the tenth of the produce, as established by the law of the land. Some facts, which Kennett, in his History of Improvements, has misinterpreted into a supposed evidence of a tripartite division of tithes, are then examined and explained; and we arrive, in conclusion, at a "summary account of the information we possess, relative to the English law of tithes, and the duty laid upon the Clergy to relieve the poor and repair churches." The main substance of this section we shall take leave to lay before our readers.

Tithes are very frequently mentioned in the Anglo-Saxon laws and early English councils. Though the payment of tithes, in England, is due by the common law, there is hardly any maxim of that law, the origin of which receives more illustration from references to ancient laws and canons. In addition to the authorities quoted from Blackstone, we may adduce the Constitutions of Odo, Archbishop of Canterbury, A. D. 943, directing the payment of tithes. In the subsequent year, the same thing is repeated in a canon of the council of London; and in the year 959, in the canons of Edgar. The laws of Edgar, in 967, not only exact the payment of tithes, but also enforce it, under a penalty of a forfeiture of eight tenths of the crop, to be divided between the Bishop and the thanc. Tithes were made payable by a canon of the council of Ælham, and by the laws of Athelred, in 1012; by the laws of Canute, under the same penalty as that exacted in the law of Edgar; by the laws of Edward the Confessor, in 1052. They are recognised in the council of Winton, in 1076; in that of London, 1102; the full payment of them, without deduction of any kind, is enforced by the council of Durham, 1220; in that of Oxford, 1222; in the constitutions of Edmund, 1236; and in other later documents. But, strict and minute as are the laws for the payment of tithes, and frequent as is the mention of them for the period contained in the dates alluded to, amounting to more than four hundred years, in no one instance is any the slightest allusion made to any obligation laid upon the Clergy to reserve only one third of the tithes to their own use, and to apply the remaining two thirds to the maintenance of the church and poor. And this omission is the more remarkable, by reason of this circumstance; that, though the laws and canons now referred to, do, for the most part, treat rather of the laity's duty in paying tithes than of the Clergyman's in distributing them, still there are not wanting canons, which so precisely prescribe to the Clergy the duty of charity and hospitality, that, if these duties had been the consequence of a legal tripartite division, it is next to impossible that such a division should not have been formally mentioned. In the canons of Durham, the Clergy are specially commanded to be hospitable, according to their means, and not to be avaricious towards the poor; but the exhortation is founded upon the general ground of Christian duty, without reference to any legal title which the poor possessed of sharing, in a certain proportion, the revenues of the Clergy.

The same assertion holds good with respect to sundry exhortations to hospitality, to be found in some canons of the Archbishops Peccham and Stratford, in the Liber Provincialis of Linwood, and also in a constitution of Othobon, "*de institutionibus seu collationibus*," (p. 126, Oxford, 1672.) Now had the tripartite division of revenues formed part of the English canon law, either in the time of Othobon, or of these Archbishops, or when John de Athon wrote his Commentary at the conclusion of the thirteenth century, or when Linwood compiled his Liber Provincialis at the beginning of the fifteenth, it is next to impossible, that when so much care was taken to defend the poor against the evils of non-residence, the right of the poor to a third of the tithes should not

have been then distinctly recognised. The constitution of Othobon and the canons of the Archbishops are equally silent upon it: and one of the commentators takes notice, not of it, but of the old fourfold division; and without saying a word from which we can conclude that in his judgment the poor had in England any other than a general claim to the alms of wealthy ecclesiastics. . . . And as to the fund out of which the Clergyman is thus to bestow his alms, Linwood most distinctly proves, that, even in "those golden times of Popery," it was no legal third of his revenue which the Clergyman was bound to appropriate to this purpose, but the same sort of poor man's fund which every resident Incumbent now forms out of the surplus of his own necessities. The words of Linwood are "*Talis sustentatio fiat de eo, quod alicui deductis necessariis et pro sustentatione propria et suorum, ac onerum sibi incumbentium, superest.*" The authority of Linwood's *Liber Provincialis*, as an historical and legal work, is unquestionable; and he is explicit in limiting, to the care of the choir the charge which is imposed upon the Rectors to repair the church, and in declaring, that as to the repairs of the nave the parishioners are bound to that according to their respective means. Indeed, the only mention which Linwood, as far as I have discovered, has made of the old fourfold division, is in connexion with the subject of the repair of churches, in his chapter '*De Archidiaconis*,' wherein he not only lays down the legal duty of the Rector, but also the extent of the moral obligation imposed upon him to attend to the repair of the church; in this following the previous comment of John de Athon upon a constitution of Othobon (p. 113), who had expressed his opinion, that though a Clergyman does his duty in the eye of the law, by repairing the chancel, he is yet bound in conscience to see that the whole church is repaired by those upon whom custom has thrown that burden, a custom which is elsewhere termed a "*laudabilis consuetudo*" of the province of Canterbury. Whilst such evidence of the law and practice of England is in existence, we may safely affirm that nothing but ignorance can excuse those who still persist in asserting, that prior to the Reformation, the Clergy contributed any thing more than they now do, towards repairs of the church. P. 39—41.

From the reasonings and statements advanced by Mr. Hale, and of which we have given as full an analysis as our confined limits will allow, every unprejudiced and candid inquirer after the truth, must unhesitatingly admit the justness of the conclusion at which he arrives: viz. "that, whatever proofs may be alleged in support of the prevalence of such a division in foreign countries, the supposition that it prevailed in England is perfectly gratuitous, is supported by no one fact, and is utterly irreconcilable with the mass of information which we possess respecting the origin and working of the law of tithes in England." We leave then the Society of "*Evangelical Dissenters*" to the Christian expectation of the fulfilment of their own prophecy, that "dearly will the claimants pay for their tithes, when God arises to take vengeance;" and we cordially thank the author of the Essay before us for one of the most valuable of the tributes to the Church, which her true sons, in these days of "trouble, and rebuke, and blasphemy," have not been wanting to pay.

ART. III. — *Martyrological Biography. Memoirs of the Life and Martyrdom of John Bradford, M.A. Fellow of Pembroke Hall, Cambridge; with his Examinations, Letters, &c. arranged in Chronological order. Together with a Translation of Bishop Gardiner's Book, "De Vera Obedientia;" and Bonner's "Prefatory Letter;" both in Defence of the Supremacy and of the Divorce of Henry VIII.* By WILLIAM STEVENS. London: Fenn. Cambridge: Stevenson. 8vo. 1832. Pp. cciv. 428.

SINCE the appearance of Dr. Wordsworth's Ecclesiastical Biography, the attention of the clerical world has been called to the lives of some of our most distinguished Prelates; most of which have been edited in a masterly style; and this delightful and useful "study of mankind," has led to a research into the early annals of the Reformation,—a research calculated to produce the most beneficial results. It has often been a source of regret that so little is known of the career of these distinguished individuals to whom, under Providence, the Church of England is so deeply indebted for the purity of her doctrine, and the evangelical simplicity of her offices; and this regret has been enhanced by the fact, that to the supineness of contemporary, or immediately succeeding generations, this lack of knowledge is mainly attributable. It is not, however, even at this eleventh hour, too late to wipe out the stigma of neglect. The British Museum, the libraries of our universities, and many private collections, abound in materials; and although the details of private life and habits, or even the precise dates of some important events, may be difficult to arrive at, still sufficient records are extant, in many instances, to supply all that is requisite for a due estimation of character, and a proper appreciation of the motives which led the early martyrs of the Reformation to brave the bigotted fury of papists, and seal their belief at the stake or upon the scaffold.

This is evidently the case in the life of "*Holy John Bradford*," as the subject of the volume before us was styled, not only by Fox, but by the celebrated Bishop Godwin. In his history, little can be gleaned beyond what is related by the venerable martyrologist; and we are constantly obliged to draw all additional information from his voluminous correspondence, which Mr. Stevens has ranged in a highly satisfactory manner.

Bradford was born at Manchester, but in what year we are uninformed; and we hear no more of his parents than that they brought him up in learning from his infancy, by which he was qualified to become secretary to Sir John Harrington, who held a post of some trust during the reigns of Henry VIII. and Edward VI. It appears to have been his intention, at one time, to have followed the profes-

sion of the law; for we find that he was entered a student of the Inner Temple, on the 8th April, 1547; when he is described, as of Exton, in the county of Rutland.

It is from this place that his earliest letters are dated, which Mr. Stevens has introduced into the narrative, in the order in which they were written. "A perusal of these," in the language of his biographer, "will afford the best evidence of the progressive state of the author's mind; and how it became gradually matured, 'as by the Spirit of the Lord,' to prepare him for that noble and conspicuous testimony, which God, in the mysterious dispensations of his providence, had appointed our illustrious martyr to bear to the truth of the gospel of our Lord Jesus Christ."

It is not at all improbable, that his intercourse with the venerable Latimer strengthened him in his resolution to enter the Church, which must have been adopted within a year after his being admitted of the temple; as, in 1548, he became a student of Catherine Hall, and, in less than another year, "had made such proficiency in his studies, that the University conferred upon him the degree of Master of Arts;" shortly after which, at the invitation of his friend Bishop Ridley, then master of Pembroke College, he accepted a fellowship on that foundation. In this situation he attracted the attention of the celebrated Martin Bucer, with whom he became most intimate; and Ridley, being translated to the see of London, insisted upon his taking deacon's orders; which, after some resistances (in consequence of an objection he entertained, in common with Hooper, to some of the ceremonies) he did; and was presented by his patron to a stall in St. Paul's Cathedral, and appointed one of his domestic Chaplains.

Here

Our reformer performed his duty of a preacher in an exemplary manner, for the space of three years, teaching faithfully, and labouring diligently, in many parts of England, but probably more generally at St. Paul's. He exposed and reprov'd sin with severity; preached Christ crucified sweetly; forcibly attacked the prevailing errors and heresies; and earnestly exhorted his hearers to holiness of life.—P. 29.

That this apostolical conduct should be displeasing to the Papists, is by no means marvellous. Accordingly we find that shortly after the death of Edward VI. he was deprived both of his official dignities, and personal liberty, by Queen Mary. Of the immediate (we would rather say, the ostensible cause) of this proceeding, Mr. Stevens has given us the following concise and interesting account:—

The circumstances were as follow:—On Sunday the 18th of April, 1553, Gilbert Bourn, who had been appointed by Bonner, then Bishop of London, a Canon of St. Paul's, delivered an inflammatory discourse at Paul's Cross in

praise of Bonner, against the late monarch, and in favour of popery; which so excited the populace, that they were ready to drag him out of the pulpit.

Neither respect for the place, the presence of Bonner, nor regard for the civil authority of the Lord Mayor, who remonstrated with them, could restrain their rage; at length a dagger having been thrown at Bourn by one of the mob, his brother entreated Bradford, who stood in the pulpit behind him, to come forward and address the people. Our martyr cheerfully complied with this request, and exhorted them to submission and obedience to so good effect, that the multitude, after hailing him with affectionate expressions, dispersed quietly.

As soon as Bourn thought he might safely venture out of the pulpit, and, notwithstanding the civil authorities were at hand to protect him, he besought Bradford not to quit him, till he was in a situation of safety; and whilst the Lord Mayor and Sheriffs preceded Bourn to the Grammar School-house, Bradford and Rogers (another martyr) kept close to him behind, concealing him with their gowns, and thus conducted him safe through the mob. In the afternoon of the same day, Bradford, who had not yet been silenced, preached at Bow Church, and shortly reproved the people for their tumultuous and seditious behaviour in the morning.

Within three days afterwards, however, he was sent for to the Tower of London, to appear before the Queen and her council; where he was charged with his conduct on the preceding Sunday as seditious; his accusers choosing to assume, that as he could so easily disperse the mob, he must have had some hand in exciting it.—Pp. 22, 23.

The event will easily be anticipated; this amiable and pious man was committed to the Tower, where he remained till the following Easter-eve, when he was removed to the King's Bench, and there continued in confinement till his last examination; after which he was committed first to the Clink, and finally to the Poultry Counter. The account of his various examinations, and disputes with persons sent for the purpose of entrapping him into some concessions, will well repay a careful perusal. These examinations took place in the "Ladye Chapel" of St. Saviour's Church, of which there are two spirited engravings, and which receive an additional interest from the recent infamous attempts to destroy that venerable fabric. On these occasions the notorious and inhuman Bonner, and the scarcely less atrocious Gardiner, appear in their true characters; and it is worthy of observation, that Bourn, the very man whose life he had been instrumental in preserving, was one of his most bitter enemies and calumniators: thus fulfilling the almost prophetic exclamation of a person in the crowd, upon that memorable day: "Ah, Master Bradford, you are saving him who will one day help to burn you!"

This melancholy event was now, indeed, drawing near; the fires of persecution were on the eve of being kindled, and the blood of some of the best and bravest of the soldiers of Christ about to be sacrificed at the shrine of the Moloch of superstition. His conduct at the stake was exemplary in the extreme, and our biographer has related it with dignified simplicity.

He asked all the world forgiveness, and forgave all the world, and entreated the people to pray for him; and, turning his head towards the young man who suffered with him, said, "Be of good comfort, brother, for we shall have a joyful supper with the Lord this night;" and so, embracing the reeds, he said, "Strait is the way, and narrow is the gate, that leadeth unto eternal salvation; and few there be that find it." And thus they both ended their mortal lives, like two lambs, without any alteration of countenance, being void of all fear, hoping to obtain the prize of the goal they had long run at; to the which (adds the martyrologist) I beseech Almighty God happily to conduct us, through the merits of Jesus Christ, our Lord and Saviour. Amen.—P. 311.

He was of a gentle and amiable disposition, and held in such great reverence and admiration by all good men, that numbers who knew him only by fame, greatly lamented his death; and even many of the Papists themselves wished heartily for his life. In confirmation of which we are informed by Strype, in his Ecclesiastical Memorials, that "He was one of whose worth the Papists themselves were so sensible, that they took more pains to bring him off from the profession of religion than any other. And Fuller informs us, that "Parsons, the Jesuit, who will hardly afford a good word to a protestant, saith, that he seemed to be of a more soft and mild nature, than many of his fellows."

It is so much the fashion of the Calvinists of the present day to endeavour to appropriate to themselves every illustrious character, both of ancient and modern times, as, for example, Jewell, Heber, and others, that a word or two upon the creed propounded by Bradford, may not be irrelevant. Our own opinions upon the general doctrine are too well known to need repetition; nor are we so chivalrous as to claim for our own all the great and good of the olden time; but we, nevertheless, desire to shew that the objects of our admiration and esteem were not tinctured with all the gloomy dogmas of Calvin and Knox, although they may have imbibed, in the infancy of the reformation, some of the ascetic doctrines and predestinarian theories of those enthusiastic, but mistaken, divines.

In furtherance of this object, and to gratify, at the same time, our readers, we shall proceed to lay before them an abstract of the confession of faith drawn up by Bradford, Saunders, Bishops Hooper and Ferrar, and others, wherein the principal points of belief recognised by the Established Church at this very period are laid down.

First, we confess and believe all the canonical books of the Old Testament, and all the books of the New Testament, to be the very true word of God, and to be written by the inspiration of the Holy Ghost; and are therefore to be heard accordingly, as the judge of all controversy in matters of religion.

Secondly, we confess and believe, that the Catholic Church, which is the Spouse of Christ, as a most obedient and loving wife, doth embrace and follow the doctrine of these books, in all matters of religion, and therefore is she to be heard accordingly; so that those who will not hear this Church, thus following and obeying the word of her husband, we account as heretics and schismatics, according to this saying—If he will not hear the Church, let him be unto them as a heathen.

Thirdly, we believe and confess all the articles of faith and doctrine, set forth in the symbols of the apostles, which we commonly call the creed; and in the symbols of the councils of Nice, held A. D. 324; of Constantinople, A. D. 384; of Ephesus, A. D. 432; of Chalcedon, A. D. 454; of Toletum,* the first and fourth: also in the symbols of Athanasius, Irenæus, and Tertullian, and of Dacus, which was about the year of our Lord, 376. We confess and believe, we say, the doctrine of the symbols generally and particularly; so that whosoever doth otherwise we hold the same to err from the truth.

Fourthly,—We believe and confess concerning justification, that it cometh only from God's mercy, through Christ.

Fifthly,—We confess and believe concerning the exterior service of God, that it ought to be according to the word of God; and therefore, in the congregation, all things public ought to be done in such a tongue, as may be meet to edify, and not in Latin, where the people understand not the same.

Sixthly,—We confess and believe that God only, by Christ Jesus, is to be prayed unto and called upon; and therefore we disallow invocation or prayer to saints departed this life.

Seventhly,—We confess and believe, that, as a man departeth this life, so shall he be judged in the last day generally; and in the mean time is entered into the state of the blessed for ever, or damned for ever; and therefore is either past all help, or else needs no help of any in this life. By reason whereof we affirm purgatory, masses of *Scala cæli*, *Trentals*, and such suffrages as the Popish Church doth obtrude as necessary—to be the doctrine of Antichrist.

Eighthly,—We confess and believe the Sacraments of Christ, which be Baptism and the Lord's Supper,—that they ought to be ministered according to the institution of Christ, concerning the substantial parts of them;—and that they be no longer sacraments, than they be had in use, and used for the end for the which they were instituted.

And here we plainly confess, that the mutilation of the Lord's Supper, and the subtraction of the one kind from the lay people, is Antichristian.

And so is the doctrine of transubstantiation of the sacramental bread and wine, after the words of consecration, as they be called.

Item,—The adoration of the sacrament with honour due unto God; the reservation and carrying about of the same.

Item,—The mass to be a propitiatory sacrifice for the quick and dead, or a work that pleaseth God.

All these we confess and believe to be Antichrist's doctrine, as is the inhibition of marriage, as unlawful, to any state.

We have made this copious extract for two reasons: first, to show the intimate connexion between the Creed of the Established Church of England, in the sixteenth and nineteenth centuries; and, secondly as an extraordinary and interesting evidence of the purity of the tenets of our early reformers, for the instrument bears date, May 8th, A. D. 1554.

Having thus given a concise abstract of the Life and Opinions of Holy John Bradford, we revert to his biographer. And here we cannot avoid expressing a wish that he had confined his labours to the illustration of the subject, and not favoured us with a body of notes, and an appendix, which he feels requires some explanation, especially as his work is dedicated to a prelate of the Church of England. We fully agree with Mr. Stevens, that "the great party in the state, which

* Toledo in Spain.

appears anxious to redress public grievances, and promote liberal and enlightened views of policy, is not very anxious to promote the cause of religious truth ;" but we deprecate the converse of the proposition, and fearlessly avow our conscientious belief, that the opponents of whiggery and revolution are not the inveterate upholders of abuses both in Church and state. On the contrary, facts speak a very different language, and convince us, that an evil, whether in the Ecclesiastical or Civil polity, has only to be pointed out to the best and most distinguished of the conservative party, to incite their utmost exertions for its removal ;—and it is at least an invidious assertion, that, because they withstand the—

"Civium ardor prava jubentium,
Et vultus instantis tyranni,"

they are wedded to a system founded in error, and not calculated for the general happiness, as the radicals and infidels would persuade the populace, is the case of the Church.

Notwithstanding this observation, we sincerely hope, nay, we are willing to believe, that Mr. Stevens is not that "unworthy son of the Established Church," which he professes himself to be. The Life of Bradford is a most valuable acquisition to our biographical stores ; and this value is enhanced by the numerous letters and documents, wherein we have the "dead yet speaking" before us : and we trust our author will be encouraged to proceed in his "Martyrological Biography," especially as through the means of the press alone can we hope to preserve those great masses of MSS., scattered through the libraries of Great Britain, which, from the lapse of time, are daily becoming more difficult to decypher ; and which must, if unpublished, be ultimately lost to the world.

Independently of the Life of Bradford, the volume contains a translation of Bishop Gardiner's Book, "*De Vera Obedientia*," with Bishop Bonner's Preface: a work, which, from a perusal of Mr. Todd's admirable defence of Cranmer, we had long been anxious to procure ; but which, from its great scarcity, had eluded our bibliographical research. Of its intrinsic merit we need not speak, and, perhaps, could not conclude our notice more satisfactorily than with Mr. Stevens's note upon this portion of his work.

The extract which Fox gives of this very scarce and extraordinary tract of Gardiner's, with its no less extraordinary preface by Bonner, had often excited in our minds a great desire to see the originals ; and that desire was considerably increased by the frequent appeal to it by almost all the reformers upon their examination, and the evident chagrin and mortification discovered by Gardiner, whenever it was alluded to. And perhaps the reader, who will now have the opportunity of perusing both these performances, will not be so much surprised that the papists should have exerted themselves to suppress and destroy them, and at their consequent scarcity, as they will that apologists, of real learning and professed liberality, should be found in the nineteenth century for

men, who, after publishing such opinions as the tract and preface in question contain, could practise so much cruelty and insolence towards their fellow-creatures, for professing and retaining the same opinions.

All exertions to discover a copy of this tract or preface were fruitless, till, having obtained a copy of a collection of curious tracts relating to the popish controversy, almost equally scarce, we were agreeably surprised to find both of them included. That a translation existed we never imagined, till, on searching at the British Museum for any scarce matters relating to the History of the Reformation, we discovered such a translation in the Royal Library, by M. Wood; and the title-page distinctly says Rome. Now, that such a work should be printed at Rome, in the year 1553, appears sufficiently improbable; and we therefore suspect, that both the translator's name and the place of publication were fictitious, a practice by no means unfrequent.

LITERARY REPORT.

A Letter to Lord King, controverting the Statements lately delivered in Parliament by His Lordship, Mr. O'Connell, and Mr. Sheil, as to the Four-fold Division of Tithes. By JAMES THOMAS LAW, Chancellor of Lichfield and Coventry. London: Rivingtons. 1832. 8vo. Pp. 29.

OUR review of Mr. Hale's Essay was in type for our last Number, and displaced by matter of more immediate interest. Since it was written, Mr. Law's Letter on the same subject has fallen into our hands. He does not appear to have seen the publication of the Society of Ecclesiastical Knowledge; though the assertions of Lord King, and his respectable comrades in arms against the Church, are doubtless drawn, without inquiry as to their truth, from the work in question. Mr. Law's pamphlet is much less elaborate and complete than that of Mr. Hale; but it effectually overthrows the unwarrantable calumnies of his Parliamentary antagonists; and, as far as it goes, by arguments of the same description.

Submission to God's Will, the Principle of all true Allegiance. A Sermon preached at the Parish Church of Kew and Petersham, in the County of Surrey. By the Rev. D. C. DELAFOSSE, A.M. Curate of the said Parishes, and late Fellow of King's College, Cambridge. London: Hatchard. Richmond: Wall and Hughes. Pp. 24.

AMONGST the numerous discourses which the present awful crisis has originated, we have not met with one more intrinsically excellent, than that of Mr. Delafosse; for whether we view it with respect to the soundness of its doctrine, its enlightened animadversion upon passing events, or the purity of its style, it must be allowed to confer distinguished honour upon its author. If our limits would allow us to indulge our feelings, there are many passages we should desire to extract. The discourse is good throughout, and the peroration is a refreshing specimen, in these days of religious and political dereliction, of what a pulpit oration ought to be.

Narrative of Conversations held with Christopher Davis and Wm. Clarke, who were executed January 27, 1832, for the part they took in the Bristol Riots; to which is added, a Letter by W. Clarke, finished on the day of his execution, on the evils of Sabbath-breaking and Drunkenness. By a LAYMAN. Bristol: J. Chilcott, Wine-street. 1832. Pp. 31.*

THIS is a very interesting and valuable tract, which has had a most extensive circulation; and from its nature, cheapness, and simplicity, is likely to do much good. It is, we understand, the production of a gentleman whose Christian principle and beneficent conduct are well known, and especially in the neighbourhood of Bristol. It is

the authentic detail of conversations which passed between the author and the wretched culprits who suffered the penalty of their share in the late riots; and the narrative is confirmed by the Chaplain of the gaol. Much is it to be regretted, that deluded characters like the subjects of this tract cannot be better apprised even of the temporal consequences of their course. Davis, it may be recollected, was a man in easy circumstances, who had earned a small but comfortable independence. He had, however, become the blind disciple of a profligate press, and had long held the most abusive language against the Church, the Bishops, and the Clergy in general, expressing his wish that every church in the kingdom might be destroyed. But when the world had no further interest for him, and the concerns of eternity became the absorbing consideration, his first recourse was to that ministry whom he had so atrociously outraged; nor did he find them backward to instruct him with meekness and forgiveness. Let us hear our Layman's account:

"Davis, addressing me, expressed himself in substance as follows:—Oh! sir, I have been a great sinner. I do not wish to speak any thing but the truth. There was a time when I used to hear that good gentleman there, (pointing to Mr. Day,) with delight, and when I heard Mr. Thorpe, also, and other ministers. (He lately told Mr. Day, that he had then been accustomed to read the Bible with comfort and profit.) But, continued he, *I became connected with evil companions, and addicted to drinking, and then I gradually left off attending the public worship of God; and all this has caused my ruin.* For the last eight or nine years I have been leading an irreligious life, and have spent my Sundays in driving about from place to place, and have been flighty and raving. In answer to something that was said to him, he then owned, with expressions of self-reproach, that he had been a great scoffer at religion, that he had been in the habit of using very profane and wicked language, and that he had often abused and vilified the Clergy by opprobrious epithets; but he disclaimed ever being in his heart an infidel. He

recently said to Mr. Day, *It seems to me, sir, when I reflect on my having used such bad language, that I must have been under the influence of an evil spirit.*"—P. 7.

Clarke was exceedingly ignorant, and seems to have received his first impressions of religion in the gaol. Concerning him we have only space to adduce an extract from his farewell letter to his friends, adding nothing to the awful eloquence of its untutored language:—

"My dear Friends,

"I hope you will take this as a friendly warning. It is my particular wish to inform you of the evil of Sabbath-breaking. *It is the cause of bringing me to this disgraceful end.* I hope you will take warning by us, my dear friends. Look at us who did seek our death, October 30th, 1831. Look at this particular point first, and then you will see, my dear friends, that *if I had been to my church, I should not have got into this disgrace that I am in.* My dear friends, *let me beg of you to attend your church. It is the particular wish of a poor dying sinner. Do let me beg of all Sabbath-breakers to attend your church, as you will find every good advice there. If I had gone to my church, I should not have gone into town that Sunday afternoon.* Let me beg of you to take warning by me, as Sabbath-breaking and drinking are two of the greatest evils that ever a man can be guilty of. My dear friends, I was a great drunkard and a Sabbath-breaker; and, I must own, a very great sinner: and I hope you will take warning. Let me beg of you to leave off bad company: let me beg of you to think of my words, as it is my dying wish. *My dear friends, think of my dying words; leave off all evil ways, attend your church, and hearken to your friends' good advice.* If I had hearkened to my dear friends, I should not have been in this distressed trouble. Do let me beg of you to take this as a warning to you all."—Pp. 16, 17.

* The Layman's observations are in the best style; and the only point on which we should be disposed to qualify our praise, is his indiscriminate application of the term "Reverend."

And these horrors are the result of an abandoned press! Whoever has

abetted, or encouraged, or connived at the dissemination of opinions which conduct to such results, be he high or low, may God turn his heart, and forgive him!

A Discourse on the New Year, preached in Camden Chapel, St. Pancras, on Sunday, January 1, 1832. By the Rev. A. C. L. D'ARBLAY, M. A., F. C. P. S. Fellow of Christ College, Cambridge, and Minister of Camden Town. London: Rivingtons, 1832. 8vo. Pp. 20.

The Apostolic Gift of Tongues contrasted with some modern Claims to Inspiration; a Sermon preached in Camden Chapel, St. Pancras, on January 8, 1832, being the Sunday following the Epiphany: preceded by an Introductory Discourse on the prevailing Spirit of the Times, and its Effect on National Religion. To which is added an Appendix, containing an Answer to Hume on Miracles, and to Laplace on Atheistical Necessity. By the Rev. A. C. L. D'ARBLAY, M. A., &c. &c. London: Rivingtons, 1832. 8vo. Pp. 60.

"A VERSE will move him who a sermon flies:"—such is the adage, and Mr. D'Arblay never fails to improve upon it. Besides a variety of mottos from poets ancient and modern, a hymn on the new year, and another on the Epiphany, usher in each of the above publications respectively, with melody sufficient to attract, and piety to warm the heart. With respect to the sermons themselves, they deserve our highest commendation. Plain and practical, and at the same time eloquent in their simplicity, they must have been heard with attention and with profit; and the request for their publication evinces the esteem and veneration with which the chapelry of Camden Town regard their zealous and amiable Pastor. In the more argumentative discourses on Mr. Irving's absurdities, the "baseless fabric" of his visionary pretensions is ably and manfully exposed; while the word of exhortation is equally at hand for the weak and the unwary, for the discerning and the wise. We trust

that the benefit of his labours will not be confined to the immediate scope of their operation.

A Sermon preached in Trinity Church, St. Mary-le-bone, February 26, 1832, upon the Necessity of Prayer, particularly at the present period of God's Visitation. By the Rev. WILLIAM J. E. BENNETT, M. A. Curate of Trinity Church, &c. &c. London: Rivingtons, 1832. 8vo. Pp. 27.

A Sermon preached before the University of Oxford on the 21st of March, 1832, being the day appointed for a General Humiliation. By the Rev. EDWARD BURTON, D.D., Regius Professor of Divinity, and Canon of Christ Church. Oxford: Parker. London: Rivingtons. 1832. 8vo. Pp. 27.

The Inflection of the Sword of God upon our Land, betokening actual Wrath and future Judgment; a Sermon delivered on the National Fast-day, before a numerous Congregation in a Country Town. By a CLERGYMAN OF THE ESTABLISHED CHURCH. London: Longman and Co. 1832. 8vo. Pp. 16.

WE have classed these three sermons together, as bearing mainly upon the same important topic; the first of them being, in a manner, anticipatory of that solemn act of humiliation, which called forth the other two. They are all well calculated to produce that sense of national humiliation for which the sins and dangers of the country so loudly call; but it would be impossible to give any adequate idea of the powerful and convincing appeal of Dr. Burton. Alluding to the notion that the appointment of a general fast was wholly unnecessary, and insisting upon that notion as in itself a sufficient reason with every thinking mind for establishing its very reverse, he proceeds to point out the deplorable state of political wickedness and confusion in the empire, and concludes with an appropriate exhortation to the younger and older members of the University, in reference to the duties incumbent upon them at the present alarming crisis. Those who are acquainted with the preacher's energetic discharge of the pastoral office will not fail to procure

this sermon; and those who are not will do well to procure it, in order to commence an acquaintance so truly valuable and instructive.

The third sermon is well worthy of perusal.

A Sermon, preached on Monday, July 25, 1831, in the Cathedral Church of Peterborough, at the re-opening of that Church, after the erection of the New Choir. By the Right Rev. JAMES HENRY MONK, D. D., Lord Bishop of Gloucester, and late Dean of Peterborough. London: Rivingtons. 1831. 8vo. Pp. 28.

As far as regards this sermon itself, our object is attained in describing it as almost appropriate and effective discourse upon Haggai ii. 9. No other preacher could have done the same justice to the particular occasion which he had undertaken to solemnize. The learned Prelate, however, has appended a short document, which ought to be circulated widely, and preserved as a memorial of that attachment to the Church and her concerns, which is still alive amongst her faithful members, in the midst of that spirit of detraction and obloquy with which we are surrounded. We wish that our space would allow us also to record the names with which it is accompanied. But here follows the statement itself:—

“The scheme of a new Choir, with an Organ-screen, Altar-screen, and appropriate accompaniments, was proposed by the Author of this Sermon, being Dean of Peterborough, in July, 1827; he having first obtained designs for the purpose from Mr. Edward Blore, the architect. The Chapter adopted the proposition, and determined that measures should be taken for the accomplishment of the work, in case a subscription of adequate amount could be raised. They themselves set the example, by subscribing as a body £1000, although they had, at that time, entirely exhausted their funds, and had anticipated the revenue of the succeeding year in the thorough repair, both substantial and ornamental, of the Cathedral at the same time the individual members of the body added their private contributions, to the amount of £1050. Both these subscriptions were afterwards increased.

An appeal was then made to the inhabitants of the city and neighbourhood of Peterborough, to assist in the work. This appeal being promptly and handsomely answered, and above £5000 being very soon collected, the Dean and Chapter commenced the work, at the beginning of 1828, according to the designs, and under the inspection, of Mr. Blore. An additional subscription was afterwards set on foot. The following are the principal parts of the undertaking; the expense of which, being somewhat more than £6000, was defrayed by the Contribution:

“1. The Pulpit, Throne, Stalls, Pews, and complete furniture of the Choir, of Norway oak.

“2. The Organ-screen, of stone.

“3. The Altar-screen, of stone.

“4. The Pavement of the Choir.

“5. The Organ-case, of Norway oak.

“The whole of the carved wood-work was executed by Francis Ruddle, and the whole of the stone-work, by John Thompson, both natives of the city of Peterborough.

“The work being nearly completed, and ready for erection, the whole of the old Choir was removed, and the foundation-stones of the new work were laid by the Author, assisted by the Chapter, on Easter-Monday, 1830. The work occupied a year and a quarter in its erection: and, during that time, the Dean and Chapter laid down an entirely new pavement, of Ketton stone, in the Nave and Transepts of the Cathedral.”—(Pp. 22, 23.)

The New Testament of our Lord and Saviour Jesus Christ; with a Commentary, consisting of short Lectures for the daily use of Families, by the Rev. CHARLES GIRDLESTONE, M.A., Vicar of Sedgley, Staffordshire. Part I. containing the Gospels of St. Matthew and St. Mark. Oxford: Parker. London: Rivingtons. 1832. 8vo. Pp. xvi. 352.

THE idea of this Commentary is singularly happy; and it will, we have no doubt, prove very effective. In order to give additional facility to the daily reading and exposition of the Scriptures, (which is now adopted in every well-regulated family, and which, among the signs of the times, of a

widely different and very fearful nature, is peculiarly cheering and satisfactory. The gospels of St. Matthew and St. Mark are divided into sections, forming with the commentary a lection of convenient length for a single service. The explanatory matter is so digested as to complete, together with the text, exactly two pages; such topics being selected as may best serve the purpose of devotional edification at the hour of family worship. All controversial doctrines, all abstruse theories, and all learned discussions are carefully avoided, while the capacities and wants of an ordinary domestic circle, comprising for the most parts the relations of parent and child, of master and servant, are kept steadily in view. Each reading, in fact, as the author well describes it, is "a short sermon with a long text," and it is the object throughout to illustrate, either directly or indirectly, in each single passage of the word of God, some useful lesson of a more heavenly mind, or of a more holy life."

† *Practical Exposition of St. Paul's Epistle to the Romans, in a Series of Lectures; with an Appendix, containing remarks on certain leading terms; a Tabular Analysis of the Epistle, &c.* By the Rev. THOMAS PARRY, M. A., Archdeacon of Antigua, &c. &c. London: Rivingtons. 1832. 12mo. Pp. xix. 308.

The object of this volume is to facilitate the understanding of the Epistle to the Romans, by tracing the connection of its various parts in an easy and familiar exposition. Throughout the Lectures the text of the Epistle is inscribed at the side of the paragraph relating to it; which answers the purpose of an explanatory paraphrase and illustrative comment. But though the author has mainly endeavoured to render his work useful and attractive to general readers, who have little opportunity for consulting more elaborate expositions; he has not altogether neglected the wants of the student, or the candidate for Holy Orders. Readers of this class will find considerable information in the notes attached to each successive Lecture; and the *Analysis* and *Remarks* contained in the Appendix afford ample matter for consideration

to the more advanced theologian. Upon the whole, Archdeacon Parry is no invaluable addition to the many attempts which have been made to simplify this difficult and important Epistle.

The Druid: a Tragedy, in five Acts. With notes on the Antiquities and early History of Ireland. By THOMAS CROMWELL, author of "*Oliver Cromwell and his Times*," &c. London: Sherwood and Co. 1832. 8vo. Pp. xv. 142.

WITH this Tragedy, as a Tragedy, of course we have nothing to do; but the notes have been pointed out to us as containing much valuable matter, in connexion with the early Religious History of Ireland. There is also some information of considerable interest to Biblical inquirers, as calculated to throw additional light on the sacrificial system of the Jewish and Heathen nations; particularly with respect to their altars and high places.

The Mythology of Ancient Greece and Italy: for the Use of Schools. By THOMAS KEIGHTLEY. London: Whittaker. 1832. 12mo. Pp. xii. 202.

THIS admirable adaptation of Mr. Keightley's larger work, which we noticed in a former Number, to the younger classes of students, is precisely the volume which has long been wanted in schools. As an introductory manual, it contains all needful information relative to the gods and heroes of antiquity; and not an expression occurs which could offend the delicacy of the most scrupulous female.

On the Portable Sudatory, or Hot-air Bath, with Cases illustrative of its Medical Powers in various Disorders, and its great Utility in Cholera Morbus, &c. &c. &c. By M. LA BEAUME. London: Hightley. 12mo. Pp. 81.

ALTHOUGH the prevailing epidemic, according to the official reports, is rapidly on the decline, we deem it still a duty to direct public attention to M. La Beaume, his book, and his highly useful invention. The testimony to its powerful and salutary effects of the first respectability; and, at all events, the application is so simple that it can do no harm.

does not appear to have been a voluminous writer. Eusebius says, indeed, that he "set forth the treasures of divine truth, both by word of mouth and by his writings;" but, according to Jerome, "he was chiefly profitable from his discourses."* All that he is known to have written were *Commentaries on the Holy Scriptures*; and there is a single sentence, containing an important rule for the interpretation of prophecy, still in existence, which, in all probability, formed part of an annotation on the 19th Psalm. It has been said that he composed a treatise on the *Hexameron*; but the assertion is undoubtedly incorrect.

LIBEL ON THE CHURCH.

MR. EDITOR.—I should feel favoured if you, or some of your correspondents, could tell me what would be the legal consequences, if any individual should choose to publish a periodical entitled "A Slap at the Laws," "A Slap at the King," or "A Slap at the Parliament." Now, if the Church yet be (as I believe it is allowed to be) established by law, and an institution (at least nominally) upheld by the authorities of the country, I suppose it cannot be less offensive to the laws to publish a periodical libel called "A Slap at the Church." Such a thing, I understand, has been done. The government *cannot* be supposed cognisant of it; but, perhaps, through the medium of your *Miscellany*, it may be brought forward, and condign punishment inflicted on the offender.

A CHURCHMAN.

ON CHURCH PSALMODY.

To regard psalmody as nothing more than a pleasant and animating break in a long service, or even to confine its objects to general expressions of praise, is to entertain very narrow views of its importance and power. To the majority of Christians, the hymn-book is a compendium of divinity almost as frequently referred to as the Bible. Whatever may be the state of their mind, a hymn will express their feelings more fully and clearly than any language of their own. It offers the advantage which a Liturgy possesses over extempore prayer, that the attention not being diverted to a choice of words, the mind is enabled to give itself wholly to devotion. Add to this the charm of poetry, a charm acknowledged by all, and especially when heightened by its association with music, and we cannot wonder that even Christians of superior education and refined taste should often express their feelings in the language of a hymn, rather than in their own words.

A distinction has been made, and by no mean authority, between hymns and devotional poetry; the first being applied exclusively to general songs of adoration, the other, comprehending the expression of all the states and feelings which belong to individuals: and it has been

* Euseb. Hist. Eccl. V. 10. Ζῶσῃ φωνῇ καὶ διὰ συγγραμμάτων τοὺς τῶν θεῶν δογματικὸν θησαυροὺς ἐπομνηματίζομενος. Jerom. *ubi supra*:—*Magis viva voce ecclesiis profuit.*

† See *Routh's Reliquiæ Sacre*; T. i. p. 339.

contended that the latter is improper for public worship, because it is suited only to a part of the congregation. The objection is specious, but will not bear to be examined. There is no truly Christian feeling which a Christian may not usefully contemplate, however apparently not in unison with his present condition. In the possession of holy peace, he will indeed sing with his whole heart the song of joy and gratitude; but considerations of sin, of redemption, of repentance, of pardon, and of dependence, will impress the lesson of humility which can never be more needed. Mourning under a cloud, the expression of former happiness would not indeed be the chosen happiness of his soul; but to recall the faithfulness of God may awaken his slumbering confidence, and to direct him to the privileges of the Christian may enable him again to feel that these privileges are his own. If such a principle be applied to one part of public worship, it should be extended to the whole. Three fourths of the Psalms must then be read no longer, for they are of personal application. A rigorous pruning must be applied to the Scripture Lessons; and the Clergyman, when in the pulpit, must cease to reprove individual sin, or to offer individual encouragement, because there are classes among his hearers to whom his cautions or his consolations will not apply.

The solemnity of a place of worship, the devotedness of the whole soul to the feelings suited to the service, the charms of music, the exaltation of mind experienced when numbers are united in expressing a common feeling,—all combine to give power to a hymn far beyond what it possesses in itself; and the effect of these associations is so permanent, that the hymn which has thus charmed in the temple, will ever after revive the feelings then experienced. Sermons may be neglected, or forgotten; but a hymn, which is in fact a sermon, once learnt, is known for ever; once strongly felt, will always recall the feeling; while it awakens and strengthens an attachment to the place of worship where its impressive character was first discovered. Hymnody at once informs the judgment and captivates the affections; and thus, as it is the most interesting part of the service, so, when properly conducted, it is the part whose influence will be the most strongly felt beyond the Sabbath and the sanctuary.

Unfortunately, its objects are very imperfectly secured by our version of the Psalms. They are too long to be generally remembered or read; too inferior to their originals to interest the attention; and too unequal in literary merit to allow their beauties to compensate for their tameness and common-place. A selection from them will afford perhaps fifty hymns of superior excellence, and about an equal number of respectable mediocrity; and it were devoutly to be wished; that, after selecting all that can be read or sung with advantage, the residue could be thrown aside. While the Psalms at length form an important part of all our services, where can be the propriety of confining our singing to a few of their unconnected verses? Living under the Christian dispensation, why should we exclude from the most beautiful part of public worship all direct reference to the truths and excellencies of the Gospel, and confine ourselves to the forms of the Jewish synagogue? We want a *Church Hymn-book*; one which shall clearly and fully set forth the doctrines and duties of Christianity, and at the same time

illustrate the discipline and ceremonies of the Church; a hymn-book, whose excellencies may challenge the admiration of the poet, while its simplicity shall fit it for the Sunday-school and the workhouse. Such a hymn-book would promote congregational singing, which never can be general in our churches while the people feel no interest in the words which are sung. It would preserve to us the multitudes who are now attracted to the meeting-house, because there alone they have an opportunity of joining in their favourite hymns. It would implant in the minds of the young, especially among the lower classes, a permanent attachment to the Church. It would give added life and energy to our services; whose character of calmness and dignity secures them indeed from the extravagances of enthusiasm, but may sometimes expose them to the danger of a cold formality. To combine an animating Psalmody with a devotional Liturgy, and instructive Sermons, would make our services complete.

There is no deficiency of materials for such an undertaking. The old version will furnish a few hymns; the new one, nearly a hundred. Ken, Merrick, Addison, Cowper, Newton, Toplady, Heber, and others, would enable us to form a collection superior to any now in use, without borrowing a hymn from a dissenting writer. A Church hymn-book should be written by Churchmen; and though a few of the best compositions of Watts, Doddridge, and Wesley, may properly be introduced, they should be but few. It is an important consideration that the majority of our distinguished living poets are either Clergymen, or devoted children of the Church; and in the task now proposed, who would not be delighted to cooperate! It is indeed a proud distinction to extend the bounds of science, or to contribute to form the taste of a nation. It is a delightful privilege to mitigate human suffering, and to diffuse happiness over an extended circle. But what powers of the human mind shall estimate his reward, who, labouring to God and for eternity, speaks the effectual words of Divine truth to the conscience of every sinner, and to the heart of every saint; whose influence is not bounded within his own personal sphere, but diffused over the whole Christian world; not terminated with his own life, but extended through all ages till time is lost in eternity?

So evident is the importance of this object, that nothing can be necessary to secure its accomplishment, beyond keeping it steadily in the public eye. With this view, I propose to furnish every CHRISTIAN REMEMBRANCER with one or two hymns, founded on the Lessons of the Church in their order, and beginning in the next number with those for the First Sunday in Advent. I cannot indeed hope that any compositions of mine would vindicate me from the charge of presumption in undertaking such a task; but it is my object, and will be my reward, to obtain for the Church the active services of men who will never allow one so inferior to keep the field of honour and usefulness alone. Time will be required; but the delay offers an important vantage. It will gradually awaken the expectations, and fix attention of the Church, and thus facilitate the accomplishment of a change of which the necessity is even now admitted universally.

Falmouth.

RELIGIOUS SOCIETIES.

* MR. EDITOR,—There has lately appeared in the *Christian Advocate*, and in other newspapers, a “Statement of the various Religious and Philanthropic Societies, which are known to be in active operation throughout the known world,” exhibiting, at one view, “the various objects of Christian benevolence,” and “the extent to which these objects are annually supported by their respective patrons.” In the original statement, these Societies are arranged under the several heads of Anti-slavery, Bible, Education, Seamen and Soldiers’, Tract and Book, Jews, Missionary, Miscellaneous: but in this arrangement, many of these Societies are made to occupy a place, which clearly does not belong to them, as the Society for the Propagation of the Gospel is placed under the head of Education; and the Prayer-Book and Homily Society is classed among the Missionary Societies. I have therefore endeavoured to distribute them in another form, according to their ostensible objects,—1. Of promoting Education,—2. Of distributing Bibles, Prayer-Books, and other religious Books and Tracts,—3. Of supporting Missions;—and 4. Miscellaneous, or such as have not any of these objects particularly in view. Many of the Societies are, however, so briefly and indistinctly described, that I have very probably mistaken the class in which they ought to appear. Where I have altered the title, I have marked the alteration by a different character; and I have added, in a separate column, the incomes of some of the principal Societies for the year 1819-20, as exhibited in a similar statement, published at the time.

I.—SOCIETIES FOR PROMOTING EDUCATION.

	<i>Years.</i>	<i>Income.</i>	
American	1830-31	£9,101 6 2	
—— Sunday-School.....	1830-31	17,482 17 5	
—— Episcopal.....	1829-30	2,436 1 6	
—— Methodist	1829-30	2,953 16 0	
British and Foreign School	1830-31	3,222 18 7	
French Elementary Instruction	1829-30	2,091 11 8	
—— Protestant.....	1830-31	983 14 2	
German Evangelical	1830	2,340 5 6	
Irish Education (qu. <i>Kildare Street</i>)..	1829	31,100 14 9	
—— Sunday School	1830-31	3,330 3 3	
—— Society, Dublin	1829-30	3,687 6 1	
—— London	1830-31	1,918 19 11	
Hibernian Society, London	1830-31	7,330 9 2	£4,683
Ladies' Hibernian Female School....	1829	2,165 4 4	
—— Negro Children Education ..	1830-31	268 6 11	
National	1830-31	1,383 19 5	£2,500
Newfoundland and British North American School	1830-31	1,673 8 3	
Sunday-School	1830-31	479 17 3	
—— Union	1830-31	7,061 8 6	

II.—SOCIETIES FOR DISTRIBUTING BIBLES, PRAYER-BOOKS, RELIGIOUS BOOKS AND TRACTS.

American Bible	1830-31	28,696 5 6	
—— Tract.....	1830-31	9,657 11 3	
British and Foreign Bible.....	1830-31	95,424 2 3	£92,033
Church of England Tract.....	1830-31	436 17 3	
Christian Instruction	1830-31	1,252 7 6	
Edinburgh Bible	1830-31	3,736 17 4	

Religious Societies.

	<i>Years.</i>	<i>Income.</i>	
French Protestant Bible	1830-31	1,822 19 2	
French and Spanish Translation	1829-30	369 0 8	
Hibernian Bible.....	1827-28	6,457 6 4	
Merchant Seamen's Bible.....	1830-31	824 8 8	
Naval and Military Bible.....	1830-31	3,220 0 3	
Prayer-Book and Homily.....	1830-31	2,127 6 11	£1,987
For Promoting Christian Knowledge .	1830-31	66,331 7 3	£53,700
Irish Tract and Book	1830-31	3,475 14 1	
Religious Tract.....	1830-31	26,672 7 5	£6,180
Trinitarian Bible	1831	498 18 7	

III.—SOCIETIES FOR PROMOTING MISSIONS.

American Board	1829-30	18,679 7 2	
Baptist	1829-30	3,613 14 6	
Baptist	1830-31	12,719 16 11	£16,000
General	1830-31	958 8 2	
Church Missionary	1830-31	47,840 10 6	£30,076
Conversion of Jews	1830-31	14,193 18 8	£8,950
Negro Slaves	1830	3,521 17 8	
French Protestant.....	1830-31	815 0 10	
London Missionary	1830-31	41,487 9 3	£25,409
For Propagation of the Gospel	1830	32,955 1 6	£13,900
Scottish	1830-31	7,487 4 4	
United Brethren	1830	11,061 0 7	£5,000
Wesleyan, or Methodist	1830	50,017 18 8	£21,000

IV.—MISCELLANEOUS.

African Institution	1828-29	480 0 0	
American Colonization	1830-31	5,980 5 9	
Seamen's Friend	1829-30	935 19 0	
Anti-Slavery	1830-31	2,846 8 11	
Continental	1830 31	19,70 13 8	
District Visiting.....	1830-31	456 12 7	
Friends of Hebrew Nation	1830 31	1,719 10 7	
French Society of Christian Morals ..	1829-30	437 11 2	
Ladies' Negro's Friend.....	1830-31	340 10 11	
Peace	1830-31	577 9 6	
Port of London Seamen's	1830-31	783 7 10	
Reformation	1830-31	2,038 5 7	
Sailors' Home	1829	1,700 16 8	

Total £619,615 3 2

I see no reason to doubt the accuracy of this statement. I have compared it with the reports of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, and when the balance of the preceding year is rejected, the statement agrees with the Report of the former of these Societies; and that of the latter is subject to the more laborious process of rejecting the several balances of the former years, together with the sum obtained by the sale of stock, of retaining the amount of the parliamentary grant, and of giving full prominence to the net proceeds of a legacy of 700*l.* added to the permanent funds of the Society. This proof of careful and minute examination reconciles my mind to the rest of the statement; and I would add, that it is so far from being exaggerated, that no notice is taken of the Home Missionary Society, of the Incorporated Society for the Enlargement and Repair of Churches, or of Dr. Bray's Associates: some other Societies are also probably omitted. It may be thought, that the object of some of these Societies is highly visionary

and problematical; that the measures adopted in some of the Societies are not the most judicious; and that the schemes of others might be simplified and consolidated: but instead of dwelling upon these or any other objections, I cannot but call it a subject of Christian exultation and gratitude, that such a sum is annually collected for such a purpose. The word has been often abused; but the ostensible object of most of these Societies is *Theo-philanthropy*, or the love of men for the sake of God, and in their relation to God. Many other Societies are powerfully operating for the relief of individual suffering; many for the improvement of the moral and social condition of mankind; and it would be the delight of the Philanthropist, to know the extent of their efforts and their means: but nearly all the Societies now under contemplation, aim, or profess to aim, at the religious instruction of mankind. In the manners of the age, there is but too much of thoughtless ease and selfish luxury; in the religion of the age, there is much of open and avowed infidelity and scepticism; much of false doctrine, heresy, and schism; much of rivalry, jealousy, and hostility; and among the philosophists and political economists, there is much invidious pleasure in contrasting the progress of education with the increase of crime; in condemning the utter inefficiency of all missions, especially of all missions from a divided Church, and after the admitted failure of the Roman Catholic missions; and in asserting the injurious effects of charity in creating the wants which it professes to relieve, and thence inferring the expedience of restricting its operation to the maintenance of hospitals, not for the consolation and recovery of the sick, but for the promotion of anatomical science!! (see Westminster Review). Under these circumstances, it might be naturally supposed, that the means and motives of religious charity would be counteracted and restrained; and yet Christians, as Christians, are found to be labouring together in promoting religious education, in distributing religious books, and in furthering religious missions: and, however, by their unwise and uncharitable divisions, they may be thought, for a time, to hinder rather than to advance the object which they have in view, their hostilities are overruled, and they are made instrumental to the wider diffusion of Christian principles, at home and abroad.

Another subject of congratulation is, that these Societies are all Protestant Societies, and that, although many of them are unquestionably under the management of nonconformists, they are nonconformists professing the orthodox faith. If all the expenses incurred in the management of the national local schools, could be brought into one sum, and added to the expenditure of the National Society, that Society would take the lead among the Societies for promoting education: the wealthiest of the Societies for distributing books, after the Bible Society, is the Society for Promoting Christian Knowledge; the largest Missionary Society, is that of the Wesleyan Methodists, who, if they are true to their principles, are hardly separated from the Established Church. There is little reason to apprehend, that the Socinians are very zealous in the diffusion of their principles among the multitude; and the Catholics, notwithstanding the ascendancy, which they affect to claim over the Church

and other Sectaries, as is now their language, are doing little but in the way of boasts and menaces, and have probably no great funds at their command. Except in Ireland, their power is shaken; and even in Ireland it has lost much of its stability, however the subtlety of a Doyle, or the vehemence of an O'Connell, may impose on the credulity and sway the passions of the people, and make a timid policy, an accommodating liberality, and a temporizing subservience to an assumed and arbitrary power, the means of arresting for the moment the progress of an incipient reformation. The parliamentary grant in favour of the Kildare-street Society has been lately suspended, or rather diverted into another channel, and the immediate effect has been an increase of voluntary subscriptions and donations; and I cannot but rejoice to see so many other Societies cooperating in the promotion of Protestant Scriptural Education, and to know how favourably their endeavours are received among the Irish Catholic peasantry. There is the best authority for believing that they are not labouring in vain. " 'About ten years ago, the Scriptures were not read in 600 schools in Ireland; while now, they have found their way into 6,058 daily schools, independent of 1,945 Sunday-schools; in all, into above 8,000 schools: and of the 6,058 daily-schools, only 1,879 are connected with any Society; so that in 4,179 Schools, the Scriptures have, of late years, been adopted by the voluntary choice of the conductors and teachers, the latter of whom are generally dependent for their livelihood, upon the pleasure of the parents of their pupils—a signal proof that there is no repugnance to scriptural education among the people.' (*Ninth Report of Commissioners*, p. 4, 5.) A signal proof indeed, that in twenty years above 6,000 schools have been called into exertion by a love of scriptural instruction, proved in the least ambiguous manner, by the voluntary contribution of the poor and distressed peasantry." (*Speech of Doctor Singer, S.F.T.C.D.* as reported in the *Dublin Evening Mail*, Jan. 11, 1832.)

It has been further stated, that about the year 1814, there were about 200,000 children in attendance at the various schools for scriptural education in Ireland: in 1826, the children in attendance were 568,964, being an increase, in the short space of twelve years, of 368,964, and this increase took place in those schools whose foundation was the entire word of God. When the first report was made, it appeared that about 20,000 children, or one-tenth of the whole amount then attending on the schools in which the Scriptures were taught, were of the Roman Catholic persuasion: in the later reports, it was shewn, that of the 568,964 children, 300,000 were the children of Roman Catholic parents. This increase of attendance in the schools for scriptural education is continuing; and in the short interval between the years 1826 and 1831, the increase has been upwards of 50,000. The Bible is also finding its way into the *hedge schools* of Ireland; and in the schools in which the Church Catechism is taught, there are, under the care of the association, which is superintended by the Bishops of the Established Church, 15,000 children, of whom 6,344 were the children of Catholics, and in the diocesan and parochial schools, of 36,498 scholars, there are not less than 15,000 Roman Catholic children. (See the *Speech of Captain Gordon at Exeter Hall*, reported in the *Morning Herald*, Feb. 9, 1832.)

The London Hibernian Society, to which many of the dignitaries of the English Church have liberally contributed, had under its care, in the last year, 678 day schools, containing 53,452 scholars, of whom 23,093 are Roman Catholics, and 30,359 are Protestants, besides 863 Sunday and adult schools, and 54 Irish classes, containing altogether 85,755 scholars, who all learn, and commit to memory, large portions of the Holy Scriptures, without any opposition but that which arises from the Roman Catholic Priests, and which is firmly resisted by the Roman Catholic people, and is usually overcome, though often not without a serious struggle and great hardship. (See Society's *Advertisements*.) "The Catholic masters, he might observe, amounted to no fewer than 2,670 in those schools in which the Scriptures are read. When it was said, that the Roman Catholics were not disposed to read the Scriptures, he met the assertion with these facts; and he also met it with another fact, that many of the Roman Catholic parents endured excommunication from the Church, rather than withdraw the children from the schools in which the Scriptures were read. He held in his hand, a declaration signed by six Roman Catholics, who had been excommunicated for sending their children to one of these schools. Those persons asserted their right to choose the schools which they considered best fitted for the education of their children; and declared, that, notwithstanding the excommunication, they would continue to send their children to the schools in which the Scriptures were read." The evidence annexed to the report of the Commissioners in 1825, shewed, that even the Roman Catholic priests were not unanimous at that period, in making it a condition that the Scriptures should not be read: for 75 priests had received aid from the Kildare-street Society, and it was a principle of that Society, never to exclude a Roman Catholic master, for the purpose of substituting a Protestant. He contended that the Kildare-street Society was working well, and with no inconsiderable success in giving to the people of Ireland of all persuasions a sound, moral, and religious education, founded on the Holy Scriptures." (*Speech of Dr. Lefroy; see Morning Herald, March 7, 1832.*) I wish not to speak of the experiment which it is proposed to substitute, and which is subject to the combined and cordial opposition of the Presbyterians of Ireland, and the Church of Ireland, supported by the zealous Protestants of England: but I cannot bring myself to believe, that in the great exertions which have been already made, there is any want of a blessing from above; that the religious education of the people, simultaneously proceeding in England and Ireland, and comprehending little less than a million and a half, or two millions of children, grounded in the principles of the Protestant faith, and brought to the knowledge of Scriptural language, and Scriptural doctrines, will not prepare the way for their more effectual instruction from the pulpit: or that the system of popular education, as considered in connexion with the progress of emigration, may not be a means in the hands of the divine providence of spreading civilization, and Christian knowledge to the ends of the earth. I see, that emigration is proceeding from Christian and Protestant nations, and that even Ireland is sending out her Protestant peasantry; that in Christian and Protestant nations, Scriptural education is chiefly estab-

lished; that the English language is becoming the vernacular and native tongue of the whole Continent of North America, of Southern Africa, and of Australia; and that the English Bible, and the English Prayer-book are familiarly known in these vast regions, and may, for a time, be the chief means of preserving the religious knowledge of the colonists. I see these things, and I think of them, till I am almost lost in the contemplation of the ultimate good which the Protestant Societies are producing, till I seem to follow the missionaries of the Church of England into the wilderness, and to hear the voice of their salutation, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

* It is a subject of further congratulation, that the Societies in more immediate connexion with the Church, take their full share in these works and labours of Christian love. The statement, which is prefixed to these remarks, takes notice only of the annual income of these Societies: I am inclined to dwell more upon their expenditure, as a better criterion of their usefulness. I have already adverted to the apparently small income of the National Society: but I take a very different view of its importance, when I consider, that more than 700,000 children are assembled in the metropolitan and provincial schools, in connexion with the Society, and how permanently and fully its work has been done in contributing to the erection of substantial school-rooms, in the education of masters and mistresses, and in sending them, prepared to carry on the system in foreign parts, from Canada to Australia. With the only exception of the British and Foreign Bible Society, to whose funds Churchmen and Dissenters contribute indiscriminately, both the income and the efficiency of the Society for Promoting Christian Knowledge stand preeminent. The Society for the Propagation of the Gospel has an income of but 32,000*l.*, including the annual amount of subscriptions and benefactions, and the parliamentary grant; but by the sale of stock, the accumulation of former benefactions, its expenditure exceeds 50,000*l.*: and if to this sum be added the income of the Church Missionary Society, which amounts to 47,000*l.*, and that of the Society for Converting Negro Slaves, which is 3,521*l.*, the Missionary Societies in connexion with the Church will have funds at their disposal, exceeding 100,000*l.*; and I wish that there could be a consolidation and union of the councils, and the operation, and the means of all these Societies, in one grand association, for the propagation and maintenance of the Christian religion in foreign parts, and especially in the colonial dependencies of the empire. It is true, that the parliamentary grant is to be gradually withdrawn from the Society for the Propagation of the Gospel; and I hope that the deficiency will be supplied by a large accession of associated, and by the increased contributions of the incorporated, members. The sums contributed by the associated members, have, within the last ten years, gradually risen from 396*l.*, to 5,405*l.* annually: but I regret to state, that within the same period, the entrances and subscriptions of the incorporated members have not, on the average, exceeded 623*l.* annually, though the amount, in the year 1821, was 628*l.*: and even in the year 1762, of which the account is now before me, the amount of the subscriptions only, and without the entrances, was 485*l.* 10*s.* 6*d.*

I have added to the Statement, in a fourth column, the income of some of the principal religious charities for the years 1819-20, that a comparative view may be formed of their progress or decline to the present period. I am desirous more particularly of shewing the advancement of the several Societies in connexion with the Church; and I regret, that I can only lay my hands upon the Reports of the Society for Promoting Christian Knowledge, since the formation of District Committees in 1809; of the Church Building Society from its establishment in 1818; and of the Society for Propagating the Gospel since the establishment of district committees in 1821. I have placed the abstract of the accounts in a tabular form, shewing what has been done, and what support has been received by the several Societies. Thus, of the Society for Promoting Christian Knowledge:—

	<i>In the Years 1809-10.</i>	<i>1830-31.</i>	<i>Total for 22 Years.</i>
Bibles distributed.....	9,533	62,019	814,694
Prayer-books	19,136	147,537	2,115,188
Books of all kinds	190,052	1,585,141	22,407,566
Sums paid for Books	£9,755	£45,559	£834,588
Amount of Annual Sub-scriptions .	£3,033	£12,941	£219,976
Total Expenditure	£15,977	£68,021	£1,138,984

In the thirteen years which have elapsed since its first establishment, the Church Building Society has received 1,345 applications; has voted 829 grants, amounting to 162,226*l.*, by which 230,675 additional sittings have been obtained.

The Society for the Propagation of the Gospel, within the last ten years, has received 6,227*l.* from incorporated, 30,894*l.* from associated members, and 49,149*l.* in legacies and donations inclusive of the stock. Its total expenditure has been 398,953.

The total expenditure of these Societies, for these several periods, has been 1,700,163*l.*

The two Societies, S. P. C. K., and S. P. G., have received, within these periods, in annual subscriptions, 257,097*l.*; and in legacies and benefactions, 181,302*l.*: together, 438,399*l.* The progress of these Societies may be most satisfactorily ascertained, by comparing the average receipts and expenditure for the first and the last five years; and then examining those of the last year, and proving that the good work is still in advance; that the means are not exhausted, nor the necessary labour suspended.

I have not words to express the pleasure which I derive from the review of these proceedings of the religious Societies in connexion with the Church; and I join, most cordially, in the prayer of humble and hearty thanks, which the Society for Promoting Christian Knowledge offers "for that providential support, by which it has been enabled to spread abroad the knowledge of sacred truth." The cause of these Societies has been liberally supported by the Clergy, and by the people; and in proof of the attachment of the people to the Church, and the institutions of the Church, I would refer to the legacies bequeathed to these Societies, chiefly as it would appear by persons in the middle classes of Society, and to the large contributions raised under the authority of the King's Letters, in behalf of the Propagation Society (twice), the National Society, and the Church

Building Society, in which the farthings and pence of the poor were freely added to the silver and gold of their wealthier neighbours, to form an aggregate sum of little less than 150,000*l.*, voluntarily and exclusively contributed to the purposes of the Church. Nor may I omit to notice, the general concurrence which followed the public grants for the improvement of small livings; for the erection of new Churches; and for the establishment of episcopacy in the East and in the West Indies; the act which provides for the due administration of divine service, and the liberal remuneration of chaplains in the county prisons and bridewells; the readiness, with which the funds necessary for the foundation of King's College were raised; and the unanimous approbation which followed the suggestion of Bishop Middleton for the establishment of Bishop's College, near Calcutta;—I cannot think of these things, and say, that the Church is in a state to be neglected; that there has been no improvement in the state, or in the energies of the Church; that the Church has done nothing for the people; and that she discovers nothing to be done for her; that she is deprived of all the affections of the people; and is justly and rapidly falling into ruin and decay. In answer to these insinuations, I would point to the Society for Promoting Christian Knowledge, its 12,000 annual subscribers, and its distribution, within a given period, of 814,694 Bibles, and 2,115,188 Prayer-books; to the National Society, and its 700,000 scholars; and to the Church Building Society, and its 230,675 additional sittings, besides the two hundred and more Churches, built by the Commissioners. If these are the signs of desolation, I pray that they may increase more and more; and as I am old enough to remember the objections which were made to the formation of district committees; and have lived to see the benefits which I anticipated in their establishment fulfilled, I call upon the timid to look to the state of the religious Societies, and to see with what liberality their resources are supplied, and with what effect they are administered. I advise them to go into the towns and villages, to listen to the opinions which are held of the improved zeal, and talents, and manners of the Clergy; and to see Churches, which, within the memory of man, were almost deserted, now filled with attentive congregations. ❀

Under these circumstances, I would exhort the desponding. Be not alarmed by the vain threats and denunciations of anarchists and levellers, nor yield a triumph to such as would fain assume the victory which they have not the power to achieve: rather take the lead in the march of improvement; cultivate the kind and generous affections, which are ready to support you; be instant in doing the good which the crisis encourages and demands; hold fast the truth, without being offended or intimidated by such as put themselves in opposition; unite the power, and allay the animosities of the Christian brotherhood; make the Christian name respected in all things, and by all men; and have your faith fixed immovably in the providence of God, devoutly acknowledging the good which he has done; and waiting patiently with prayer, and in hope, for the further good which it is his purpose to do.

ABSTRACT OF THE ACCOUNTS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
SINCE THE ESTABLISHMENT OF DISTRICT COMMITTEES.

	Bibles.	Testaments and Psalms.	Common Prayers.	Bound Books.	Tracts, &c.	TOTAL.	Paid for Books.	Annual Subscription.	Benefactions and Legacies.	TOTAL EXPENDITURE.
1809-10..	9533	15,160	19,136	19,861	126,370	190,052	49,755*	£3,033	£1,177	£15,977
1810-11..	10,224	16,242	20,555	20,908	145,123	213,002	14,784	3,449	2,779	22,203
1811-12..	13,824	24,626	29,998	38,523	221,830	228,801	16,765	3,614	4,562	21,955
1812-13..	21,993	50,753	48,661	42,529	431,546	595,482	24,087	4,610	5,789	31,954
1813-14..	25,765	47,514	56,628	49,310	488,710	667,727	23,350	6,325	5,360	34,536
1814-15..	26,766	48,018	65,492	51,525	523,412	715,213	28,406	7,440	3,997	47,643
1815-16..	24,678	39,980*	67,057	55,851	795,637	983,209	29,201	8,625	5,428	50,226
1816-17..	23,627	56,605*	89,198	53,319	735,917	936,996	32,005	11,684	6,251	60,029
1817-18..	30,030	51,047*	87,135	60,877	835,935	1,068,024	47,546	10,262	7,053	59,195
1818-19..	32,150	53,905*	91,021	74,889	913,483	1,166,064	40,360	10,329	6,984	50,857
1819-20..	32,598	55,367*	89,143	78,222	980,964	1,236,294	39,455	11,156	6,412	48,932
1820-21..	32,199	45,682*	85,301	75,550	827,044	1,065,776	37,194	10,965	6,554	52,217
1821-22..	32,085	54,270	90,855	81,943	822,374	1,081,527	36,477	13,972	5,845	52,089
1822-23..	39,559	57,404	103,826	86,042	835,154	1,121,985	40,038	11,888	9,223	56,962
1823-24..	44,590	60,275	126,431	95,142	811,949	1,138,387	46,207	11,553	7,394	58,850
1824-25..	50,402	68,652	133,459	110,847	951,519	1,294,879	50,153	13,710	5,213	63,559
1825-26..	68,008	83,556	163,152	95,233	916,712	1,328,691	47,458	12,628	8,342	67,625
1826-27..	54,896	73,547	116,668	91,797	930,844	1,299,752	51,209	12,932	8,529	68,779
1827-28..	58,532	153,421	153,421	106,552	1,061,315	1,460,066	55,985	12,098	6,791	70,547
1828-29..	60,668	79,161	151,702	115,927	967,113	1,371,904	51,848	13,719	6,204	72,429
1829-30..	60,548	75,070	145,912	114,236	1,139,794	1,535,560	52,546	13,113	6,248	64,419
1830-31..	62,019	83,685	147,537	115,246	1,476,654	1,585,111 ^b	53,759	12,911	6,018	68,021
Total....	814,694	1,225,583	2,115,188	1,634,362	16,617,739	22,497,566	834,588	219,976	132,153 ^c	1,138,984
First 5 yrs.	16,267	30,820	34,995	34,226	282,711	399,022	17,748	4,246	3,933	25,325
Last 5 yrs.	59,332	78,742	149,048	108,751	1,055,210	1,451,084	53,669	12,960	6,758	68,839

* Exclusive of the Family Bible. ^b Books and Papers gratuitously distributed included. ^c Exclusive of Legacies of Stock.

Average of
{
First 5 yrs.
Last 5 yrs.

ABSTRACT OF ACCOUNTS OF THE Incorporated Society FOR Promoting the Enlargement, Building and Repairing of Churches and Chapels, FROM ITS INSTITUTION.					ABSTRACT OF ACCOUNTS OF THE Incorporated Society FOR The Propagation of the Gospel in Foreign Parts, SINCE THE ESTABLISHMENT OF DISTRICT COMMITTEES.					
	Applications received.	Number of Grants voted.	Amount of Grants	Additional Sitzings.	Entrances and Subscriptions of Incorporated Members.	Subscriptions of Associated Members.	All other Donations and Legacies, except Legacies of Stock.	Number of Misquoties.	Total Annual Expenditure; Purchase of Stock deducted	
1818-19..	135	47	£13,807	17,700	...	...	...	...	...
1819-20..	96	64	15,510	18,857	...	...	...	...	...
1820-21..	74	43	10,735	13,281	...	...	...	...	...
1821-22..	68	51	13,551	16,891	£628	£396	£1,614	83	£30,860	
1822-23..	71	46	9,189	13,797	492	1,130	632	95	33,234	
1823-24..	102	62	13,758	17,630	161	1,809	150	99	35,877	
1824-25..	100	79	14,715	21,759	987	1,771	1,041	101	40,843	
1825-26..	98	58	8,765	13,987	614	2,785	1,250	105	38,238	
1826-27..	81	54	9,905	15,591	705	3,517	1,850	101	37,157	
1827-28..	100	70	9,672	15,916	761	3,863	3,694	107	39,683	
1828-29..	110	76	10,583	20,004	592	5,084	30,884	122	45,023	
1829-30..	117	85	16,200	20,967	622	5,134	5,332	126	46,219	
1830-31..	123	91	15,476	21,265	632	5,405	2,472	110	51,789	
Total..	1,315	829	162,226	230,671	6,277	30,894	19,149	...	398,953	
Average of	First 5 yrs.	91	51	12,624	16,105	583	1,578	913	...	35,810
	Last 5 yrs.	118	75	12,367	19,354	662	4,600	3,886	...	43,980

P. S.—I venture to offer the most cordial congratulations to all the friends of good order, on the becoming manner in which the late Fast-day was observed, as it proves the readiness with which the people, when they are not tampered with, conform themselves to the ordinances and institutions of the country. Every where there was the most appropriate, and at the same time the most unaffected, solemnity, and the churches were crowded with devout and attentive congregations. It was a day of disappointment to the radicals, who knew that the fast was ordered, but did not expect that it would be observed. The display made in London shewed the weakness of even the physical force of the party, which was entirely under the control of the police, and was not supported by any of the uninitiated. I am happy to hear that the Rotunda in Blackfriars-road is closed: and the Philadelphian Chapel, from which the Unionists proceeded, should at least be watched, for if men have souls to be saved, and minds to be instructed, I hold it to be the part of a paternal government to provide that they be not publicly instructed in infidelity, and instigated to sin.

AN OLD REMEMBRANCER.

A PSALM OF THANKSGIVING,

Sung by the Children of Christ's Hospital, on Monday and Tuesday in Easter-week, according to ancient custom, for their Founders and Benefactors.

LORD of the Earth and Heaven sublime,
Enthron'd above the cherubim,
When heard from Sinai's sacred hill,
'Thy awful voice proclaim'd Thy will;
The rocks Thy winged lightnings rent,
And thunders shook the firmament:
Earth, trembling, listen'd to Thy word,
And prostrate Jacob own'd his Lord.

But not in terror's arms array'd,
Did Bethlem's sons behold Thee laid,
A heaven-born Child: no sounds of fear
Bespoke the world's Redeemer near:
One orient star above the earth,
Arose to greet Thy wondrous birth;
And hymns celestial hail'd Thee then,
Glad source of "peace, good will to men."

Hence, Mercy, with all bounteous hand,
Hath spread her blessings through the land,
Where'er, dispell'd the shades of night,
Thy Day-spring sheds its beaming light;
And they whose pious labours bless
Th' afflicted and the fatherless;
They, who the pangs of grief allay,
To thee a grateful tribute pay.

Number of Children maintained in the above Institution, under the pious care of the Right Honourable the Lord Mayor, Commonalty, and Citizens of the City of London the year last past.

Children put forth apprentices, and discharged from Christ's Hospital the Year last past, 184; eight whereof, being instructed in the mathematics and navigation, were placed forth apprentices to commanders of ships, out of the Mathematical School, founded by his late Majesty, King Charles the Second, of blessed memory	184
Children buried the year last past	7
Children now under the care and charge of the Hospital, in London and at Hertford	1187
To be admitted on Presentations granted to this time	150
	1337

The names of all which, as also when and whence they were admitted, will appear in the said Hospital's books.

The support of this Hospital materially depends upon benefactions and bequests. As that part of its income which is permanent is far short of maintaining the usual number of Children, whose education qualifies them for the Church, for naval service, and for every station in life, according to their abilities; and as the principles of religion, as well as the due order of civil society, are points to which their attention is constantly directed, it is hoped that all charitable and worthy good Christians will readily contribute to an Institution which is not only of local, but of national good.

TRINITARIAN BIBLE SOCIETY.

A MEETING of the members of this society was held on the 12th ult. at Exeter Hall, for the purpose of excluding those members of the society who had imbibed Mr. Irving's doctrines. After a warm discussion of six hours, a majority was found to be against the expulsion of those tinctured with the leaven of Regents Square. This circumstance is likely to cause the breaking up of the society. The secretaries have given in their resignation. The reporters were excluded. The principal speakers were Captain Gordon, Rev. H. Melvill, Rev. Mr. Brown, H. Drummond, Esq., and the Rev. Mr. Hatchard.*

COLLECTANEA.

ENGLISH MISSIONARIES IN SIBERIA.—THE JAKUTES—At Selenginsk, in the neighbourhood of Monachonova, I passed a night at the house of the Rev. Robert Yuill, who is residing there as a Missionary among the Baractes with the two Messieurs Stanybrass. By dint of immense exertion Mr. Yuill has finished the greater portion of a Mandshoo and English Dictionary, as well as of a Mongolee and English Lexicon. He has likewise written a Manual of Geometry, and another of Plane Trigonometry in the Bratkian tongue, and on this occasion he has made use of the Mongolic numbers, but with what view I am unable to comprehend. As respects the labour of conversion, we Protestants must regret, that even were the missionaries in these regions to succeed in making converts among the Baractes, they would not be permitted to baptize them; for the Greek Church is the only one which possesses that privilege in Russia; no convert from Paganism or from any other creed, whether Christian or otherwise, being allowed to adopt any tenets but those of the predominant religion among the Muscovites. Besides the English gentlemen just mentioned, there are two students of Kasan, Messieurs Kawalewsky and Popow, resident on the same spot, and busied in composing a Mongolic and Russian Dictionary.

The character of the Jakutes is very different from that of the other nations inhabiting Northern Asia. They are a cowardly, crafty, and obstinate race, and difficult to manage. Though they are Christians, many of the ceremonies and superstitions of their old Shamanic creed have been retained by them; horses are consecrated every year; and on festival days, horseflesh, being still the favourite food, forms the principal dish. On a wedding-day one horse is butchered, and the bride presents her future husband with a boiled forehead, encircled with sausages made of horseflesh. They rarely touch anything but animal food, and when I presented them with some groats, a few spoonful were thrown into the fire, as a libation to the earth. This practice obtains only when they are about to taste vegetable food; but never before taking meat.—*From Dr. Erman's MS. notes.*

LAW REPORT.

ON THE RINGING OF CHURCH BELLS.

THE following opinion of Dr. Lushington is extracted from the Bath Chronicle of the 4th of January, 1821, and may be of service to the churchwardens of other parishes besides that of St. Giles's, Norwich.

"That the consent of the Minister, whether Incumbent or Curate, is necessary to authorise the ringing of bells in the church; and that the consent of either or both of the Churchwardens, without the Minister's consent, is not sufficient. That the Minister's consent to the ringing of the bells must always be had; if the two Churchwardens differ, the consent of the

Minister and one Churchwarden is sufficient; but the consent of the Minister against both Churchwardens would not justify the ringing; nor would the consent of both Churchwardens against the Minister authorize it. That the Minister has authority to limit the time of the ringing, and that the ringers are bound to obey him."

Your humble servant, VIATOR.
Norwich.

P.S. This opinion seems to be founded upon the eighty-eighth canon. No case upon the above point appears as yet to have been decided by a Court of law.

RESIGNATION BOND.

In Chancery, Dec. 17, 1821.

NEWDIGATE AND ANOTHER, v. HELPS.

THIS was a Bill calling upon the Court to compel a Rector to resign his living in favour of one of the plaintiffs in pursuance of a covenant to that effect, which the Rector entered into upon being presented. The patron joined as plaintiff in the suit.

The Vice-Chancellor:—This is a case of the first impression. In matters of real property, or property which partakes of realty, this court exercises its authority to put a purchaser in the actual possession of the subject of his purchase, considering that damages for the non-performance of the contract, which are all that the law can give, are not always an adequate compensation. It is argued, that the present case is within that principle.

The right of presentation to a living is mere matter of property, but the actual possession of a living is not a mere matter of property, but depends upon the discretion of the Ordinary.

The Ordinary has an important duty to exercise, first in the acceptance of a proffered resignation, and next in the acceptance of a new Presentee.

Over the Ordinary this Court has no jurisdiction; nor has this Court the power to enter into those considerations which may fitly induce the Ordinary to refuse the surrender of the defendant, or the presentation of the plaintiff.

For these reasons, the Court has no means of securing to the plaintiff the possession of the living, and no means of determining his fitness for that possession.

I am of opinion, therefore, that a court of equity ought not in any manner to interfere in the execution of such a contract, and that the parties must be left to seek in a court of law such redress as they may be entitled to.

I give no opinion whether in this case there be a legal remedy.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Brentford District Committee.

THE above Committee, after giving a summary of the Society's report, next turns the attention of its friends and the public to a statement of its own proceedings during the last year since it is to the permanent and zealous aid of Diocesan and District Committees, that the Parent Society has ever looked, and still looks, with peculiar hope and satisfaction, for success in its great undertakings.

And first, the number of books issued from the depository during the last year is as follows:—

Bibles	60
Testaments	83
Prayer books	178
Psalms	125
Bound books	259
Unbound ditto and tracts	3,846

Total.....4,551

This is nearly double the amount of books, &c. issued during the preceding year, and when added to the number distributed since the establishment of the Committee in 1822, amounts to the large number of twenty-one thousand three hundred and three.

In the thickly-populated parishes which this district embraces, more, much more, remains to be done: and can only be done by those, whether clergymen or laymen, whose duty it is to counteract, by every means in their power, the pernicious influence of the blasphemous and seditious publications which have been circulated so widely in the neighbourhood of the Metropolis, as well as those atheistical and infidel doctrines which are daily disseminated by a corrupt and degraded portion of the public press, in spite of all authority, both civil and religious. The Committee, therefore, strongly recommend, as some antidote to the poisonous effects of such publications, a still larger circulation of the tracts, which are upon the list of the general

society, particularly of those anti-infidel tracts which have been reprinted and revised within the last year, and many others which have been lately added suitable to the present times, and to the general improvement of christian education.

2. The next point to which the Committee refer, and one nearly connected with the former, is the state of the various lending libraries within the District. The number of books contained in each is as follows:—

Acton	13
New Brentford	135
Old Brentford	122
Ealing	92
Hanwell	21
Heston	21
Hounslow	20
Isleworth	87
Twickenham	61

Total....577

Since the utility of these libraries seems to be more generally felt and duly appreciated amongst the poor than at any former period, the Committee are happy in being able to notice the increase of books and tracts, which has been made in many of them within the last year. Indeed they are convinced that nothing but good can result from a careful selection and distribution of the books which they contain. Instead of that education and knowledge which are now given to the poorer classes being too generally perverted to base and unworthy purposes, the Committee are satisfied, from their own personal experience, and from the thankfulness expressed by the applicants themselves for the formation of these libraries, that in numerous instances they not only contribute much to their spiritual instruction and comfort, but also to the innocent amusement of many families.

3. The number of children within

the District, now receiving education gratuitously according to the principles of the Established Church, and using the books on the Society's catalogue, is as follows :—

	BOYS.	GIRLS.
Acton	80	42
New Brentford....	101	64
• Old Brentford		117
Ealing	115	53
Hanwell	43	31
Isleworth	100	57
Uxbridge	124	102
Weston	42	44
	605	510
Total..	1115	

The Committee then appeal to the liberality of their Subscribers, and of all those in the immediate neighbourhood, to assist them in extending their operations in the good way which it has been the object of this Report to recommend, and, under the blessing of God, to diffuse the unspeakable advantages of this Institution through channels, which in every direction present themselves to their anxious consideration, and which have not yet felt the beneficial influence of their exertions.

J. STODDART, Sec.

MEMORIAL OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Copy of a Resolution passed April 3, the BISHOP of LONDON in the Chair.

THIS Society, unwilling as it is in general to interfere in measures which are in any degree connected with the proceedings of Government in Great Britain, or its dependencies, feel themselves called upon, with reference to the obstructions offered to the promotion of Christian knowledge in India, by the regulations now in force, with respect to an impost levied upon the natives frequenting the places of idolatrous worship in that peninsula, to resolve that it is expedient to present the following Memorial to the East India Company.

“To the Hon. the Directors of the East India Company :

“The Memorial of the Society for Promoting Christian Knowledge, Respectfully Sheweth :

“That the Society for Promoting Christian Knowledge, has now been established for upwards of a century, having for its object the propagation throughout the earth, of the divine religion of Christianity, upon the prin-

ciples of the Church of England, as legally established in the British dominions.

“That, among other parts of the world in which the labours of the Society have been abundant, the extensive dominions, subjected to the government of the Honourable Company, have occupied a prominent place; and while this Society humbly desires to express its gratitude to Almighty God, for the facilities of late afforded by the Parliament and Government of the country in respect of the episcopal and ecclesiastical provision now accorded to India, the Society is equally anxious to acknowledge its grateful sense of the attention and kindness invariably evinced by the Honourable Company, in promoting its objects in that part of the world.

“That this Society, while it is duly sensible of the general protection and assistance thus afforded by the Honourable Company, is yet apprehensive that some circumstances are still permitted to exist, which have an opera-

* An Infant School, containing at present 91 children, has been established during the past year by the Rev. F. E. Thompson, and is supported by voluntary subscriptions.—The boys of Old Brentford are included in the returns from New Brentford and Ealing.

† Two years ago an Infant School was established in this place, which now contains about 60 children; and within the last year a Sunday School has been converted into a Sunday and Daily School, supported by voluntary contributions, consisting of 30 children, 25 of whom are clothed.

tion adverse to the proceedings of this Society, and tend to obstruct the good which might otherwise be accomplished.

"That among the causes which appear to offer a principal obstruction to the proceedings of this Society, is the encouragement afforded, however inadvertently, by the Company and its agents, to the idolatrous worship of the East, by means of the impost levied on the pilgrims and worshippers at the several temples, and by the revenue thence derived; the inference from which regulation of the government, is feared to have been an opinion too generally adopted by the native population, that, so far from any objection being felt by the Company, to the continuance of the idolatrous rites and corrupt practices of heathenism, it rather intends to afford

them its patronage and support, in thus being contented to derive from them a considerable pecuniary revenue.

"That this Society, fully desiring, in the exercise of Charity, to appreciate the original motives of the East India Company, in affording its sanction to the collection of the tribute in question, is yet apprehensive that the results have been, and cannot but continue to be, injurious to the best interests of Christianity at large, therein to the object and design of this Society in particular.

"Your Memorialists, therefore, respectfully request that the Honourable Directors will be pleased to take into their consideration the subject of this memorial, and afford such relief in the premises as may appear to be necessary.

"And your Memorialists, &c."

CITY OF LONDON NATIONAL SCHOOLS,

THE COMMITTEE of the CITY OF LONDON NATIONAL SCHOOLS cannot begin their Report of the proceedings of the last year in a manner more gratifying to the friends of the Institution, than by announcing that HER MAJESTY QUEEN ADELAIDE has condescended to become its PATRONESS, and has signified Her Majesty's intention to contribute Fifty Pounds annually to its support. Her Royal Highness the DUCHESS OF KENT, following the benevolent example of the QUEEN, has become the VICE-PATRONESS of the Institution; and the announcement of the honour conferred upon it by Her Royal Highness was accompanied with a donation of Fifty Pounds.

The communication of the gracious intentions of Her Majesty and of Her Royal Highness was made at the last Anniversary Dinner, by that zealous and liberal supporter of the Schools, THE LORD BISHOP OF LONDON. A meeting of the Vice-President and Committee was shortly afterwards held, THE LORD BISHOP OF LINCOLN presiding, when suitable Resolutions of thanks for the high honours which the Institution had received were proposed and unanimously passed, and

the necessary alterations were made in the titles of some of the officers.

The Committee, while they advert with satisfaction to these flattering marks of Royal favour and protection, cannot, at the same time, but indulge the hope, that their beneficial influence may be widely spread, and that this most useful Institution may receive more liberal and effectual support through the encouragement afforded by such examples.

The Committee have been apprehensive that they might be compelled to give up altogether the Third School, situate in *Old Fish Street, Doctors' Commons*, on account of the expense attendant upon it. They trust, however, that they may not be driven to this necessity; because, although most of the children would probably receive instruction at the other stations of the City of London National Schools, it is very desirable for the advantage of the neighbourhood, that the Third School should be kept up. It is still carried on in the same premises, which the Committee now hold, as yearly tenants, at a moderate rent. The continuance of this School must, however, depend upon the support which shall be given to the Institution: if

unfortunately, that support should not respond to the hopes and expectations of the Committee, they must relinquish the premises in *Old Fish Street*. For they are under the painful necessity of stating, that the income of the Charity from annual subscriptions, including the aid derived from occasional sermons, and collections at anniversary dinners, is not adequate to the payment of rents, salaries, and incidental expenses. Nor can the expenditure be contracted within narrower limits, without diminishing the efficiency and usefulness of the Institution.

Most earnestly, therefore, do the Committee hope, that a knowledge of the languishing condition of the finances of the CITY OF LONDON NATIONAL SCHOOLS, may induce many of their well-wishers to contribute, both by example and by persuasion, to restore them to a prosperous state.

If the finances have declined, the Committee can still announce with satisfaction that, in point of number and discipline, the Schools continue to flourish; and they direct the particular attention of the Subscribers to the *Second School, in Shoe Lane*. The buildings, adjoining the churchyard of St. Andrew, Holborn, well situated for the convenience of a populous neighbourhood, have been but lately erected: but the Schools are in full operation and under excellent management.

The following is a statement of the number of Children at present attending the Schools of this Establishment:

At THE CENTRAL SCHOOL, in <i>White-st., Moorfields</i>	258 Boys
At THE FIRST, in <i>Colman-street Buildings</i>	135 Girls
At THE SECOND, in <i>Shoe-lane, Holborn</i>	212 Boys
At THE THIRD, in <i>Old Fish-st., Doctors' Commons</i>	155 Girls
	93 Boys
	74 Girls

Total 927

The Committee cannot conclude their Report without adverting to the death of THE REV. DR. BELL, a Vice-President of this Institution. His merits are so generally known, that it is not necessary to dwell upon the topic, and his name will be gratefully remembered by all who justly appreciate the value of Instruction upon the Madras System, and in the principles of the Church of England.

THOMAS HILLS, *Treasurer*.

T. B. MURRAY, M. A., *Hon. Sec.*

The Annual Examination of the Children will be in the Egyptian Hall, Mansion House, Wednesday, May 30, at three o'clock precisely; before the Archbishop of Canterbury, the Bishop of London, and the Stewards, &c.

The Anniversary dinner will be on the same day, (May 30,) at the City of London Tavern at half-past Five.

KING'S COLLEGE.

THE annual meeting of the Governors and Proprietors of this Institution was held on the 11th ult. His Grace the Lord Archbishop of Canterbury took the chair at half-past one o'clock.

After a few preliminary steps, the Report of the Council, relative to the proceedings of the past year, was read. It stated that the number of students who have entered since the opening of the College is 764, a proof of the public approbation of the plan on which the College was founded. His Majesty (the Patron of the College) had been graciously pleased, as a mark of his

approbation of the principles on which it was conducted, to make a present to the Institution of a very ingenious model of the human frame. The Report also contained an account of the Donations and Subscriptions received during the past year.

The Bishop of Bangor moved that the Report be received. He congratulated the meeting on the very favourable account it gave of the present state of the College. The motion was put and carried. A variety of other resolutions were also agreed to; after which the meeting adjourned.

KING'S COLLEGE, LONDON.—DAILY ORDER OF THE SEVERAL LECTURES, &c.

ACADEMICAL YEAR 1831—1832.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
Religious Instruction	1 o'clock P.M.	every day in the week.	every day in the week.	every day in the week.	1 o'clock P.M.	10 o'clock A.M.
Classical Literature	1 past 10 A.M.	10 o'clock A.M.	10 o'clock A.M.	10 o'clock A.M.	4 o'clock P.M.	
Mathematics	12 o'clock	10 o'clock A.M.	4 o'clock P.M.	4 o'clock P.M.	7 o'clock P.M.	
English Literature	Professors Hall and Ambrose	(very after noon) <i>Scientific Elements of Law</i> , (in the afternoon.)	7 o'clock P.M.	7 o'clock P.M.		
Natural and Experimental Philosophy	Rev. H. Mosely, M.A.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Law	J. J. Park, Esq.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Political Economy	N. W. Senior, Esq. M.A.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Commerce	J. Lowe, Esq.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Ditto, (<i>Private Classes</i>)	C. Lyell, Esq. F.R.S.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Geology	J. Keble, Esq. M.A.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Zoology	J. F. Daniell, Esq. F.R.S.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Chemistry	L. T. Ventouillac, Esq.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
French Language and Literature	Ditto	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
German Language, &c.	A. Bernays, Esq.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Ditto (<i>Private Classes</i>)	Ditto	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Italian Language, &c.	G. Rosetti, Esq. LL.D.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Ditto (<i>Private Classes</i>)	Ditto	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Spanish Language, &c.	P. de Mendibil, Esq. LL.D.	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
Ditto (<i>Private Classes</i>)	Ditto	7 o'clock P.M.	7 o'clock P.M.	7 o'clock P.M.		
<i>(The Second Course begins the 24th of January 1832.)</i>						
Anatomy, Physiology, and Morbid Anatomy	H. Mayo, Esq. F.R.S.	3 o'clock P.M.	3 o'clock P.M.	3 o'clock P.M.	3 o'clock P.M.	3 o'clock P.M.
Anatomical Demonstrations	R. Partridge, Esq.	1 past 2 P.M.	1 past 2 P.M.	1 past 2 P.M.	1 past 2 P.M.	1 past 2 P.M.
Botany	Gilbert Burnett, Esq.	1 past 10 o'clock	1 past 10 o'clock	1 past 10 o'clock	1 past 10 o'clock	1 past 10 o'clock
Chemistry	J. F. Daniell, Esq. F.R.S.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.
Surgery	J. H. Green, Esq. F.R.S.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.
Medicine, Principles & Practice of	F. Hawkins, M.D.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.
Midwifery and Diseases of Women and Children	R. Ferguson, M.D.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.
Medicine, Forensic	T. Watson, M.D.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.	8 o'clock A.M.

M. Lectures commence at 10 o'clock precisely every day, excepting Sunday, when Regular Service is performed at 11 o'clock in the forenoon and 3 o'clock in the afternoon. Private sittings may be had in the Chapel. No nomination, or entrance fee, is required from persons desirous of attending any separate course of Lectures, or any of the Classes for private instruction. Any further information on the subject of the preceding Lectures and Classes, may be obtained upon application at the Secretary's Office, in the College, or to the respective Professors.

POLITICAL RETROSPECT.

DOMESTIC.—The Bill for the Reform of the Commons' House of Parliament, after a protracted debate, was read a third time at five o'clock in the morning of the 23d of March; the number of members present being 599,—we believe the largest number ever collected at one time. Of these, 355 voted for the bill, and 329 against it.—Majority 116.

On the 26th it was read, for the first time in the Lords, and ordered to be read a second time on the 9th of April. An animated debate, prolonged by adjournment, deferred this till nearly seven o'clock on Saturday morning, April 14, when the second reading was carried; there being contents, 184,—non-contents, 175.—Majority, 9. Both Houses have adjourned to the 8th of May.

We are happy to record the dimi-

nution of cases of cholera, which appears to be hastening towards an entire cessation.

The manufacturing interests of the country are every where in a very depressed state, and the number of hands out of employ is very great; whilst those who are employed are only partially so, and at very reduced wages. The agriculture is in a more promising state; the season is unusually backward, and the want of spring pasture is injurious to the holders of live stock. A little genial weather will remove this; and the corn crops present a promising aspect.

The following is an abstract of the net produce of the Revenue of Great Britain in the years and quarters ending on the 5th of April, 1831, and 1832, shewing the increase or decrease on each head thereof:—

	Years ended April 5.		Increase.	Decrease.
	1831.	1832.		
	£	£	£	£
Customs	16,538,425	15,084,207	—	1,454,218
Excise	16,069,612	14,602,468	—	1,467,124
Stamps	6,565,575	6,567,695	2,120	—
Post Office ..	1,350,011	1,400,006	49,995	—
Taxes	4,964,025	4,988,412	24,387	—
Miscellaneous	628,355	413,722	—	214,633
	16,116,003	43,056,530	76,502	3,135,975
Deduct Increase			—	76,502
Decrease on the			—	3,059,473

	Quarters ended April 5.		Increase.	Decrease.
	1831.	1832.		
	£	£	£	£
Customs	3,713,386	3,460,878	—	252,508
Excise	2,362,607	2,634,220	271,613	—
Stamps	1,587,043	1,653,828	66,785	—
Post Office ..	339,000	348,000	9,000	—
Taxes	325,523	449,593	124,070	—
Miscellaneous	92,769	97,169	4,400	—
	8,420,328	8,643,688	223,360	252,508
Deduct Decrease			252,508	—
Increase on the Quarter			223,360	—

INCOME AND CHARGE ON THE CONSOLIDATED FUND,
In the Quarters ending the 5th of April, 1831 and 1832.

INCOME.	Quarters ended April 5.	
	1831.	1832.
Customs	£ 3,573,769	£ 3,460,878
Excise	2,319,381	2,634,220
Stamps	1,587,042	1,653,828
Post Office	290,000	348,000
Taxes	325,523	449,593
Miscellaneous	37,771	38,168
	8,133,486	8,584,687
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	257,755	482,930
	8,391,241	9,067,617
CHARGE.	Quarters ended April 5.	
	1831.	1832.
Exchequer Annuities	21,256	21,256
South Sea Company	73,677	73,562
Bank on their Capital	89,125	89,125
Dividends	4,892,236	4,890,357
National Debt	528,418	—
Civil List	—	127,500
Pensions	82,871	90,177
Other Charges	79,708	128,023
	5,767,291	5,420,000
Surplus	2,623,950	3,647,617
	8,391,241	9,067,617
Exchequer Bills issued to make good the deficiency of the Consolidated Fund, at 5th Jan. 1832, and paid off out of the growing produce of the said Fund, in the Quarter ended 5th April, 1832	—	5,768,347
Surplus of the Consolidated Fund, at 5th April, 1832 ..	3,617,617	—
Issued towards the supplies for the service of the year 1831	1,525,422	2,122,195
The amount of Exchequer Bills, to be issued to make good the deficiency of the Consolidated Fund, at 5th April, 1832, charged on the growing produce of the said Fund, for the Quarter ending 5th July, 1832 ..	—	3,646,152

FRANCE.—The state of this country is one of commotion and alarm. The cholera has raged, during the last three weeks, in Paris, with extraordinary violence. One thousand and fifty cases occurred in one day, and the

proportion of those issuing fatal, has been very great,—not less than ten thousand persons have fallen victims to it. The same hostile feeling to the regulations for preventing the spread of it, has been manifested here as in

other places, but with that burst of fury which so peculiarly marks the French character. Orders were given to remove the rubbish and filth from the streets of Paris, and government provided carts for the purpose; these were attacked by the populace and broken to pieces; and the police entirely routed. The National Guard were called out, and refused to obey the call. For two days the shops were closed, and Paris in possession of the mob: the lamps were broken, and several persons, accused of having poisoned the people, were assassinated. As soon as a sufficient number of regular troops could be collected, exertions were made to restore order, and with success; but not until the mob had been repeatedly charged by the cavalry. No effort has been made to discover the authors or abettors of the murders perpetrated during these disorders.

The fires which began in Normandy have extended into several of the provinces, and even to the forests, some of which have been consumed to a considerable extent. Not one of the perpetrators of these has been discovered.

BELGIUM.—The King of Holland refuses to ratify the treaty attempted to be imposed upon him by the five great powers, all of which, except Russia, have now formally signed it. Active military preparations, and on a large scale, continue both in Holland and Belgium.

THE PENINSULA.—The third and last division of Don Pedro's expedition has sailed from Belle Isle, it is said for Terceira, as the place of rendezvous. The troops in this division consist chiefly of recruits enlisted in France. No advices have yet been received from the former squadrons; their final destination is believed to be Portugal, where the utmost vigilance of Don Miguel's government is exerted to anticipate and prepare for their reception. The want of sufficient funds causes great embarrassment, and the attempt to raise money by a forced loan has entirely failed. Several of the first native mercantile houses in

Lisbon have withdrawn themselves and their capital from thence to avoid its operation. A strict quarantine has been established in all the ports of the Peninsula to guard against the introduction of the cholera, and a military cordon is placed along the frontier of France for the same purpose. The Spanish government still continues to support that existing in Portugal.

POLAND.—The very name of this unfortunate kingdom no longer exists. By an imperial ukase it is deprived of all its privileges and national institutions. It is made a province of the Russian empire, and the Polish army is broken and incorporated with that of the Conqueror.

INDIA.—A dreadful hurricane on the coast of Coromandel has been accompanied by an inundation of a kind scarcely before known. On the 31st of October the wind blew with that uncertain and changeable violence which precedes such a calamity, and the usual precautions were adopted for the security of the inhabitants. In the district immediately north of Balaore few of these survived to reap the benefit of them. During the night the sea poured its waters over the land, broke through a causeway formed to continue the main road of communication between Madras and Calcutta, covered the level ground beyond it; and, ere morning light returned, retired again into its bed, having spread destruction and desolation over about one hundred and fifty square miles. The lives of about ten thousand human beings have been lost by this terrible event. Buildings of every kind have been swept away, and the whole extent reduced to a wilderness.

JAMAICA.—The amnesty adverted to in our last retrospect has been proclaimed, and attended with very beneficial results. The insurrection is totally at an end. The number of estates wholly or partially destroyed amounts to one hundred and sixty-three. In consequence of the insurrection of the Blacks, there will be this year a deficiency of 14,000 hhds. of sugar in the produce of Jamaica.

ECCLESIASTICAL INTELLIGENCE.

THE annual meeting of the Society of Secretaries will take place at the Central School, on Tuesday, 22nd May, at 2 o'clock, and the private examination of children in the Central School before the Secretaries, is appointed for 12 o'clock the same day;—also, the members of the Society of Secretaries will dine together, at the Free-Masons' Tavern, on Wednesday, 23rd May, at a $\frac{1}{2}$ before 5 o'clock. Dinner, including Wine. &c. &c. 15s. each person.

The Public Annual Examination of the Children in the Central School before the President and Committee of the National Society will take place on Wednesday, 23rd May, at 12 o'clock precisely, in the Central School-room, Baldwin's Gardens,—and immediately after the Examination, the General Meeting of the National Society will be held at the same place at 2 o'clock.

The Meeting of the Sons of the Clergy, in St. Paul's Cathedral, on Thursday, the 17th of May. Preacher, Rev. W. Dealtry, D.D.; Conductor of the Music, Sir G. Smart; Leader of the Band, Mr. F. Cramer; the Organ, by Mr. Attwood. The Anniversary Dinner in Merchant-Tailors' Hall, on the same day, at half-past 5. The Rehearsal of Music will take place on the Tuesday preceding;—and on each day, the Cathedral will open at 1 o'clock precisely.

The Anniversary Dinner of the Society for Promoting Christian Knowledge, on Tuesday, 22d May, at the Free-Masons' Tavern.

The Examination of the Clergy Orphan Society, St. John's Wood Road, on Thursday, 24th May, and the Anniversary Dinner on the same day.

The Meeting of the Charity Schools of the Metropolis in St. Paul's Cathedral, on Thursday, 7th June. Tickets must be obtained and can only be had of the Treasurer and Stewards; or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

The Annual General Court of the Church Building Society will be held at their house, St. Martin's Place, the 21st of May. His Grace the Archbishop of Canterbury will take the chair at twelve o'clock precisely.

DEVAUDEN CHAPEL AND SCHOOL, MONMOUTHSHIRE.—An extraordinary instance of humble piety and active benevolence has recently been presented to the public, in a work entitled "Brief Memoirs of James Davies, Master of the National School, Devauden Green, Monmouthshire:" the design of which is not only to record, but to aid and perpetuate, the invaluable benefits which that worthy man has conferred on the population of a poor and hilly district of the county of Monmouth, by his great exertions in the establishment of a School and Chapel, and in the cause of charity and humanity at large, his own income being extremely limited. In furtherance of the same object, it has been recommended, by several eminent and judicious eye-witnesses of the advantages accruing from his labours and extensive charities, to solicit the contributions of the benevolent in aid of a Fund for the support of his Institutions, and the transmission of these benefits to posterity; whereby *he* would obtain an earthly reward more grateful to his feelings than any degree of human praise, or honour; and *they* a boon, the value of which cannot be estimated on this side the grave.

On Sunday, April 8, the Anniversary Sermon for the City of London National Schools, was preached at St. Mary le Bow, by the Right Reverend Father in God, J. B. Sumner, Bishop of Chester, from Luke xv. 31. After which, a handsome collection was made.

The Spital Sermons for this year, were preached by the Lord Bishop of Rochester, and the Rev. Thomas Dale. The former at Mary le Bow, Cheapside; the latter at Christ Church, Newgate Street.

The collections made at the several Churches and Chapels in Bath on the Fast Day, in aid of the Asylum for the Maintenance and Instruction of Young Females in household Work, amounted to £377. 17s. 1d.

Eccelesiastical Intelligence.

The Rev. H. Gray, Rector of Downham, near Ely, has given directions for the supply of any labourer who is poor at Downham, who may be afflicted with Cholera, with medical assistance, and all other necessities, at his expense. He has also engaged to supply any land let to the poor.

On the evening of Wednesday, March 28, York Cathedral was lighted up with gas, for the purpose of enabling the Judges, the Lord Mayor, the Lady Mayoress, and several others who were invited by the Dean, to inspect the renovated choir. The south entrance was opened to the public; and when the company who had attended by invitation began to retire, the choir was thrown open by order of the Dean. A universal smile of gladness prevailed to see the pride of the city of York and the admiration of Europe so far and so well restored from the ruins of a ruthless devastation.

A subscription has been lately made for the purpose of presenting the Rev. John Noble, Curate of Corsham, Wiltshire, with a testimonial of respect and regard of the parishioners.

We are informed that Sir Alexander Croke has set out half an acre of land upon the Otmoor allotment, to the hamlet of Studley, Oxfordshire, to every poor man within that hamlet, to be cultivated by spade husbandry; and it is recommended to the owners and occupiers of land in the townships of Charlton, Fencot, Moorcot, and other Moor Towns, to do the same, if they have any wish to benefit the poor inhabitants.

In an appeal wherein the Rev. Mr. Jodrell was plaintiff, and the parishioners of Yelling the defendants, the opinion of the bench was, that the rates be amended one sixth in favour of the rector.

The Rev. N. Armstrong, who lately seceded from the Church of England, has been in Cambridge, endeavouring to propagate the belief of his opinions respecting prophecy and the miraculous gifts of the Spirit. On Wednesday evening, 4th ult., he delivered a discourse on this subject in the Primitive Methodists' chapel.

A meeting of the members of the Church of England was convened on Wednesday, April 18, at Exeter Hall, for the purpose of considering the propriety of petitioning for an alteration of the Conventicle Act. Mr. Rhind stated the object of the meeting to be to place the members of the Church of England on an equal footing with Protestant Dissenters in respect of their assembling their neighbours or tenantry for the purpose of religious worship. By the 22d of Charles II. commonly called the Conventicle Act, not more than five persons beyond the family were allowed to assemble to perform religious worship, and an offence against the act was punishable by a fine of 20*l.* to be paid by the preacher, and 5*s.* by each of the audience. The Toleration Act of William III. relieved the Protestant Dissenter from the effects of this statute, by enabling him to preach in any building, after obtaining a license for the place and for himself, the granting of which was rendered compulsory on the magistrate. By the 52d of George III. the act of Charles was modified so as to allow of twenty assembling; and what he had now to suggest was, that they should petition the legislature to extend the number to 100. By this alteration, many gentlemen living in hamlets or villages in the country, where the Church was distant, or where there was no evening lecture, would be enabled, without any infraction of the law, to assemble their tenantry and neighbours in their halls, and there read to them the Church prayers, and expound the Scriptures. Mr. Platt inquired if any practical inconvenience had been sustained from the present state of the laws.—Mr. Rhind said, yes; the present Lord Barham, when Sir Charles Noel, having been in the habit of assembling his neighbours for religious instruction, was informed against, and the case being carried to the quarter sessions, he was there fined 20*l.*—After a few words from Mr. Christie, the Rev. Mr. Howell, and some other gentlemen, a petition was read and agreed to, and the meeting separated.*

* We regard the above, however plausibly expressed, as nothing but an insidious attack on the Church. The Conventicle act is injurious enough, because it prevents the Clergy from giving public instruction under circumstances where private is wholly or nearly impossible. But whatever affords facilities to laymen, calling themselves Churchmen, for usurping the functions of ministers, cannot, especially in these days, be too much deprecated. We have seen parishes thrown into commotion by this practice, which, in defiance of the law, is not unusual; and we recommend the real friends of the Church to look to it.

Ecclésiastical Intelligence.

A public dinner was lately held at the London Tavern, Mr. Wilson, M. A. of St. Edmund Hall, Oxford, presiding, to commemorate the restoration of the "Ladye Chapel, St. Dunstons Church, London." The company was numerous and of the first respectability. The sum subscribed was £1,200, the sum required to complete the Chapel.

The Rev. Daniel Wilson, M. A. of St. Edmund Hall, Oxford, and Vicar of St. Dunstons Church, London, has been gazetted to the Bishopric of Calcutta, vacant by the death of the Right Rev. Dr. Turner.

A large and very handsome full-toned organ, made by the celebrated Mr. Bishop, who so much improved the one in St. Mary's Church, is now erecting in the Church of the parish of All Saints, in the city of Oxford. The beautiful interior of this noble edifice, the architect of which was Dean Aldrich, has never until now had the advantage of such an useful decoration as an organ! This has often excited the surprise of those who have visited this Church, one of the ornaments of Oxford; who have admired its beautiful Corinthian pilasters, its richly-executed altar, and its pulpit of exquisite workmanship. At length the *desideratum* is supplied by a subscription amongst the parishioners, and by the anticipated receipts at the opening of this fine instrument, with full Cathedral service, which will, we understand, take place early in the next month, when a sermon will be preached on the occasion by the Provost of Oriel. For the origin of the subscription, and for the carrying into execution what has been so much talked of, and so much wished for, the parish and the public are, we learn, mainly indebted to the persevering and praiseworthy exertions of Mr. T. Taylor, of the High-street.

The Rev. C. N. Barne, on his retiring from the Curacy of Chittlehampton, Devonshire, has been presented by his late parishioners with an elegant silver salver, in testimony of their great respect for his piety and ministerial duties whilst among them.

The foundation-stone of the New Church, intended to be erected at Corley, near Warminster, Wilts, has been laid with the usual ceremony. The Marquis of Bath gave 300 guineas towards the building.

The Lord Bishop of Norwich will hold an ordination at Norwich, on Sunday, the 20th May next.

The Bishop of Lincoln intends to hold his next Ordination at Buckdon, on Trinity Sunday. Candidates are required to send their papers thither to his Lordship before the 6th of May.

The Lord Bishop of Oxford intends to hold an Ordination in the Cathedral at Christ Church, on Trinity Sunday next. All persons who desire to be ordained, must send the necessary papers to J. Burder, Esq. 27, Parliament-street, Westminster, before Saturday, May 5th. The Archdeacon begs to inform those Candidates who are resident in Oxford, that they may present their papers to him any morning before the 5th day of May.

The Committee of the National Society for the Education of the Poor, &c. have received a donation of 1000*l.* 3½ pence in trust, to apply the interest thereof for the maintenance of a school at Cherryhinton, Cambridgeshire. This liberal donation was presented by the Vicar of the parish, the Rev. Bewick Bridge.

On Maundy Thursday, according to annual custom, his Majesty's Maundy was distributed among sixty-six elderly poor men, and a like number of elderly women, at the Military Chapel, Whitehall. The Rev. the Sub-Almoner, delivered a very appropriate prayer, and then gave to each person the usual presents. The Secretary and the Groom of the Almonry-office then placed before each person about a pound and a half of bread, and about four pounds of good beef. The Sub-Almoner then said grace, and the Maundy people had some refreshment; and large leather flaggons, filled with ale, were placed upon the tables, and poured into wooden cups, out of which the people drank.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Armstrong,	Maist. of Hemsworth Hospital.
Robins, S.	Morning Preach. of Female Orphan Asylum, London.
Scott, Alexander	Domestic Chapl. to Dowager Marchioness of Lothian.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Armitage, Braithwaite	Peterchurch, V.	Hereford	Hereford	Govs. of Guy's Hosp.
Bankes, Edward ..	{ Chaplain in ordinary to his Majesty and Preb. in Cath. Ch. of Gloucester and Corfe Castle, R.	Dorset	Pec.	Lord Chancellor Henry Bankes, Esq.
Bennett, —	{ to Preb. in Cath. Ch. of Corsham, V.	Bristol Wilts.		Lord Chancellor Paul Methuen, Esq.
Brett, J. G.	Westminster, Regent-st. C.	Middlesex	London	{ R. of St. George, Hanover-square
Burrows, Joseph	Steeple Aston	Oxford	Oxford	Brazen. Coll. Oxf.
Carrighan, Arthur ..	Barrow, R.	Suffolk	Norwich	St. John's Coll. Cam.
Dalby, William ..	{ Warminster, V. to Preb. in Cath. Ch. of Sudeley, R.	Wilts Salisbury	Salisbury	{ Bp. of Salisbury Lord Rivers
Dawson, Edw. Hen.	{ and Winchcombe, V. with Gretton, C.	Gloster	Gloster	{ Charles Hanbury Tracey, Esq.
Duffield, Richard ..	{ Cambridge, St. Edward, C. and Ippington, V. to Thorington, R.	{ Canib. Ely Essex	{ London	{ Trin. Hall, Camb. D. & C. of Ely
Evanson, W. A. . . .	{ with Frating, R. Blewberry, V.	Berks	Salisbury	Bp. of Salisbury
Fawcett, John	{ Mallerstang, C. Hackford, R.	Westmorland	Carlisle	Earl of Thanet
Gurdon, Philip. . . .	{ to Cranworth, R. with Letton, R.	{ Norfolk	Norw.	{ Theophilus Thorn- haugh Gurdon, Esq.
Hughes, T. Smart	{ Preb. in Cath. Ch. of Peterborough to Hardwick, R.			{ Bp. of Peterboro Louisa and Sarah Jane Hughes
James, John	{ Preb. in Cath. Ch. of Peterboro to Maxey, V.	Northamp	Peterboro	{ Bp. of Peterboro D. & C. of Peterboro
Jennings, J.	{ Westminster, St. John the Evangelist, R.	Middl.	London	D. & C. of Westmin.
Jones, Evan	Colwinston, V.	Glamorg.	Llandaff	Miss Thomas
Laurence, Robert F.	Hampton, P. C.	Worcest.	Worcest.	Ch. Ch. Oxford
Lockwood, John W.	{ Chalgrove, V. with Berrick, C.	{ Oxford	Oxford	Ch. Ch. Oxford
Reed, J. B.	{ Felpham, V. to Middleton, R.	{ Sussex	Chich.	{ R. of Felpham Lord Chancellor
Ridley, Henry John	{ Kirkby Underdale, R. to Preb. in Cath. Ch. of Norwich	{ E. York	York	{ Lord Chancellor
Robinson, W. S. . . .	Farley Hungerford, R.	Somerset	B. & W.	Jos. Houlton, Esq.
Stevenson, J.	{ Winchester, St. Peter's, Cheeshill, R.	{ Hants	Winch.	Lord Chancellor
Thomas, W. P. . . .	{ Preb. in Cath. Ch. of Wells to Witheridge, V.	{ Devon	Exeter	{ Bp. of Bath & W. R. Melhuish, Esq.
Walford, Edw. Gibbs	Chipping Warden, R.	Northamp	Peterboro	Lady Susan North
Wells, George	{ Can. Res. in Cath. Ch. of Saxilby, V.	{ Chichester		
White, John	{ to Marton, V.	{ Lincoln	Lincoln	Bp. of Lincoln
Wilkinson, J. B. . . .	{ Freston, R. and Holbrook, R.	{ Suffolk	Norw.	{ Rev. G. Capper, & Rev. Thos. Mann Rev. J. B. Wilkinson
Wood, John	Dawley C.	Salop	Lichfield	

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Archer, Thomas...	Foulness, R.	Essex	London	Earl of Winchelsea
Bartlam, Thomas...	{ Preb. and Can. Res. in & Pinhoe, V.	Cath. Ch. of Exeter	Exeter	Bp. of Exeter
Buckle, Wm.	Bansted, V.	Devon	Winch.	Rev. W. Buckle
De Chair, John	{ and Pirton, V. Brixworth, V.	Surrey	Oxford	Ch. Ch. Oxford
Doughty, G. Clarke	{ Denham, V. with Hoxne, V. and Martlesham, R. Melton Mowbray, V.	Oxford	Peterboro	Chanc. of Salisb. Cath.
Godfrey, Thomas...	{ with Burton Lazars, C. Freeby, C. Sysonby, C. Welby, C.	Northam	* Suffolk	{ T. Maynard, Esq. Mrs. Goodwin
Halton, Lancelot G.	Thrupton, R.	Leicester	Lincoln	Peter Godfrey, Esq.
Harris, Sampson	St. Creed, R.	Hants	Winch.	Mrs. Sheppard
Ravenscroft, Peter ..	Shocklack, C.	Cornwall	Exeter	Richard Johns, Esq.
Valpy, Edward ..	{ Thwaites, All Saints, R. & Walsham, St. Mary, V.	Chester	Chester	Sir R. Puleston, Bt.
Walker, Wm.	{ Preb. in Cath. Ch. of Lichfield & Bungay, St. John, R. and Stuston, R.	Norfolk	Norw.	{ Bp. of Norwich Bp. of Nor. by lapse Bp. of Lichfield
Williams, J.	{ Poorslock, V. with West Milton, C.	Suffolk	Norw.	Sir E. Kerrison, Bt.
		Dorset	P. of D. of Salisbury	D. & C. of Salisb.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Mr. Brown has been admitted Actual Fellow of New College, from Winchester College, he being of the Founder's kin.

Henry Denison, S.C.L. Fellow of All Souls' College, has been unanimously elected a Scholar on Mr. Viner's Foundation.

DEGREES CONFERRED.

DOCTOR IN DIVINITY, BY DIPLOMA.

Rev. Dan. Wilson, M.A. St. Edmund Hall.

MASTERS OF ARTS.

Rev. Fras. Edmund Witts, Wadham Coll.

Rev. C. Brandon Tyre, Brasenose Coll.

Rev. James Hughes Hallett, Oriel Coll.

Thomas Shann, University Coll.

Thomas Dry, Merton Coll.

Rev. James Tanner, Queen's Coll.

BACHELOR OF ARTS.

Hon. Thomas Manners Rous, Balliol Coll.

Grand Comp.

Lord Viscount Cantalupe, eldest son of Earl Delawarr, has entered at Christ Church.

Lord Viscount Brome, eldest son of Earl Cornwallis, has entered at New Coll.

DIED.

Mr. Charles Monk, B. A. Fellow of New College.

Number of the Members of this University:—

	Members of Convocation.	Members on the Books.
Christ Church	462	948
Brasenose	234	418
Queen's	166	351
Exeter	124	299
Oriel	144	293
Trinity	113	259
Balliol	101	257
Worcester	88	231
St. John's	117	218
Wadham	87	217
University	103	207
Pembroke	89	189
Magdalen Hall	48	178
Jesus	56	167
Magdalen College	123	165
New College	72	157
Lincoln	78	141
Corpus Christi	80	127
Merton	67	124
All Souls'	69	98
St. Edmund Hall	51	96
St. Mary Hall	40	83
St. Alban Hall	9	41
New Inn Hall	1	10
	2522	5274

Regulations for the Pusey and Ellerton Hebrew Scholarships, agreed upon in Convocation.

I. That the sum of 30*l.* shall at the first be annually paid to each of the three Scholars who shall be elected in the manner hereinafter mentioned; and that this stipend shall continue, provided the circumstances of the estate shall permit the required payment; and shall be from time to time increased, whenever the proceeds shall allow the addition of 5*l.* to each Scholarship."

II. That all Members of the University under the degree of M.A. or B.C.L., and any persons who having taken either of those degrees shall not have exceeded twenty-five years of age, shall be eligible to these Scholarships.

III. That the Scholarships be holden for three calendar years from the day of election, provided that the following conditions be complied with. Every Scholar shall reside in the first two years after his election to a Scholarship, as follows: viz. not less than seven weeks in the Michaelmas and Lent terms respectively of each year, and seven weeks in the Easter and Act Terms of some one of the two years. During this residence the Scholars shall be required to attend the Lectures of the Professor of Hebrew, unless he dispense with their attendance, and shall pursue studies in that and the cognate languages as the Professor shall advise. The residence of every Scholar shall be certified in writing, to the Trustees hereinafter appointed, by the Head of his College or Hall, or by the Vicegerent in the absence of the said Head. And his attendance upon the Lectures of the Professor of Hebrew, or his dispensation from attendance on them, shall be certified in writing by the said Professor. The Trustees may dispense with the residence of a Scholar during any two of the said periods of seven weeks for any *very urgent* cause, and during any two more, if he can make it appear to the Trustees that he can pursue any branch of these studies to a greater advantage elsewhere; but in either case such dispensation must be approved of by an absolute majority of the whole number, of whom the Regius Professor of Hebrew, or the Reader in Arabic shall always be one.

IV. That the Proceeds arising from this Benefaction be payable to the Trustees hereinafter appointed.

V. That these Trustees be the Vice-Chancellor, the President of Magdalen College, the Dean of Christ Church, the Warden of Wadham College, the Regius

Professor of Divinity, the Regius Professor of Hebrew, and the Lord Almoner's Reader in Arabic, respectively, for the time being. The presence of three Trustees shall be necessary to form a board.

VI. That the Trustees pay the Scholars the sum specified in Regulation I. on their producing the requisite Certificates; discharge all other expenses incident to the Trust; and submit their accounts annually to the Delegates of the University Accounts, to be audited by them.

VII. That the Trustees shall invest in the Public Funds, in the name of the Chancellor, Masters, and Scholars of the University, any surplus which may remain after the above payments have been made; unless the Trustees shall think it advisable to appropriate any part of it in prizes, either to meritorious, though unsuccessful Candidates, or for Compositions on any subject connected with the object of the foundation.

VIII. That the Electors be the Regius Professor of Divinity, the Regius Professor of Hebrew, and the Lord Almoner's Reader in Arabic, for the time being; and the same Electors shall be judges of any prize compositions, whenever any prizes (as contemplated in Regulation VII.) may be given. And if in either case any one or more of these official Electors decline acting, or if the office of Professor or Reader be vacant, the Trustees shall appoint an Elector or Electors for that time in his or their stead.

IX.—1. That only one Scholar be elected in one calendar year. And if the Electors at any time shall not think any of the Candidates worthy of the Scholarship, they may decline to elect till the next year.

2. The Examination shall always take place in Act Term, and the first shall be in the year 1832.

3. The Electors shall give a notice of not less than ten days of the time for the holding the Examinations. This notice shall be affixed to the door of the Convocation House and to the Buttery door of each College and Hall, and distributed to the Heads of Colleges and Halls, and to the Common Rooms.

4. Every Candidate shall signify his intention of offering himself by delivering to the Electors a Certificate of the consent of the Head or Vicegerent of his College or Hall, together with a certificate of his age, if necessary, two days at least before the commencement of the Examination; and without such Certificate or Certificates the Electors shall not proceed to examine any Candidate.

5. The three Electors conjointly shall be empowered to bestow, with the consent of the Trustees, presents of money or books (not exceeding the sum of £10) upon any unsuccessful Candidate whom they shall judge worthy of that distinction.

6. The mode of conducting the Examination shall be left entirely to the Electors. Besides an accurate and critical acquaintance with the original Scriptures of the Old Testament, the application of the knowledge of Hebrew to the illustration of the New, or to that of any portion of Theology, lies within the contemplation of the Founders. Since, moreover, a sound and extensive acquaintance with other Semitic tongues is very essential to the thorough understanding of Hebrew, and in other ways serviceable to the exposition of Holy Scripture, it is recommended that Candidates should be examined in as many of them as may be practicable. Nevertheless a Scholarship shall not be awarded to a Can-

didate, how well soever acquainted with any or all of the cognate dialects, unless he be also a proficient in Hebrew.

7. The Electors, on electing a Scholar, shall certify the election to the Vice-Chancellor, who shall cause it to be announced to the University by a paper affixed to the door of the Convocation House.

X. That since, through the changes to which all human institutions are liable, an adherence to the letter of these Regulations may defeat the very object which the Founders have in view, the Trustees shall be at liberty (with the concurrence of the Founders or any one of them, during their or his life, and of Convocation at all times) to alter or dispense with any of these Regulations, (not even excepting the number of the Scholarships,) as may seem to them advantageous, provided that they never lose sight of the main object of the Foundation—the promotion of sound Theology through a solid and critical knowledge of Hebrew.

CAMBRIDGE.

ELECTIONS.

Messrs. C. Pritchard and J. M. Herbert, Bachelors of Arts, have been elected Foundation Fellows of St. John's College.

Francis Forster, Esq. B.A. of Catharine Hall, has been elected a Skirinc Fellow of that society.

Edward Howes, of Trinity College, and Henry Cotterill, of St. John's College, have been elected B.A.'s Scholars.

PRIZES.

The Chancellor's gold medals for the two best proficients in classical learning among the commencing Bachelors of Arts, have been adjudged to Edmund Law Lushington, and William Hepworth Thompson, both of Trinity College.

GRACES.

The following Graces have passed the Senate:—

1. That the Syndics, appointed to procure a plan and estimate of expense for erecting a Museum and other Rooms, for the accommodation of the Professors of Chemistry and Anatomy, be authorized to expend a sum, not exceeding £500*l.*, in the erection of suitable buildings for the above purpose, agreeably to the plan recommended in their report.

2. To continue until the end of next term the Syndicate appointed to reconsider the report dated February 15, 1831, relative to the mode of raising funds for the erection of a new library, &c.

3. To confirm the regulations recommended in the report of the Syndics appointed to consider whether any, and what, alterations can be made with advantage in the present mode of examining the Candidates for Mathematical Honours.

The Syndics appointed to consider what steps should be taken in consequence of the difficulties which have arisen respecting the legal conveyance of the Old Printing House and other adjoining property, from the University to the Master and Fellows of Catharine Hall, have reported to the Senate:—"That they have not been able to make any arrangement, mutually satisfactory to the Master and Fellows of Catharine Hall and the Syndics, for the removal of those difficulties; and that the Master and Fellows of Catharine Hall have finally declined to complete the purchase."

The Syndics appointed to confer with the Provost and Fellows of King's College, respecting the laying out of the ground in front of King's College and the Public Library, have reported to the Senate:—"That, by the kindness of the Provost and Fellows of King's College, the plan on which they propose to lay out the ground in front of King's College, has been submitted to the inspection of the Syndics; and the Syndics regret that they cannot recommend to the University to make any arrangement for laying out the ground in front of the Public Library in conformity with that plan."

There will be Congregations on the following days of the Easter term :—

Wednesday.. May 9, at eleven.

* Wednesday.. — 23, at eleven.

Wednesday.. June 6, at eleven.

Monday — 11, (Stat.) B. 'D.
Cora. at ten.

Wednesday.. — 20, at eleven.

Saturday.... — 30, at eleven.

Monday July 2, at eleven.

Friday — 6, (end of term)
at ten.

DEGREES CONFERRED.

INCEPTORS TO THE DEGREE OF MASTER OF ARTS.

Joseph Thackeray, Fellow of King's Coll.

Capel Loft, Fellow of King's Coll.

Robert Pashley, Fellow of Trinity Coll.

Rev. William Airy, Trinity Coll.

Mervyn A. N. Crawford, Trinity Coll.

John M. Robinson, Trinity Coll.

Colin Campbell, Trinity Coll.

Lancelot Shadwell, Fell. of St. John's Coll.

George Langshaw, Fell. of St. John's Coll.

William Martin, Fellow of St. John's Coll.

David Bristow Baker, St. John's Coll.

Halsted E. C. Cobden, St. John's Coll.

Midgley John Jennings, St. John's Coll.

George Goldsmith, St. Peter's Coll.

Rev. Alexan. Thurtell, Fell. of Caius Coll.

Rev. Robert Murphy, Fell. of Caius Coll.

George Coulcher, Corpus Christi Coll.

William Adams, Queen's Coll.

John Parkin, Queen's Coll.

Robert Birkett, Emmanuel Coll.

BACHELOR IN CIVIL LAW.

Rev. John Piercy, Catharine Hall.

BACHELORS OF ARTS.

Wilcox Lawrence, Trinity Coll.

Alexander Wetherall, St. John's Coll.

Henry Denshiffe, Clare Hall.

John Fisher Garrett, Queen's Coll.

Joseph Betton, Christ's Coll.

William Clarke Haines, Caius Coll.

Robert Baylis, Sidney Coll.

Edward Dansey, Downing Coll.

PREVIOUS EXAMINATION.—LENT TERM, 1832.

EXAMINERS.

William Carus, M. A. Trinity College.

Henry Arlett, M. A. Pembroke Hall.

Edward Baines, M. A. Christ College.

George King, M. A. Corpus Christi College.

[The names are arranged alphabetically.]

FIRST CLASS.

Allen, Emm.
Alston, Corpus
Arthur, Trin.
Asker, Corpus
Aspinall, R. Trin.
Awdry, Joh.
Bailey, Trin.
Bailey, Cath.
Baker, Clare
Barber, Corpus
Barker, Down.
Barnes, Joh.
Barrow, Caius
Batchellor, Trin.
Batten, Trin.
Baynes, Trin.
* Bedford, Pet.
Beddingfield, Qu.
Beever, Pemb.
Bell, Pet.
Bevan, Trin.
Bibby, Joh.
Bingham, Caius
Birke, Trin.
Black, Joh.
Bohnas, Qu.
Bowling, Joh.
Braden, Trin.
Bree, Qu.
Broadwood, Trin.

Bromehead, Caius
Broughton, Caius
Bryer, Joh.
Bull, Cath.
Bullock, Joh.
Bunbury, Trin.
Buse, Trin.
Buswell, Qu.
Buttmer, Clare
Buxton, Trin.
Byron, Trin. H.
Caddell, Corpus
Campbell, Joh.
Campbell, Trin.
Carlyon, Emm.
Carmichael, Trin.
Carter, Qu.
Carter, E. Trin.
Carter, T. S. Trin.
Carver, Caius
Cavendish, Trin.
Clarke, G. Trin.
Coates, Joh.
Cocker, Pet.
Cock, Trin.
Cookson, Joh.
Cooper, Trin. H.
Corfield, Chr.
Cotterill, C. Joh.
Coward, Qu.

Cresswell, Emm.
Crichton, Corpus
Cumming, Emm.
Cundill, Joh.
Dampier, Corpus
Darley, Chr.
Darnell, Trin.
Darton, Pet.
Dewdney, Trin.
Dixon, Joh.
Dobson, R. S. Joh.
Docker, Cath.
Donaldson, Trin.
Dundas, Magd.
Eales, Trin.
Edge, Emm.
Elwyn, Pemb.
Evans, Pet.
Farmer, Trin.
Fearon, W. C. Joh.
Fector, Trin.
Fish, Trin.
Fletcher, Pemb.
Flintoff, Trin.
Foljambe, Clare
Forster, G. Corpus
Forsyth, Trin.
Foster, Magd.
Fowler, Qu.
Gale, Peter H.

Gale, Trin. H.
Gardiner, Trin.
Giles, John
Gladwin, Joh.
Glasgow, Tr.
Gleadowe, Caius
Godfrey, Jesus
Golding, Trin. H.
Gooch, Trin.
Good, Trin.
Goodchild, Magd.
Goodwyn, Joh.
Grady, Trin.
Grasett, Joh.
Green, Magd.
Groomes, Qu.
Gundry, Pet.
Hales, Chr.
Hall, Qu.
Hamilton, Joh.
Hanson, Pemb.
Hanson, Emm.
Harston, Clare
Haygarth, Trin.
Hellyer, Joh.
Henry, Trin.
Heslop, Qu.
Hey, Joh.
Highmore, Joh.
Hoare, Trin.

Hobson, Corpus	Low, Joh.	Parker, Qu.	Sullivan, Joh.
Holditch, Clare	Loyd, Trin.	Parker, Cath.	Syddell, Qu.
Holmes, Trin.	Macpherson, Trin.	Parry, Magd.	Taylor, Chr.
Hooper, Chr.	Main, Qu.	Partridge, Trin.	Thornhill, Joh.
Huff, Qu.	Mann, Clare	Peacock, Trin.	Tippett, Pet.
Hulbert, Sid.	Marsden, Corp.	Phillips, G. Trin.	Tocker, Trin.
Hulton, A. Trin.	Marsh, Tr.A.	Phipps, Jch.	Trentham, Joh.
Hulton, J. Trin.	Martin, Jes.	Platten, Emm.	Tucker, Pet.
Hurlock, Joh.	Melson, Trin.	Powell, Pemb.	Tyson, Qu.
Huxtable, Joh.	Merewether, F.	Pryor, Trin.	Vaughan, Chr.
Ilderton, Pet.	Trin.	Pulley, Chr.	Waites, Joh.
Irwin, Caius	Meyler, Joh.	Pyne, Caius	Walker, Chr.
Issacson, Sid.	Mills, Clare	Rawlings, Trin.	Walker, J. C. Joh.
Jackson, Emm.	Mitford, Jesus	Ready, Joh.	Warburton, Trin.
Jenkins, Trip.	Moncrieffe, Trin.	Rendell, Joh.	Warnes, Qu.
Jenner, Joh.	Moore, J. Joh.	Richards, Joh.	Warter, Magd.
Johnes, Chr.	Morant, Magd.	Rickards, Trin.	Watherston, Emm.
Johnson, Qu.	Morrison, Trin.	Roberts, Cath.	Watson, Caius
Johnson, Joh.	Morton, Trin.	Robertson, Trin.	Watts, Pet.
Johnstone, Trin.	Mytton, Trin.	Rolfe, Joh.	Wauchope, Cath.
Jones, Corpus	Nantes, Trin.	Rowlands, Qu.	Webster, Qu.
Kell, Joh.	Nevin, Joh.	Sanders, Trin.	Weldon, Joh.
Kelland, Qu.	Newton, Trin.	Sandford, Joh.	Weston, Trin.
Kemp, Peter H.	Nicholls, Trin.	Saunders, Cath.	Wharton, Joh.
Kendall, Joh.	Nixon, Trin.	Schwabe, Caius	Whitaker, Magd.
Kennedy, Joh.	Norgate, Corpus	Selwyn, Trin.	White, Pet.
Kent, Qu.	Norris, Jesus	Sharpley, Joh.	White, Joh.
King, Clare	North, Trin.	Sherard, Joh.	Whiting, Magd.
Kinsman, Trin.	Nottidge, Jesus	Simpson, Clare	Wilkins, Qu.
Lacey, Pemb.	Ogilby, Trin.	Skelton, Pet.	Wilkinson, Qu.
Lanipet, Corpus	Oldacres, Joh.	Skelton, Trin. H.	Williams, A. Trin.
Latimer, Trin.	Oldfield, Joh.	Smith, E. Joh.	Williams, F. Trin.
Lawson, Magd.	Oliver, Trin. H.	Smith, H. W. Joh.	Wilson, Pet.
Leathley, Trin.	Onslow, Trin.	Smoothey, Joh.	Wilson, E. S. Joh.
Letta, Sid.	Ouvry, Trin.	Smyth, Trin.	Wood, J. Joh.
Lister, Trin.	Paget, Trin.	Stevenson, Trin.	Wood, Magd.
Lloyd, Trin.	Palin, Trin.	Stirling, Joh.	Yarker, Caius
Love, Corpus	Palmer, Trin.	Storer, Trin. H.	Yonge, Joh.

SECOND CLASS.

Appleyard, Trin.	Cursham, Trin.	Hurst, Clare	Ratcliff, T. Joh.
Arden, Pet.	Cusack, Cath.	Ibbotson, Joh.	Rawes, Clare
Bagnall, Magd.	Dakins, Corpus	Ison, Joh.	Reeve, Trin.
Bates, Jes.	Dalton, Caius	Jeafferson, Pemb.	Rugg, Joh.
Bazeley, Qu.	Dawson, Down.	Jones, Qu.	Selleck, Pemb.
Bishop, Cath.	Deedes, Jesus	Kerridge, Trin. H.	Sisson, Chr.
Blunt, Trin.	Disney, Pet.	King, Pemb.	Skrimshire, Cath.
Blunt, Caius	Dodson, Joh.	Langdon, Trin.	Smart, Pet.
Braithwaite, Clare	Drinkwater, Joh.	Langford, Sid.	Stoneham, Pet.
Branton, Emm.	Fleming, Trin.	Lewis, J. D. Joh.	Teale, Joh.
Brown, Trin.	Frampton, Trin.	Lockley, Caius	Theobalds, Jes.
Browne, Trin.	Freeman, Pet.	Mansfield, Trin.	Tompson, Trin.
Bull, Sidney	Freke, Trin.	Marsh, Joh.	Turnor, Trin.
Bullock, Corpus	Grey, Jes.	Melhuish, Pet.	Vander Meulen,
Clarke, J. A. Joh.	Groves, Pet.	Nash, Trin.	Trin.
Clarke, T. A. Joh.	Haigh, Car.	Nedham, Jes.	Watson, J.
Clements, Qu.	Handley, Joh.	Newington, Trin.	Watson, W.
Coope, Trin.	Hazelewood, Chr.	Oldham, Emm.	Whalley, Joh.
Cory, Pemb.	Hill, Pet.	Owen, Qu.	Williamson, Cath.
Crosier, Cath.	Hodgson, Trin.	Peers, Cath.	Wrottesley, Trin.
Currie, Emm.	Hurle, Caius	Power, Cath.	

*Number of the members of this University:—

	Membs. of Sen.	Membs. on Bds.
Trinity Coll.	746	1652
St. John's Coll.	508	1090
Queen's Coll.	90	374
Caius Coll.	103	243
St. Peter's Coll.	80	220
Christ's Coll.	80	218
Emmanuel Coll.	104	214
Corpus Christi Coll. ...	67	192
Jesus Coll.	81	177
Catharine Hall	49	173
Clare Hall	73	159
Magdalene Coll.	59	140
Trinity Hall	32	128
King's Coll.	71	113
Pembroke Coll.	52	111
Sidney Coll.	44	103
Downing Coll.	23	50
Commorantes in Villa	7	7
	<hr/> 2260	<hr/> 5364

The increase in this University since last year is thirty-two.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, April 2, Professor Sedgwick, the president, being in the chair. Various presents were announced to the Society, among which was a box of British insects, presented by G. R. Waterhouse, Esq. It was announced that a new Part of the Transactions of the Society was ready for publication. A communication was read from J. P. Henslow, Esq. describing the habits of the two Hybrid pheasants (between the common pheasant and the bantam) presented by him to the Society; and another communication from Mr. R. Bushell, describing some peculiarities in the anatomy of these birds. Also the sequel of a memoir by the Rev. W. Brett, M. A. of Corpus, containing a theory of the changes of stars of periodically variable brightness. After the meeting, Professor Sedgwick gave an account,

illustrated by sections, of the geological relations of the strata in the districts surrounding Cambridge. It was stated that the main escarpment of the chalk runs in a north-east direction to the south and east of Cambridge by Royston towards Newmarket: that beneath this is found a thin bed (never more than a foot or two thick) representing the *upper green sand* which may be seen in the brick-works at Castle-end, at Histon, and at some other places. Beneath this is found a thick bed of *galt*, which in this neighbourhood is not less than 150 or 200 feet deep; and which at Hunstanton cliff is represented by a few thin beds of red earth, sufficiently characterised, however, by its fossils. Beneath this again, occurs the lower green sand, which crosses the road from Cambridge to Ely, and on an *outlier* of which Ely and some of the neighbouring villages are situated. Below this sand is found a bed of clay (the Kimmeridge clay) of great thickness, and extending through a wide district, characterised, besides other fossils, by the deltoïd oyster. Beneath the Kimmeridge clay is found the Oxford clay; the Portland rock and coral-rag, which in the south of England separate these two beds of clay, being in this county entirely absent, as appears by the borings of wells at Lynn, and by other artificial sections. It is remarkable that these calcareous beds, which thus thin out in advancing towards Cambridge from the south, reappear in proceeding to the north, and form a considerable stratum between the Kimmeridge and Oxford clays in Yorkshire. The phenomenon of the water obtained by boring in this district is explained by considering the inclined bed of sand below the *galt* as a reservoir of water, (rising at its *outcrop* above the level of Cambridge) which is *tapped* by perforating the superincumbent *galt*. The springs which appear in the vicinity were also shewn to arise from the water, which percolating downward through the chalk, is thrown out by the subjacent *galt* wherever the chalk leaves it uncovered.

NOTICES TO CORRESPONDENTS.

We were imperatively called out of town while the inadvertent line alluded to by "the Authors," was in the press: and the friend to whose inspection we entrusted it, looked only to the typographical errors; otherwise the West India Planters may invariably consider us as their true and unchangeable friends.

"C. M." will find a Communication from us as directed. The passages of Scripture of "Percunctor" and "Scrutator," are under review, and shall appear as soon as possible.

We sincerely thank "Clericus Juvenis" for his polite Epistle. In many instances, we think, "Union is Strength," but the present seems to us to form an exception to the rule.

"X." has been received.—"Annual Reports" in our next.

THE CHRISTIAN REMEMBRANCER..

JUNE, 1832.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Bible Society Question, in its Principle and its Details, considered.* By the Rev. SAMUEL CHARLES WILKS, M. A. 8vo. Pp. 144. London: Cochran and Key; and J. Hatchard and Son. 1832.
2. *The Bible Society: its Constitution impartially considered.* By a CLERICAL MEMBER OF THE SOCIETY. 8vo. Pp. 26. London: Cochran and Key; Hatchard and Son; Holdsworth and Ball; Seeley and Sons; and Duncan. 1832.
3. *Reply to a Letter from the Rev. A. Brandram, M. A.* By T. PELL PLATT, Esq. F.A.S., *Honorary Librarian to the British and Foreign Bible Society.* 8vo. Pp. 24. London: Seeley and Sons. 1831.
4. *Facts respecting certain Versions of the Holy Scripture published by the British and Foreign Bible Society.* By T. PELL PLATT, Esq. F.A.S. 8vo. Pp. 40. London: Hatchard and Son; Seeley and Sons; Cochran and Key; and Holdsworth and Ball. 1831.
5. *Sundry Tracts.*

THE theological and religious world may occasionally suppose they have ground to complain of our tardiness, because we do not notice every subject of predominating occasional interest, as early as some of our contemporaries. We endeavour to compensate this deficiency (if such it should appear) by bestowing on such matters the reflection, and educing the information, which time and study alone will permit us to do. It is now a twelvemonth since a remarkable æra commenced in the history of the Bible Society; the question which has agitated that association has rung through almost every species of periodical,—newspapers not excepted. But the CHRISTIAN REMEMBRANCER has been silent on the subject. Would we have our readers infer an abstinence of interest on the part of the conductors of this publication? By no means: and even if we were not disposed to take any very considerable interest in the question, we should conceive the public entitled

to our opinion on a subject of this nature, which has produced so general an excitement. But in order that we might take a clear view of this controversy, we have found it necessary to go over a great mass of materials; nor do we profess to have read, even at the present moment, a great number of pamphlets which both sides have produced. From what we *have* read, however, we are disposed to infer that an extension of our reading would not proportionally extend our information. The arguments on both sides are little better than re-echoed by the respective writers; arguments which, as it appears to us, deal very widely with the main point of debate. The best book we have read on either side is, beyond comparison, Mr. Wilks's; it is very methodical, very elaborate, but very mild; written, indeed, in the best possible tone; earnest without acrimony, though dealing with opponents not the very coolest; candid, but dexterous; evidently the production of an unsuspecting and Christian heart, believing all things, and hoping all things. We have here none of those claims to identification with the Bible, none of those *petitiones principii*, those vainglorious and exaggerated pretensions, commonly advanced on the part of Mr. Wilks's colleagues. The Bible Society may be proud of their advocate; and if he has not succeeded in exculpating their conduct, they may be sure it is because he has undertaken a task impossible to execute. We shall therefore take this pamphlet as the groundwork of our survey, illustrating, occasionally, from other sources.

If our readers will do us the favour to revert to our number for August, 1830, they will there see our views with regard to the claims of the Bible Society on *Churchmen*. We there contended, 1. That in respect of its *domestic* and *colonial* objects, the society had been superseded to Churchmen, from the first moment of its existence, by the Society for Promoting Christian Knowledge. 2. That the *conversion* of the heathen by mere Bibles, was a pure fallacy; and that the foreign department of the society was exceptionably conducted. 3. That the society was radically unsound in its constitution, and had grossly violated even its own regulations. On the first of these allegations we shall now offer nothing immediate, as nothing, which the present controversy has produced, bears at all upon the subject: but in the course of observation, it will be impossible not to contrast the effects of an union with those of a combination of disunions. The third, together with the conduct of the society's foreign operations, is the substance of the present debate; but as the conversion of the heathen has been mooted in the course of the discussion, we will briefly dispose of it first. Our readers may then fairly connect our former article with this, and consider them as constituting one brief, but complete view of the merits of this celebrated question.*

Mr. Wilks charges with popery those who do not concur with the Bible Society in the opinion that a heathen may be converted to pure Christianity by the Bible, without note or comment. We might say, if the Bible is so plain, even to the heathen, how comes it that the learned gentlemen of the Bible Society are not sufficiently agreed in its meaning to offer *one prayer in common*? not even the prayer *which is written in that 'same Bible'* But having thrown his dart, Mr. Wilks falls back upon no less a reserve than the venerated Bishop of Salisbury. Were the present a question of learning or authority, such an opponent would be formidable indeed; happily for us it is nothing of the kind. We will take his lordship's own words:

Popish writers, who concur with the opponents of the Bible Society, say, that the Gentiles were converted by preaching, not by sending Bibles to them. But in this they are greatly mistaken, as far as the spirit of the objection goes. The first Christian Church which was settled at Rome was instructed by the epistles of St. Paul, without note or comment, before the apostles had preached amongst them; and long before their days, a great revival of religion among the Jews, after their return from Babylon, was effected by the Bible, by the reading of the book of the law to them. During their long stay at Babylon, the Hebrew language was greatly corrupted in its vernacular use. The language of the law was become a strange language to them: it was therefore rendered, where necessary, into language that they understood. But it was still the book of the law, the Scripture, that was read to them in a language which was understood by the people. It was by the diligent reading of the Scriptures that the Bereans were converted to Christianity. In the Scriptures they sought for evidences of Christ, and with them they compared the preaching of the apostles; to see "whether these things were so," whether the prophecies to which the apostles appealed, were as they reported them. They made the Scriptures their rule of faith; and in this followed the direction of our Saviour: "Search the Scriptures, for they are they which testify of me."—*Wilks*, pp. 24, 25.

These observations are evidently wide of the question, which is not, Whether the apostles wrote or preached first? but, *Whether they ever wrote epistles to those who were not already Christians?* The Romans were not only Christians when St. Paul wrote to them, but their faith was spoken of THROUGHOUT the whole world.* It would indeed have been strange if so abstruse a treatise as the epistle to the Romans, the *crux theologorum* to the present hour, had been written to heathens, unacquainted even with the terms which abound throughout it. Doubtless, the increased knowledge of the Scriptures effected several revolutions in the Jewish religion, not only after the Babylonian captivity, but in the times of David and of Josiah. So too did the same circumstance at the time of the Christian Reformation. These facts would be perfectly applicable, if the point contended for, were the excellence and reforming power of the Scriptures, which no Protestant disputes: but as applied to the conversion of heathens they have no force whatever. The Bereans were not

* Rom. i. 8.

heathens, but Jews; nor were they converted by the Scriptures. They were converted by St. Paul's preaching; and had not the Gospel been preached to them, they would have died Jews. They brought St. Paul's preaching to the test of Scripture, and therein we Protestants comment, and profess to follow them; and in this they followed the direction of our Saviour (*given to Jews also*). In no one instance which the reverend Prelate has selected, has he at all touched the question, *Whether a society for giving the Bible without note or comment, can reasonably expect to convert the heathen?* That it cannot, we shall adduce a fact in presumption, which cannot be contested or qualified, since it is narrated by Dr. Marshman, himself a member of the Bible Society, and quoted by Mr. Platt, to *prove* that the heathen may be converted by the Bible without note or comment.

About three years ago, a number of persons were found inhabiting certain villages near Dacca, who had forsaken idolatry, and who constantly refused to Brahmins the usual honours paid to them beyond the other classes of the community. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. These were occasionally visited by several of our Christian brethren, both European and native, and were said to be scattered through ten or twelve villages. They were, however, the followers of no particular leader, as is the case with many sects among the Hindoos; but, from their professing to be *in search of a true gooroo, or teacher*, they were termed *Sutya-Gooroos*. Some of our native friends, being exceedingly desirous of knowing from whence they had derived all their ideas, were at length told they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shown a book much worn, kept in a case (I think of brass) which had been made for the sake of preserving it, and which our friends were told had been there *many years*, although none of those present could say from whence it came. On examination, this book was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. After this, numbers of these *Sutya-Gooroos* came to Dacca, and, with Mr. Leonard, and various native Christian brethren there, described a number of things mentioned in the New Testament, particularly those which related to caste, and the distinction of food. This ended in three of them being baptized, in the course of a few months, on a profession of faith in Christ, who afterwards returned to their own villages. Our aged native brother, Krishnool, (baptized in 1800,) went among them last August; and at the village where he was constrained to remain on account of the rains, he found a copy of the second edition of the Bengalee New Testament, which they prized very highly, although *they had not as yet made an open profession of Christianity.*—*Platt's Tracts*, p. 27.

Here was the experiment tried under every circumstance of advantage, and yet the Bengalee Testament had done so little in "many years," that its students were in search of a true teacher, and had made no open profession of Christianity. This "*Sutya-Gooroo*" character is precisely that of the Ethiopian in Acts viii., to whom we alluded when we last discussed this subject. In truth, when this opinion (to invalidate which we have never seen *one fact* produced) is stigmatised as Popish, it is always evident that the objector does not know what the Popish doctrine is. The Papist sets the Church

above the Bible,—we set the Bible above the Church ;—to the Bible we refer Clergy and laity ;—those, who, comparing our religion with the Bible, think us in fundamental error, we allow to depart ;—we challenge men to try us, as the Bereans tried St. Paul, by the Scriptures. All this constitutes a wide distinction between us and popery ; and, so long as we admit all this, we shall not be frightened by a hard word from an opinion not only grounded on facts, but also on the testimony of that very Bible which is so rashly mis-defended by ill-judging Protestants. The Bible is the great storehouse of divine truth, from which the Church must be constantly supplied ; and when she undertakes to convert the heathen, the Bible must teach her how to set about the task. It must supply her with wisdom, with knowledge, with doctrine, with argument ; and it will inform her that the written, unexpounded word, is not to be the preliminary, much less, the single instrument for the conversion of the nations.*

But to proceed to the main subject involved in the present controversy—the constitution of the Bible Society. On this point we have the advantage of impartiality, so far as that quality may be inferred, from our independence of both parties. We do not expect to please either in what we shall say ; but we write for the conviction of those minds who would embrace truth rather than party. The secession which has lately taken place from the Bible Society, is founded on the eligibility of Socinians and other heretics to the committee, and, indeed the co-operation of heretics generally ; a subject which we discussed in our former article. But as seceders generally discover, in their progress, several reasons to fortify the original and principal ground of secession, and several more why they should recede still further from the point of starting ;† so, in the present instance, a vast number of other accusations have been brought against the Bible Society, which we shall briefly discuss. The old Society, it appears to us, has the worst of the argument, but its advocates, for the most part, are greatly superior to their adversaries in temper and decorum. They do not, certainly, abandon their old position, that the Bible Society is the Bible, and that to reject one is to reject the other ; but this may be extenuated, since they have been so habituated to this policy, that they, perhaps, adopt it unconsciously.†

* The verses of Dryden quoted by Mr. Wilks, have nothing to do with the instruction of the heathen. Nor was Dryden then, as he says, “professedly a Roman Catholic,” but *professedly* a member of the Church of England, when he wrote his “Religio Laici ;” as Mr. Wilks could not have failed to discover, had he read the poem he has misquoted.

† Witness the following flourishes :—“The invention of printing, and the Bible Society, may be considered as the most efficient of these means : and the duty of employing them, inasmuch as they are evidently what PROVIDENCE has disclosed, is indisputable, and cannot be GUILTLESSLY neglected !!!—*The Bible Society ; by a Clerical Member*, p. 11.

“Much of what has been said against the Society might have been said, with equal suitableness, against many parts of our SAVIOUR’s conduct and that of his apostles !”—*Ibid.* p. 25.

We will defy the zeal and ingenuity of Mr. Wilks himself to detect any fallacy in the following argument. The Bible Society's Committee consists of six foreigners, fifteen churchmen, and fifteen "members of other denominations of Christians." (Rule IX.) But an English Socinian is *eligible* on the Committee. Now an English Socinian is neither a foreigner nor a Churchman; he *must*, therefore, under the rule of the Bible Society, be a *Christian*. The attempt to blink this fact is in vain. It is wholly irrelevant, therefore, to say, that "eligibility is not election,"* and that no Socinian has ever been elected: the real question is, *Whether any man, believing the doctrine of the Trinity to be of the very substance of Christianity, can conscientiously sanction, by his subscription, a rule declaratory of the direct contrary?* The present seceders from the Bible Society remonstrated long and urgently on this subject, but in vain; at last they determined to bring the rule before a general meeting, in order to see whether a majority of the Society would consider it inclusive of Arians, Neologians, and Socinians. That meeting, after a very stormy debate, decided in the affirmative; and accordingly, those members of the Bible Society, who objected to the proposition, that *Arians, Neologians, and Socinians, are Christians*, were necessitated to secede from a community which palpably averred this doctrine.

On this point, we think the Bible Society was always wrong; and, in the present instance, guilty of a wrong incapable of extenuation. All its friends and advocates tell us that an Anti-trinitarian never was elected on the committee, and never would have been. Why, then, not concede, to conciliate a very large and respectable portion of the body, what was, at least, a merely verbal alteration? Or still better, why not say at once, that Arians and Socinians were not contemplated by the rule? Did the warmest supporters of the Bible Society believe Anti-trinitarians to be Christians? Why, then, suffer their rules to make such a declaration? Or the rule might have specified "*persons of other religious denominations*," without using the word *Christian* at all;† and whatever security existed for the non-election of a Neologian or Socinian would ensure the exclusion of a Jew or Mahometan;—in short, of any one who was not a Christian. But the word "*Christians*" being specified, and Socinians being included in the expression, there could be (as it appears to us plain people) but one course for those who thought Socinianism as much Christianity as the worship of Fo. The fact, that the Mahometan and the Jew are *not* eligible on the Committee, while a Socinian is, is a sufficient proof that the Society

* Wilks, p. 10.

† Mr. Dudley regrets that such was not the case, (*Two Letters*, p. 5.) and says that "it would have equally expressed the meaning of those who prepared the laws." Why, then, was not this simple alteration made?

takes Socinians to be Christians. For our own parts, we think Mahometanism better Christianity, and Judaism infinitely better religion, than the Socinian scheme; and we have no doubt, that herein we have the pleasure to agree with Mr. Wilks, and with very many of his friends, who, strangely enough, require, as a "simple principle," the assent of every member of the Bible Society to the Christianity of those who deny the Lord that bought them.

The reply, that immorality is as much contrary to Christianity as Socinianism, and that therefore those who would exclude Socinians from Bible Committees, should also exclude notorious sinners, fails to touch the real question. The rule specifies members of *denominations* of Christians. Now a man may belong outwardly to some Christian *denomination*, without being a real or spiritual Christian; the rule, therefore, does not commit the Society on the point of moral character. But on *this* point it *does* commit them, that *Socinianism is a Christian denomination*; in other words, that a Socinian, supposing him conscientious in belief and practice, is a Christian; which no consistent Churchman will allow, or any orthodox Dissenter.

The Society's rule, therefore, was, it appears to us, a sufficient ground of secession, had there been no other. But the evil was far less merely nominal than it was represented by the Society's friends. It is said that no Socinian was ever elected on the Committee. But by the VIIth rule, governors are entitled to attend and vote at all meetings of the Committee. If, therefore, the orthodoxy of the general body revolted from the appointment of heretical delegates, this would be no security for the exclusion of any such persons, whenever they might be inclined to pay their subscription of five guineas, or donation of fifty. The XIIIth rule is even yet more objectionable. It gives to every *Dissenting minister*, who is a member, the privilege of a Committee-man. Thus, after vaunting that they have never elected a Socinian on their Committee, it appears that a Socinian minister, *for the very reason that he is a Socinian minister*, may elect himself! If the Society have always entertained that abhorrence of Socinian co-operation, which they assure us they have, why enact a rule whereby a Socinian, a *TEACHER* of Socinianism, may elect himself a director of their entire affairs, against the wishes of the whole body?

Mr. Platt, with whose scholarship, talent, and piety, none can be unacquainted, and whose attachment to the Bible Society was not slight, truly says:—

My opinion is decided and unchanged, that the Bible Society, by giving the Socinian teacher a seat in its Committees, and inviting, or at all events permitting him, to stand up among its advocates at Public Meetings, does accredit him among the people as a minister of Christ. I believe that the pure doctrines of our own Church, and of our Dissenting Christian brethren, had spread light enough among the great body of our people to make them know at least that

the Socinian was a teacher "*sui generis*," and separated from all the rest by a wide distinction, though they might not justly appreciate the nature and importance of that distinction. But then comes in the Bible Society, speaking to them of the delightful harmony in which it has united all Christian sects and parties, and telling them how within its precincts all minor distinctions are forgotten, and Christians can all give each other the right hand of fellowship. And among these Christians stands forth the Socinian, equal with the rest, and undistinguished. What is, what must be, the effect?—*Reply*, p. 11.*

Let the Christian, the Churchman especially, determine how far it is consistent with his principles to belong to a society for the distribution of the Bible in all languages, by the rules of which twenty-one out of a committee of thirty *may* be deniers of their Lord; which committee *may* be swamped, without control of the Society, by the accession of an indefinite number of Socinian volunteers; and in which every Socinian member who possesses a half-crown licence to perform the part of a public teacher, becomes, *ipso facto*, a legislator! And a legislator on what?—On the translation of the Holy Scriptures! The authors of "the Improved Version" feeding, *ex officio*, the Church universal with the bread of life!

But it is said, *the more Socinian subscriptions the better!* Because, marvelling reader, the Bible Society circulates in England the authorized version only, and *that* tends to the ruin of Socinianism! And can it be thought that, when the Socinians made their "great concessions," they had not sat down first and counted the cost? Can it be supposed that they would subscribe money for no other purpose than to disseminate opinions directly opposed to their own? For, be it remembered, the Socinian is not circumstanced like Protestant Christians,—he does not refer his faith to the Bible,—certainly not to our version of it. Much of the original Scriptures he calls spurious or apocryphal; indeed (for it is not here our business to sift all that Socinianism *unbelieves*), very little of the Scriptures will pass with any Socinian for the pure Word of God.* The Socinian, then, does not give his guinea, and impeach his consistency without prospect of an equivalent. And what that is, our readers may collect from Mr. Norris's account of the circumstances which led to the Dean of Carlisle's secession from the Society, and also from more modern, and even more objectionable transactions, to which we shall presently advert. It will appear that not only notes and comments have been obtruded on the Society's "simple

* Did our space permit, we might here introduce Mr. Wilks's somewhat prolix enumeration of reasons why Socinians should not subscribe to a society *faithfully* performing all the Bible Society professes. The reasoning is sound; indeed, axiomatic: but Socinians *do* subscribe, nevertheless. Did not Mr. Wilks see the *conclusion* from this fact? Mr. Gurney's apology is, that "they make a large concession for the sake of that *general good* which the Society is effecting." (*Terms of Union*, p. 11.) What good can the Socinian see in the distribution of (what he must think) corruption as the true Word of God?

principle ;" but that those notes and comments have been Neologian and Socinian !

Before, however, we quit this part of the subject, we must observe that the opinions of the remonstrants were not merely directed against the possible influence of heretics in committees ; but, they embraced the entire question of heretical co-operation. Many of the arguments by which they supported their views on this point, appear to us unsound ; the scripture examples are, at best, very distant analogies, and, as we must think, inapplicable to the case ; the scripture precepts refer rather to the constitution of a Church than of a society, as their opponents fail not to remark. But although the seceders may not have rested their cause on the strong foundation they were entitled to take, we think that, in point of principle, they were entirely right. The inconveniences, the worse than inconveniences, to which the believer was subjected by the Bible Society's system, were rational motives for dissolving a connexion which required them. Dean Hodgson made no objection to act with the Socinian, Mr. Clarke, in the mere matter of distributing Bibles ; but it was soon found that their reciprocal neutrality could not be maintained. Mr. Clarke, by distributing Bibles, acquired a facility which he failed not to improve, of dispersing heretical publications and libels on Christianity ; and the Dean, as a conscientious man, could not afford the semblance of countenance to such a proceeding. In like manner, Mr. Hawtrey, a clergyman, and one of the Society's officers, was actually PUBLICLY CALLED TO ORDER on the platform, by a Socinian, for RECOGNISING THE DOCTRINE OF THE ATONEMENT ! To say that instances of this kind were few, is no reply to an objection upon PRINCIPLE. They were few, because Socinians are few. But " the offence is rank," though it may have been seldom committed. What must be the feelings of a promiscuous audience on the merits of the Bible itself, when, in a meeting of persons, whose " simple object" is its distribution, it is DISORDERLY to acknowledge the Saviour ?! And if Socinian contributors were few, the more reason why, when the Society's funds could not be more materially impaired, and a most respectable portion of the subscribers might be conciliated, heretical co-operation should be altogether refused.

That heretics had *some* motive for joining a body of orthodox men in circulating a version perhaps the purest in the world, cannot be doubted. Their principal motive was, apparently, the character of the Society's foreign operations. These were necessarily less known to the English public ; that " antiquated source of litigation" (as Mr. Wilks denominates a transaction, which came to light only six years ago), the Apocrypha affair, having been discovered, through what was, humanly speaking, mere accident. The circulation of the

Apocrypha as the word of God, had a manifest tendency to introduce doubts on the authority, of writings which came in such suspicious company, and claimed no higher origin. The plain Christian, who made the discovery that the Apocrypha was human, could scarcely entertain very exalted notions of books from the hand of a Society, which had already palmed upon him an imposture as the word of God, and* professed the circulation of "the Holy Scriptures," their "SOLE OBJECT.*" Hence, he would be especially well prepared for the entertainment of infidel and heretical objections. Nor was the Apocrypha the only stain on the Society's foreign proceedings, or the only merit which recommended them to the disinterested patronage of British heresy. Their foreign versions were not only heretical, but, in direct violation of the Society's fundamental rule, they were accompanied with heretical NOTES AND COMMENTS !

The permission of notes and comments at all, in versions circulated by the Bible Society, is a direct infringement of the fundamental rule : "The designation of this Society, shall be the BRITISH AND FOREIGN BIBLE SOCIETY, of which THE SOLE OBJECT shall be to encourage a wider circulation of the Holy Scriptures, WITHOUT NOTE OR COMMENT." Mr. Wilks says most truly, but most extraordinarily, considering which side of the question he takes,

I say at once and unequivocally, that if the committee of the British and Foreign Bible Society, has in any ONE instance violated, or connived at the violation of, this fundamental rule, it is no longer worthy of public confidence. The merit of a version is a matter of which few can judge; and mistakes may occur, notwithstanding the best intentions and the greatest vigilance; but an infringement of a plain rule is an obvious fact, and every person is competent to award the verdict. P. 104.

On this shewing, the question is settled, and the Society "no longer worthy of public confidence." Mr. Wilks, in another part of his work, while defending Professor Levade from the charge of Socinianism, quotes the "headings" of his Bible, of which the following are some :—

* Even Mr. Wilks is at fault here. "The Society for the Promotion of Christian Knowledge," says he, "circulates Bibles with the Apocrypha; even its Family Bible is thus furnished." True: but that is not the gist of the question. Has the Christian Knowledge Society any such rule as this, "THE SOLE OBJECT" of the Society "shall be to encourage a wider circulation of THE HOLY SCRIPTURES?" The Bible Society has. The question then is, Did the committee, in Earl-street believe the Apocrypha to be Holy Scripture; or did they violate the Society's "simple principle" and fundamental rule, and with it the plainest dictates of good faith and honour? There is no possible third supposition. Mr. Wilks takes credit to the Society for not adulterating the *English Bible*. There was, doubtless, a good reason for *this*. The "Clerical Member of the Society" says, "it is a matter of no small satisfaction that the Society has removed the stumbling-block (the Apocrypha) out of the way," (which the Society put in the way first of all), and that it confines itself, *according to the obvious meaning of its Rules*, to the circulation of the Scriptures alone, unmixed with any human writing." So, then, the Society's own advocate here admits a violation of the *obvious meaning of the Rules*! But his "no small satisfaction," that the Scriptures are circulated "unmixed with any human writing," we shall be compelled, in justice, cruelly to dissipate.

John i. *S. Jean enseigne que Jésus Christ est Dieu.*

Rom. iv. *La justification par la foi est prouvée.*

1 John iv. *Jésus Christ est le vrai Dieu, et la vie éternelle.*

These certainly are not Socinian comments ; but are they not *comments* ? What difference can result from the mere circumstance that the comment is written at the head instead of the foot of the page ?

The infraction is the more scandalous, inasmuch as prevarication is always more offensive than undisguised mendacity. In Professor Levade's version, there were *actual* notes which Mr. Wilks condemns, and which, according to him, the Society condemned also. But neither Mr. Wilks nor the Society had any scruple about these "headings ;" and headings similar to these are found in the Society's English Bibles. Yet the Society had the grace to bully poor Levade about notes explanatory of such words as Mammon, Hosanna, &c., (which notes, by the way, are no credit to him, or the Society. The word *Mammon* does not signify "*Riches*," nor does *Hosanna* mean "*Glory to the Son of David*," as every tyro in Biblical literature is well aware, though the Professor defended what he did on the authority of "*the Bible Society's own authorised Bible*")* till the "venerable old man was bowed to the very dust with self-abasement and distress ;†" while the assertions, "*Jésus Christ est le vrai Dieu*," &c. because they were "headings," were no transgressions against the Society. It is impossible to read these proceedings, detailed, too, by the Society's warmest, best, and most eloquent friends, without deep indignation. It is impossible that those who really subscribed their money to furnish the Bible without note or comment, should not take deep offence at this contemptible verbal juggle, whereby a religionist may print what construction he pleases upon the text of Scripture, provided he confines his opinions to the headings of a page or chapter.

But let us now advert to Mr. Wilks's defence of this most gross and audacious insult, to the common understandings of the Society's subscribers.

The Society distributes innumerable copies of the Bible in the English tongue, with the translators' headings and marginal references, *which are a running annotation on the text*. I confess that this is a partial violation of the STRICT PRINCIPLE of there being neither NOTE NOR COMMENT : but it was admitted, under all the peculiar circumstances of the case, by all parties, by mutual compact ; and, being well-defined and incapable of extension, no evil has arisen from this slight INFRINGEMENT of the abstract RULE. But, be this as it may, these NOTES and headings which the Society, in its corporate capacity, has so WIDELY CIRCULATED, vindicate for it the character of a strictly Trinitarian society. The only portion of human exposition which it publishes, is this orthodox COMMENT : a COMMENT so orthodox, that no Socinian, without tampering with his own conscience, can give to it his sanction. I need not refer your lordship to any particular passages for examples, as the whole volume abounds in them. Thus, over the very first chapter of St. John, we read, "The

* Wilks, p. 95.

† Ibid.

divinity, humanity, and office of Jesus Christ," and so of scores of other passages. Our friends ask for a Trinitarian test; well then, we have one. Do they tell us, that it is not sufficient that the book itself is Trinitarian, unless those who unite to circulate it are so also; and that the Society ought to be open only to those, using the words of Mr. Gordon's motion, who believe in "a triune God." Well then, I repeat we have exactly such a society as our friends wish; for they do not desire that an individual pledge should be given by every member, but only that the regulations of the Society itself should be such, that a Socinian knowing them, cannot join it without dissimulation. Here then is precisely what they demand; the whole matter is prepared to their hands: we not only give the book, but we give a pledge that we construe it in an orthodox manner; and we have even violated the strict rule of no comment in such a way, that no Socinian can feel comfortable in joining us, any more than he could if we adopted Mr. Gordon's resolution. I do not myself think a test necessary for the simple object of circulating the word of God; but if it be, here is one already in existence. *The member of the Bible Society, unless he protests against this heading, virtually says that the first chapter of St. John's Gospel inculcates "the divinity, humanity, and office of Jesus Christ."* What would our friends have more? Is not this lawful? I do not mean, indeed, that any member pledges himself to all the headings and marginal notes of the authorised English translation, merely because he is content, upon the whole, that the copies should go forth as usually printed; [what does he mean?] there is no such compromise: many excellent persons in the Society may not like all these annotations, but at the same time I see not how any person who adopted the doctrines of Socinianism could honestly tolerate them. I AGAIN ADMIT that this is a BREACH of the treaty of strict NEUTRALITY, but I DO NOT REGRET IT (!!!); but whether it be wise or unwise, it is at least a proof that the institution is not Anti-trinitarian, even if the circulation of the simple text itself, faithfully translated, were not pledge sufficient.

Here we have A REPEATED ADMISSION, that the headings are "NOTES AND COMMENTS;" a "violation of the strict principle of there being neither note nor comment;" and "a breach of the treaty of strict neutrality." And all this from the pen of a man, who says "at once and UNEQUIVOCALLY, that if the Committee of the British and Foreign Bible Society, has, in any one instance, violated, or connived at the violation of, this fundamental rule, IT IS NO LONGER WORTHY OF PUBLIC CONFIDENCE!" "NOT REGRET" that the Society he is defending "is no longer worthy of public confidence!" To restore the Society to that "confidence," of which it thus became "no longer worthy," the only defence on which Mr. Wilks could light, was "the peculiar circumstances of the case." What these are, he deigns not to inform us. Their peculiarity is evidently not limited to the English Bible. He tells us these headings were admitted "by all parties, by mutual compact." Where is the record of this compact to be found? He tells us further, that the violation was well defined, and incapable of extension." Where has the "definition" been given? As to its "incapability of extension," the Lausanne Testament, and most of the European Bibles, may illustrate *that*; and further illustration may be derived from a transaction which we now proceed to notice.

A devoted missionary, travelling in Palestine, met with a Hebrew edition of the Bible, circulating by express directions of the Committee of the British and

Foreign Bible Society, which, being a Hebrew scholar, he rejoiced to find. To his deep concern and astonishment, however, on dipping at one occasion into the Songs of Solomon, he found them headed by an explanatory note—that these sacred and inspired writings of that anointed king of Israel, who was a type of our blessed Saviour, most probably were written in praise of some one of his concubines. P. 2.

And truly these headings are bad enough, if we are to judge from the specimen selected by the author of the letter. We will present our readers with a few :

Gen. i. "*Traditio de creatione!*"

Gen. ii. "*Alia traditio de creatione!!*"

Job i. "*Jobus virtutem suam à circumtore in suspiciam adductam inter durissime mala tuetur.*"

Cant. i. "*Salomonis adulationes et impetus in virginis virtutem!!!*"

Does "the Member of the Bible Society, unless he protests against" these headings, "virtually" "endorse" them, as Mr. Wilks would say? Mr. Wilks amusingly endeavours to extenuate these abominations, by saying that *traditio* does not always mean *tradition*; what else it means in this passage he does not inform us. Speaking of the last cited heading, "I have much doubt," he says, "whether the word '*virtutem*' was intended to convey the idea which is meant to be attached to it in the Sackville-street papers. Its classical meaning is fortitude, constancy; not of necessity female modesty." It is true enough that the penman of these headings seems to have been no great classic; but if our readers can make any sense of the context with Mr. Wilks's interpretation of "*virtutem*," they have the advantage of us.

The Society's defence on this point, in the hands of Mr. Wilks, amounts to this. The Canstein Institution, at Halle, offered to the Society, in the year 1818, four thousand copies of Reineccius's Hebrew Bible. Of these the Society took one thousand. Reineccius's Bible was highly spoken of in various bibliographical works; and Dr. Knapp, the conductor of the Canstein Institution, was known to be opposed to Neology. But all this while Mr. Wilks is blinking the gravamen of the charge. It seems that the Bible Society, neither in this case, nor in any other, ever interfered with headings. The admission of headings they thought perfectly consistent with the exclusion of notes and comments; and according to the best case that can be made out in their favour.

It was not till after much painful experience, that the conductors of the Bible Society became fully aware of the necessity of scrupulously collating foreign copies of the Scriptures in such minute particulars as the customary headings of the chapters. Pp. 5, 6.

Thus these headings were not only considered "*customary*," but the Society gave itself no trouble about them, till the scandal of their toleration resounded throughout Europe. The Society for Promoting Christian Knowledge permits headings, notes, and comments; but

where shall we find anything approaching to this in the multitudinous range of that Society's publications? The answer is but one, and the reason is, the Society is *wholly* conducted by orthodox persons.

But we are here necessitated to suspend our pen. We hope in our next number to conclude our view of this interesting question which is daily developing, with increasing emphasis, the forebodings of those sagacious men who, from the first moment of the Society's existence, foresaw its ultimate position and consequences. How far Churchmen may think, after attentively weighing the merits of the question, they can conscientiously remain members of the Bible Society, must depend on varieties of opinion; but we do not believe that any *conscientious* man will be frightened by Mr. Wilks's threat.

If the issue should be (not that I fear it will be, when the question is clearly understood in all its bearings) that a large portion of the Clergy and Church members should retire, the Society will still exist and flourish; but it will be, and NOT UNFAIRLY (!) a focus for the concentration of Dissenting strength which may *shake the Church to its foundations*. P. 142.

We do not think that the results would reach this crisis: if they would, right must still be done; but we have no doubt that hostility to the Church would prevail sufficiently within the Society, though we do not agree with Mr. Wilks that it would be "*not unfairly*," since we are unfashionable enough to prefer the existence of our Church to the prosperity of the Bible Society. But let thoughtful Churchmen reflect upon this threat, and infer from it the character of a body who, *professing* to have the *SOLE OBJECT of circulating the Holy Scriptures without note or comment*, may, by the admission of an advocate, undertake to "*shake the Church to its foundations*."

ART. II. — *Reviewers Reviewed*: — *Edinburgh Review*. No. CVIII. January, 1832. Edinburgh: Black. London: Longman.

"THE present century has produced various biographies of English Prelates, all bearing one conspicuous mark of resemblance in the zeal and pertinacity with which they recommend to the admiration or acquiescence of mankind, all that has been done, and taught, and established by the Church. The Church of Rome is infallible; and the Church of England never errs: which, if not in the abstract, at least, in the concrete, amounts to nearly the same thing." *Edinburgh Review*. No. CVIII. p. 312.

"Soon after his consecration, he (Cranmer) addressed to the king a letter, in which he zealously urged the necessity of bringing this important question (of the divorce) to a determination: and as the pious monarch had already been declared the head of the Church of England, he had no hesitation in returning an answer; which, says the biographer, 'was in perfect accordance with the Primate's suggestion, in which he forgot not to maintain *the supremacy he had lately recovered*.' Of the origin and progress of the anomalous, and we will venture to add the absurd, maxim, that the king is the head of the Church, this may be considered as rather a curious account; for in what sense could Henry VIII. be said to recover a right or prerogative which had never been possessed by him or any of his predecessors?" *Ibid.* p. 318.

"According to the canon law, marriage, which is one of the seven Sacraments, cannot be dissolved by any course of judicial procedure; and we may here remark in passing, that although the modern law of England does not professedly adhere to this notion of a Sacrament, it is not completely disentangled from the ancient superstition: the ecclesiastical courts may declare a marriage to have been invalid from the beginning, but they cannot dissolve the sacred bond of matrimony. We order these things better in Scotland, where marriage is considered as a civil contract, although it is generally accompanied with a religious sanction." *Ibid.* p. 319.

"It was in a great measure owing to his (Cranmer's) exertions, that the reformation of the Church of England was nearly advanced to that point where it still rests. That this reformation should have been left so incomplete, is less surprising than that it should scarcely have been resumed for 250 years. The most essential trappings of a proud popish prelacy were left uncurtailed, nor was the Church sufficiently purified from popish devices and observances. The papists enumerate seven Sacraments; namely, baptism, confirmation, the eucharist, penance, extreme unction, holy order, and matrimony. Of these the Church of England has nominally retained two; but some others still linger under the shade of ancient superstition. Marriage, instead of being considered as a civil contract, retains a great portion of its former veneration as one of the seven: and confirmation, a popish and unscriptural rite, is still in fresh observance, although no longer described as a Sacrament. Mr. Todd proceeds to utter some of the traditionary jargon about the *apostolical* institution of episcopacy. If in any book written by the apostles, or during the apostolical age, he can point out a passage, which, either directly or by implication, sanctions the government of the Church by Archbishops and Bishops, Deans and Chapters, Archdeacons and Chancellors, we shall then be ready to admit, that the two Archbishops, and the twenty-four Bishops, driving with their stately equipages to Westminster, and, by virtue of their temporal baronies, taking their seats in the House of Lords, are the legitimate successors and representatives of those men, lowly in their outward form, but full of the Holy Ghost, who received the divine commission to go and teach all nations. According to this superannuated bigotry, a Church without Bishops is no Church. If all Presbyters had been denominated Bishops, would this substitution of one name for another have removed the impediment? The doctrine of the Apostolics is, that there has been a perpetual succession of Bishops from the time of the Apostles to that of their representatives in Spain, England, Ireland, and other favoured countries; and that the influence of the Holy Spirit has thus been transmitted from one array of Bishops to another, through all the vicissitudes of eighteen centuries. The foul and polluted influence through which this divine influence must so long have continued to flow, seems to occasion as little difficulty to the English, as to the Spanish Apostolics. This is but one degree better than transubstantiation; and to a man of sound understanding, unsubdued by early prejudice, it is just as easy to believe that the Bishop of Rome is the lawful successor of St. Peter. It is not by arrogating to themselves the divine favour, and excluding other Churches from participation of it, that the champions of the English hierarchy will best consult the credit and advancement of their own establishment; in which the idle splendour of one class of ecclesiastics is placed in so indecent a contrast with the laborious poverty of another. As the taste for describing their Church as *apostolical*, seems to have been recently revived, we will venture to suggest, that in the present state of public sentiment, the practice can be attended with no possible benefit. In Spain the direful tribunal of the Inquisition was regularly described as *apostolical*; and we hear of such a public functionary as the *Inquisidor Apostolico* de Arragon: but in Spain there were no Dissenters from the Established Church, and no newspapers or reviews, that deserve the name." *Ibid.* p. 325.

"The proceedings against Strafford are justified in our opinion, by that which alone justifies capital punishment or any punishment,—by that which alone

justifies war,—by the public danger. That danger, in the amount of public danger, which will justify a legislature in passing a law, or a king in an *ex post facto* law, few people we suppose will deny. But the danger, which will deny that the French Convention was perfectly justified in executing Robespierre, St. Just, and Couthon, *hors de loi* without trial, is not the danger, which is the proceeding against Strafford, only in being much more cruel and violent, Strafford was fully heard. Robespierre was not, and he suffered for himself. Was there, then, in the case of Strafford, a danger sufficient to justify an act of attainder? We believe that there was. We believe that the danger, in which the parliament was engaged against the king was a contest for the security of our property,—for the liberty of our persons,—for every thing which makes us to differ from the subjects of Don Miguel. We believe that the cause of the commons was such as justified them in resisting the king, in raising an army, in sending thousands of brave men to kill and to be killed. An act of attainder is surely not more a departure from the ordinary course of law, than a civil war. An act of attainder produces much less suffering than a civil war; and we are, therefore, unable to discover on what principle it can be maintained—that a cause which justifies a civil war, will not justify an act of attainder." *Ibid.* p. 533.

This is a fine specimen of the political, moral, and religious philosophy, which is, from time to time, prepared for the instruction of the readers of the Edinburgh Review. Great, unquestionably, have been the power and the success with which the conductors of that Review have laboured in perverting the public sentiment, and rendering the people indifferent and disaffected to the institutions of the country; but their triumph has not yet been so complete, as to give an undisputed sanction to all their dogmas, and to enable them to pass without examination or remark. Men are perhaps not yet prepared to agree with the Edinburgh Reviewers on the doctrine of the king's supremacy, on the occasional experience of acts of attainder, the apostolical authority and descent of episcopacy, the permanent obligation of the marriage contract, or the equal infallibility of the churches of England and of Rome.

It is with the most dignified complacency that the writer speaks "of the anomalous, and we will venture to add very absurd, maxim, that the king is the head of the Church." The Papist naturally objects to the doctrine of the king's supremacy, because it excludes the supremacy of the pope: the Dissenter, because he admits no head but Christ. We have never been able to agree in the sufficiency of the latter objection. We acknowledge, without the least reservation, that Christ is the Head of the whole Church; but in respect of the particular Church, as of the realm of England, we conceive the doctrine of the king's supremacy to be founded in a negation of the pope's supremacy; in a declaration, that the king and his dominions are independent of any foreign jurisdiction; and that whatever authority was formerly exercised by the pope, is now vested in the king, reigning and ruling, according to the law. "The oath of supremacy is principally calculated as a renunciation of the pope's pretended authority," 1 Blackstone, 368,

We pretend not to have any extraordinary acquaintance with the history of the country, and its ancient constitution; but we have always been disposed to think, that before the Norman Conquest, the Church of England was independent of foreign jurisdiction, and that if the king's supremacy was not then formally asserted, it was because it was not needed. After the conquest, attempts were made to introduce the foreign jurisdiction, and to set up the supremacy of the pope; and these attempts were resisted by the native spirit of our institutions, and by the independence of the barons and prelates who had been trained under those institutions; and they were not successful until the weakness of the prince succumbed to the ambition of the foreign and regular clergy. The supremacy of the pope, which was thus obtained, betrayed itself in various encroachments on the proper rights of the sovereign; and when Henry VIII. recovered this supremacy, he declared it chiefly in resuming the rights which had been invaded: and the arbitrary power, which seems to have identified itself with the supremacy under the Tudors and the Stuarts, and to have mainly contributed to the unpopularity of the doctrine, was restrained at the revolution, when the power of the sovereign was limited by law. This is the view which we have always been disposed to take of the king's supremacy, and we think that it is agreeable to the course of English history, and to the spirit of the laws passed at the reformation, especially the preamble of the Act 24 Hen. VIII. c. 12. which recites, that the crown of England is independent, and that all classes of men, whether of the spirituality or temporality, owe obedience to it; that the Church of England has been accustomed to exercise jurisdiction in courts spiritual; and that the encroachments of the Bishop of Rome had been checked by the king's renowned progenitors. We cannot see how this doctrine of the king's supremacy is an "anomalous" or very "absurd" maxim, or that there is any occasion for doubting, in what sense Henry could be said to recover a right, which had never been possessed by him, or any of his predecessors. "If we are right in the view which we have taken of the king's supremacy, though we wish not to contend for a word, we cannot conceive a more appropriate term than *recovery* for the resumption of rights, inherent in the royal sovereignty of Henry VIII. of which his predecessors had been despoiled; and although the Edinburgh Review affects to call it "rather a curic's account" which is given by Mr. Todd, they will find an equally "curious account" in the Commentaries on the Laws of England. "The reformation of religion under Henry VIII. offers an entirely new scene in ecclesiastical matters; the usurped power of the pope being now for ever routed and destroyed; all his connexions with this island cut off; the crown restored to its supremacy over spiritual men and causes; and the patronage of bishoprics being once

more indisputably vested in the king. And had the spiritual courts been at this time re-joined to the civil, we should have seen the old Saxon constitution, with regard to ecclesiastical polity, completely restored." 4 Blackstone, p. 430. *

While the commentaries are open before us, we wish to refer to the doctrine of attainder, without taking any other notice of the circumstances of the Earl of Strafford's attainder, than reciting a part of the preamble of the act for reversing his attainder, 13 and 14 Charles II. c. 29. in which it is stated, that the earl "made a particular defence to every article objected against him, insomuch that the turbulent party, seeing no hopes to effect their unjust designs by any ordinary way and method of proceeding, did at last resolve to attempt the destruction and attainder of the said earl, by an act of parliament to be therefore purposely made to condemn him upon accumulative treason, none of the pretended crimes being treason apart, and so could not be in the whole, if they had been proved, as they were not." This is not a very favourable account, which an unrepealed statute exhibits of a particular act of attainder, *therefore purposely made to condemn* its object. The Edinburgh Reviewer, however, lays down the broad proposition: "That there is a certain amount of public danger, which will justify a legislature in sentencing a man to death by an ex-post-facto law, few people we suppose will deny." This is assuming the concurrence of the multitude in a very sanguinary and atrocious doctrine: it is charging a christian people with approving a revival of the exploded heathenism of proscription and tyrannicide; for "sentencing a man to death by an ex-post-facto law," not for any crime, but in consideration of the public danger, is neither more nor less than an act of deliberate murder, and each of the persons conspiring in this act, is as guilty of murder as if he individually applied the dagger of the assassin. The Reviewer very quietly passes over the question of the competence of the parties, who are to measure the amount of public danger, which is to justify this murderous sentence, whether Pompey is to be the judge of the proceedings of Sylla, or Sylla of those of Pompey, whether Brutus is to be the arbiter of the destinies of Cæsar, or Cæsar of those of Brutus, and whether some error may not creep into the estimate of public danger, from the private prejudices and passions and interests of the judge. "An act of attainder is surely not more a departure from the ordinary course of the law than a civil war; and we are therefore unable to discover on what principle it can be maintained, that a cause which justifies a civil war will not justify an act of attainder. Circumstances, and the violence of faction, may render a civil war unavoidable; but it is an extraordinary cause which justifies a civil war: and it is a saying of proverbial wisdom, that it is nothing but the successful issue of revolution, which takes away its treason. But the

Reviewer believes that the great rebellion was justified ; and therefore the attainder of Strafford was justified : and what objection remains to the execution of Charles ? The movers of the rebellion had the power to judge of the amount of public danger, and to act according to their judgment : and it was the same sense, real or imaginary, of the public danger, supported by the same possession of power, which, at a later period, led to the execution of Russell and Sidney. Were these acts also justified ? The country is now agitated by the discussion of a great question, from which, as it is carried or rejected, men of different parties anticipate the most imminent danger to the country : now what would be thought of an enactment to this effect ; " Whereas, the question of Parliamentary Reform is fraught with public danger, and Thomas Babington Macauley, Esq. by the zeal and talent with which he maintains the rights of the people, may excite the said people to a civil war for the possession of those rights ; be it enacted for the prevention of the said public danger of civil war, That the said T. B. Macauley, Esq. be hanged by the neck, &c." Such an enactment might try the principles, while it alarmed the fears of the Edinburgh Reviewer, and yet would it be more than a justified act of the legislature, sentencing a man to death by an ex-post-facto law, in consideration of a certain amount of public danger ? But there are other lawyers than those of the Edinburgh Review. Blackstone argues upon the unreasonableness of making laws ex-post-facto, " when after an act indifferent in itself is committed, the legislature then, for the first time, declares it to have been a crime, and inflicts a punishment upon the person who has committed it. Here it is impossible that the person could foresee that an action innocent when it was done, should be afterwards converted to guilt by a subsequent law : he had therefore no cause to abstain from it ; and all punishment for not abstaining, must of consequence be cruel and unjust." 1 Blackstone, p. 46. If all such punishment be cruel and unjust, what must be thought of sentencing a man to death ? Mr. Christian remarks, upon this passage of the Commentator : " An ex-post-facto law may be either of a public or a private nature ; when we speak generally of an ex-post-facto law, we perhaps always mean a law which comprehends the whole community. The Roman *privilegia* seem to correspond to our bills of attainder, and bills of pains and penalties ; which, though in their nature they are ex-post-facto laws, are seldom called so." Mr. Christian was led to the notice of the Roman *privilegia*, by a passage of Cicero, to which the learned commentator appeals in support of his argument ; and it is not only a matter of curiosity to know the opinion of the Roman orator on these *privilegia*, or bills of attainder, but his opinion derives authority from his personal acquaintance both with bills of attainder and with civil war. We quote from the edition

of Ernesti : " Tum leges præclarissimæ de XII tabulis tratatæ duæ : quarum altera privilegia tollit ; altera de capite civis rogari, nisi minimo comitiatu vetat ; nondum initis seditiosis tribunis plebis, ne cogitatis quidem, admirandum, tantum majores in posterum providisse : in privos homines leges ferri noluerunt ; id enim est privilegium ; quo quid est injustius ? cum legis hæc vis sit, scitum esse jussum in omnes ? ferri de singulis nisi centuriatis comitiis noluerunt : descriptus enim populus censu, ordinibus, ætatibus, plus adhibet ad suffragium consilii, quam fusè in tribus convocatus. Quo verius in nostrâ causâ vir magni ingenii, summæque prudentiâ, L. Cotta dicebat, nihil omnino actum esse de nobis : præter enim quam quod comitia illa essent armis gesta, servilibus, præterea neque tributa capitis comitia rata esse possunt, neque ulla privilegii : quocirca nihil nobis opus esse lege, de quibus nihil omnino actum esset legibus." *De Legibus*, III. 19. Again, he says : " Quo jure, quo more, quo exemplo, legem nominatim de capite civis indemnati tulisti ? Vetant leges sacratæ, vetant XII. tabulæ, leges privis hominibus irrogari ; id est enim privilegium : nemo unquam tulit ; nihil est crudelius, nihil perniciosius, nihil quod minus hæc civitas ferre possit. Proscriptionis miserrimum nomen illud, et omnis acerbitas Sullani temporis quid habet, quod maxime est insigne ad memoriam crudelitatis ? opinor, poenam in civis Romanos nominatim sine judicio constitutam. Hanc igitur, pontifices, judicio atque auctoritate vestrâ tribuno plebis potestatem dabitis, ut proscribere possit, quos velit ? Quæro enim, quid sit aliud, proscribere ? Velitis, inbeatis, ut M. Tullius in civitate ne sit, bonaque ejus ut mea sint."

Pro Domo, 17. FEW PEOPLE, as we venture to suppose, will have much difficulty in choosing, whether they will subscribe to the opinions of the Edinburgh Review on sentencing a man to death by an ex-post-facto law, or to those of Blackstone, Christian, and Cicero, on the unreasonableness, the injustice, and the cruelty of bills of attainder.

It is a pity to be obliged to spoil the ecclesiastical as well as the political theories of the Edinburgh Review ; but the vulgar virulence with which episcopacy is assailed, and the conceit with which the wisdom of the nineteenth century is called to revolt from *such things as Bishops*, requires that a stand should be made in defence of the constitution of the Church, and that some of the arts with which it is attacked should be enforced. We have been taught and accustomed to hold the very highest notion of the Divine institution of Episcopacy, and of the apostolical succession, or the tradition from the apostles through their successors, of authority to minister in the Church : we say, *authority*, which it was the office of apostolical men to convey, and not *grace*, which it is in the power of God alone to bestow. This apostolical succession is held in the Romish Church, to the exclusion of all Protestants, although the validity of the English ordinations in this respect

was powerfully vindicated by the learned Ceurayer, in a work which exposed him to the persecution of his own Church; and for which he received the degree of D.D. from the University of Oxford. It is also held in the Greek Church, and in the Protestant Episcopal Churches of England and Ireland, of Scotland, and of America; its want is felt and acknowledged in some of the Lutheran Churches on the Continent, and was the principle of Grabe's attachment to the Church of England: and even such of the Dissenters as admit the laying on of the hands of the Presbyters, can hardly deny the succession of Presbyterian power. It is easy for the Edinburgh Reviewer to talk of "the traditionary jargon about the *apostolical* institution of episcopacy;" but have his researches in ecclesiastical history enabled him to refute this jargon, or to define the period in which episcopacy was surreptitiously introduced, in which there was no episcopacy, and no three-fold division of the Christian ministry? Let him try his strength with the Scotch Bishop Skinner's "Primitive Truth and Order," or with any other unanswered or unanswerable defences of episcopacy. The Reviewer, indeed, promises, that "if in any book written by the apostles, or during the apostolical age, there can be pointed out a passage, which either directly or by implication sanctions the government of the Church by Archbishops and Bishops, Deans and Chapters, Archdeacons and Chancellors," he will admit the present hierarchy to be the successors and representatives of the apostles: but let him state who of the approved defenders of the Church has maintained this doctrine? not surely Dodwell, Hicks, or any of the nonjurors who adhered to the deposed Bishops, and called for *Bishops without baronies*; not Bishop Hobart in America; not the distinguished family of the Skinners, or any of their coadjutors in Scotland, from Bishop Sage to Bishop Gleig; nor Baitt, nor Maurice, nor Hammond, nor Potter, nor any of the giant divines of England. He calls it "superannuated bigotry," to say that a Church without Bishops is no Church; and yet this is not only the practical principle of the Catholic Church throughout the world, but the very doctrine and language of the apostolical age, to which in the preceding sentence he offers to defer. He asks, "If all Presbyters had been denominated Bishops, would the substitution of one name for another have removed the impediment?" But does he need to be informed, that in the New Testament, Bishops and Presbyters are convertible terms, and that the authority of episcopacy rests on the distinction not of a name or title, which has undergone many alterations, but of an order and an office which has always been peculiar. With the same discrimination he calls the defenders of episcopacy *apostolicals*, and confounds them with the Spanish *apostolicals*, who derive their name from upholding the apostolicity of the whole

system of the Church of Rome. He undertakes to warn the champions of the English hierarchy, whose "taste for describing their Church as apostolical seems to have been recently revived," (and we would that it had never failed), that "the practice can be attended with no possible benefit;" and to this we answer, that, whatever in the doctrine or discipline of the Church is of apostolical origin and descent, whether it be defended or undefended, will survive the attacks of all the "newspapers and reviews that deserve the name," and that the erastianism and indifference which the Edinburgh Reviewer recommends, have no solid foundation of perpetuity; and that the sects which have been most ready to adopt them, have had the quickest experience of their instability. Protestantism, Episcopacy, and Christianity, are older than the Edinburgh Review.

If the Edinburgh Reviewer would have taken the trouble of examining Mr. Morgan's Doctrine and Law of Marriage, Adultery and Divorce, which Mr. Todd's pages commended to his notice, he might have been better acquainted with the subject which he treats so superciliously: he might, at least, have learned the difference between the doctrines and language held in the Churches of England and of Rome, in respect of marriage; he might have known that the one falsely attributes to it a sacramental character, and thence it infers its perpetuity; and that the other venerates it as a divine institution for the good of mankind; and in conformity with that institution and purpose, and with the express language of the Scriptures, maintains its permanent and indissoluble obligation, which is also recognized by the ordinary law of the land, and only violated by the anomaly of an *ex-post-facto*. From the same work he might have learned that these things are not ordered better in Scotland, where the merely civil contract of marriage is in one case as hard to be proved, as in another it is easy to be dissolved. The famous case of *Dalrymple v. Dalrymple*, is a poor testimony of the law of marriage in Scotland.

But it has become the idiom, we had nearly said the idiotism of a party, to assert that the Church of England is in nothing better than the Church of Rome. "The most essential trappings of a proud popish Prelacy were left uncurtailed at the Reformation:" if this is meant of the wealth of the Church, Sir James Mackintosh may teach the reviewer, that a fifth or a fourth part of the landed property of England, then held by ecclesiastics, was confiscated in the space of five years: if it is meant of the power of the Bishops in Parliament, from which the Edinburgh reviewer would not grieve to exclude them; it should be remembered, that at the time of the Reformation, the ranks of the Peerage had been thinned by the wars of the Roses, and the spiritual Peers formed a moiety, if not a majority of the House, of which they now constitute hardly the sixteenth part; and there surely

never was a period, in which there was less occasion to charge the Bishops of the Church of England with "the trappings of a proud popish Prelacy." The Reformation may not have been carried to the extent which was intended, or which may yet be desired. The spirit in which the reviewer speaks of matters of ecclesiastical polity, and especially of confirmation, (on which we would advise him to read any approved commentary upon Heb. vi. 2. before he again calls it "a popish and unscriptural rite,") proves his incompetence to judge of the progress and necessity of a Reformation. We are no apologists of errors and abuses in the Church; we have no prejudice against a just and necessary reform: but we remember how well the reformers did their task, and how little they left to be done; how wisely they restored to the people the knowledge of the Scriptures, and the liberty of worshipping God in their own tongue; how much they rejected, and how little they retained of what was contrary to the Scriptures, and the practice of the primitive Church: and it is not true that nothing has since been done. The authorized version of the Bible is the imperishable memorial of the sacred learning of the reign of James I.; the liturgy was revised after the restoration; a further revisal of the liturgy, with a scheme of comprehension, was attempted at the revolution; the condition of the Bishops and inferior Clergy was improved, and some large parishes divided, and new Churches erected, in the reign of Queen Anne: and if some measures have proved abortive, and others have not been attempted, the fault may in some degree be ascribed to a keen sense of the jealousy of Catholics and Dissenters; and, favourable as we have always been to just concession and reform, we are constrained to ask, what but an increase of hostility has followed the repeal of the restrictions upon the Unitarians, the Catholics, and the Protestant Dissenters?

Many of the writers, whose names and talents have given *eclat* to the Edinburgh Review, have lately been raised to high rank and office under the crown. We hardly need to name Mr. Brougham, Mr. Jeffrey, Sir James Mackintosh, Mr. Macaulay, and others. Is it not possible that those writers begin to experience, that the noise and the bustle, which are suited to opposition, are not equally adapted to the high responsibility of ministers of state; that they want the power to control the popular passions and love of change, which they have themselves excited; and to restore the affections of the people, to the institutions which they have taught them to depreciate, and which they are themselves now called to defend? But if they have now any control over the pages which their talents have raised to oracular eminence with their party; may they not give occasional hints to their young reviewers, to mix some little wisdom with their wit; to deal in something more valuable than antithesis, and point, and sarcasm; and to

remember, that with or without the will of the Edinburgh reviewers, England is still a Christian country, its specific creed and formularies are all Protestant, its Church is in alliance with the State, its laws are founded in justice to the community, and to individuals, and its king is, in all causes and over all people, ecclesiastical as well as civil, within his dominions, supreme?

LITERARY REPORT.

The Confessions of a Member of the Church of England, occasioned by a laborious Examination of the celebrated Work of the late Rev. WILLIAM JONES, entitled, "The Catholic Doctrine of a Trinity." And also, A brief Essay on Socinianism. London: Marshall & Miller. 1830. 1 vol. 8vo. Pp. 221.

FROM a perusal of the *Introduction* to this volume, we learn that it is the production of a Mr. Shaw, of Bath, whose signature proclaims him to be its author. Why not manfully place his name in the *title page*? We have no intention of dragging our readers through this covert attack upon the fundamental doctrines of Christianity; for, as there is nothing new in the objections of Mr. Shaw, so there could be little of interest or of instruction in the refutation of his stale heresies. And what, though the Defence of "the Catholic Doctrine of the Trinity," against which our author would be supposed to direct his assault, and through the sides of which, he dares to impugn the faith of our venerable Church, be found defective, and justly obnoxious to condemnation? we are "not careful" to answer for its integrity, building our creed upon the word of God alone, as the one touchstone of truth!

Mr. Shaw writes forsooth of "the love which he bears towards the Church of England; he entertains a hope that his labours may tend to its advantage;" he believes it to be "the best church of the present day." He reminds us of our old friend, Isaac Walton, who, with infinite naiveté,

instructs his pupils to handle the writhing worms, about to be fixed upon their fishing-hooks, "*tenderly, as if they loved them.*" And we take this opportunity of remarking, that our author is one amongst ten thousand examples, confirmatory of the unquestionable fact, that noisy advocates for *Ecclesiastical Reform* are animated with distaste for the doctrines, whilst they would wish to be considered as hostile chiefly to the discipline of the Church.

We confess that we know nothing of the author of the work before us; but we do know that he is guilty of a disingenuous misnomer, when he ventures to describe himself as "*a member of the Church of England,*" with the Articles, the Creeds, the Liturgy, and the Homilies of which, he is at open war! We acknowledge our indignation at this assumption of a name, under whose treacherous and convenient disguise the characteristic doctrines of our holy Church are utterly denied, whilst, by these contemptible tricks, the infidel and the dissenter are furnished with weapons of attack against the very foundations of our Zion, from the armoury of such as falsely boast themselves her sons! Lovers of naked truth, we think it a solemn matter of duty, to enter our protest against these fraudulent impositions, which deceive the unwary and give occasion to the sarcastic members of our ecclesiastical establishment to iterate the memorable taunt, that the members of our communion, "reprobate in the closet what they read in the Church."

We cordially detest every species of juggling imposture, and we instinctively shrink from the hollow embraces of the assassin, who flatters us with his lips, and would at the same time plant his dagger in our hearts! "Betrayest thou me with a kiss?" is the query, with which we would repudiate these protestations of affection; and we would hold no intercourse, even as reviewers, with an author writing under a false name, as we would outlaw the pirate, fighting under false colours. "The Confessions of a member of the Church of England," forsooth! "What concord hath Christ with Belial?" "Much may be guessed at the man and his book."—"What depth there is, by the framing of his title—hung out like a tolling signpost to call passengers. A surer sign of his lost shame he could not have given, than seeking thus unseasonably to prepossess men by a FALSE NAME. And seeing he hath neither kept his word in the sequel, nor omitted any kind of boldness in slandering, it is manifest his purpose was only to rub the forehead of his title with this ASSUMPTION OF A NAME, that he might not want colour to be the more impudent throughout his whole CONFESSIONS." *

The Gospel Miracles; in a Series of Poetical Sketches; with Illustrative Conversations. By RICHARD MANT, D. D. M. R. I. A. Lord Bishop of Down and Connor. London. Rivingtons, 1832. 12mo. Pp. xi. 254.

In the conversations attached* to these sketches consists, in our opinion, the most valuable portion of the book. They illustrate, in an easy and familiar way, the scriptural, geographical, and incidental allusions in the several miracles of our blessed Lord recorded in the Gospel, which the sketches themselves are intended to pourtray. There is, indeed, something, however, very striking or impressive in the poetry; which is chiefly interesting as marking the devotional feelings of the writer's mind,

and his earnest wish to impart some portion of it to his readers. As a fair specimen of the whole, we select the stanzas on the raising of the widow's son.

We are somewhat fastidious, perhaps, having perused and re-perused Dale's beautiful poem on the same subject; and we shall therefore leave our readers to play the minute critic themselves. The bishop is unquestionably a highly gifted scholar, and a sound divine; but *non omnia possumus omnes*. It is not denied, indeed, that his verses are respectable; but we expect something far above mediocrity from Bishop Mant.

THE WIDOW'S SON.

Yield the way, give ample space;
Lo! it comes through Nain's gate:
Give the sad procession place,
Moving in funeral state.
There in Death's attire array'd,
One in prime of youth is laid:
And a mournful matron near
Paces by the burial bier.

With maternal anguish wild,
In affliction's darkest mood,
'Tis the mother mourns her child,
Reft from her in widowhood.
'Tis the mother mourns her son,
Him her last and only one:
Well may she her sorrow rue,
Husbandless, and childless too!

Many a lonely year of grief,
Thro' the livelong night and day
He has been her sole relief,
He has been her only stay.
What of joy her heart has known,
Center'd all in him alone;
Parent, husband, daughter, son,
All together wrapt in one.

All surviv'd in him alone,
All in him alone are dead!
In one ruin overthrow'n,
Life's last charities are fled.
What, alas! is left for her,
But in yonder sepulchre,
Where her earthly hopes shall lie,
There to lay her down and die?

"Weep not!" Hark! a voice I hear
Issuing from another throng,
Which to Nain's city near
Moves Capernaum's road along.
There is one of gentle mien,
Who, on yon funeral scene
Gazing with benignant eyes,
"Weep not!" to the mourner cries.

* Milton's Apology for Smectymnus. *Poetical Works*, vol. iii. p. 172. Edit. Amsterdam, A. D. 1698.

Who is he that boldly bids
 Tears of grief their station keep,
 Pent within the bursting lids !
 'Twere as easy task from sleep
 To recall that corpse again ;
 And along the blacken'd vein
 Bid, with renovated glow,
 Life's empurpled current flow.

'Twere as easy !—Lo, a hand
 Softly rests upon the bier !
 Still the attentive bearers stand ;
 Hark, again the voice I hear :
 " Youth, I say to thee arise !"
 Quickly as the mandate flies,
 Fresh with life the nerves are strung,
 Beam the eyes, and speaks the tongue.

Now, lorn mother, weep no more :
 Or, if starting to the eye
 Tears will thence spontaneous pour ;
 Be they tears of ecstasy !
 In thy desolate embrace
 See the kind Deliverer place
 Him, whom he from death hath won ;
 Him, thy dead, thy living son !

Take him, he is thine again !
 Let him to thy bosom grow,
 There thy child with transport strain,
 Such as thou alone canst know.
 There the silent thoughts that swell
 To the Saviour's eye shall tell,
 More than language can express,
 All thy depth of thankfulness.

We meanwhile, whose lighter heart
 Less o'erwhelming joys possess,
 We will bear a louder part,
 And thy Benefactor bless.
 Blessings on our Prophet light !
 Hail his deed of love and might !
 Blest be he whom God hath sent !
 Praise to God Omnipotent !

So from distant Galilee
 Shall the glorious tidings sound ;
 Tabor's mount, Tiberias' sea,
 Hence shall spread the marvel round.
 Judah's hills shall hear the tale ;
 And her towns our PROPHET hail,
 At whose bidding sorrow flies,
 Death is foil'd, the dead arise !

*Sermons preached at the Temple Church
 by the Rev. W. H. ROWLATT, M.A.,
 Reader at the Temple, and domestic
 Chaplain to the Right Hon. Lady
 Gifford. Rivingtons. Pp. xii. 418.
 8vo.*

THIS is a valuable collection of sound
 practical sermons, and highly credit-
 able to the author, who has evi-
 dently devoted much of his time to
 the study of his profession. If we
 have any objections to offer to the

positions laid down by Mr. Rowlatt,
 it is when he apparently advocates the
 doctrines of expediency, and farther
 concessions to the spirit of popery.
 With his views upon this subject it is
 impossible for us ever to coincide.
 Every day convinces us that con-
 cession has already gone too far ; and
 that unless a stand, at once deter-
 mined and immediate, be made against
 the encroachments of the enemies of
 our Established Church, she will
 inevitably become a victim to their
 implacable hostility, and unceasing
 machinations. We trust that these
 sentiments will not subject us to the
 charge of intolerance, as such is by no
 means our spirit. As watchmen of the
 Church, however, we dare not slumber
 whilst the enemy is abroad.

*The Missionary Spirit : introductory to
 the Course of Monthly Lectures, es-
 tablished by the Bishop and the
 Clergy of Boston and the Vicinity,
 to be denominated The Episcopal
 Missionary Lecture ; delivered in
 Christ Church, Boston, on the Even-
 ing of Advent Sunday, Nov. 27,
 1831. By GEORGE W. DOANE, M.A.
 Rector of Trinity Church. Boston :
 Stimpson & Clapp. Pp. 34.*

IT is always gratifying to us to notice
 the labours of our brethren in America,
 especially, when, as in the present in-
 stance, they are directed to the exten-
 sion of pure religion and virtue. Mr.
 Doane is unquestionably a writer of
 great power ; and, what is of more
 value, a right-thinking man. The
 Missionary spirit displayed by him, is
 that which actuates our two admi-
 rable Societies for Promoting Christian
 Knowledge, and the Propagation of
 the Gospel ; not that bitter feeling of
 sectarianism and exclusiveness which
 has rendered the term Missionary
 suspected, both in this country and
 our colonies ; and, consequently, his
 testimony to the intrinsic merits of
 our venerable Church, is highly accept-
 able, and expressed in a manner that
 cannot fail to please our readers. He is
 pointing out the various subjects which
 may form the texts of succeeding lec-
 tures ; and amongst them adverts to
 " the worthies of that blessed Commu-
 nion, the good old Church of England,

to which, under God, we are so much indebted; the labours of her two venerable Societies, gaining for her the deserved praise of being the Mission Church of the whole world!" p. 21.

We wish more of such feeling prevailed at home. The Church, however, is built upon a rock, and we will not fear.

An Address to the Females of Great Britain. By an ENGLISHWOMAN.
London: J. G. and F. Rivington.
1832. 8vo. Pp. 15.

WILLINGLY would we have devoted a considerable space to this admirable specimen of virtuous feeling, sensible advice, and devoted attachment to the pure and holy doctrine of the Church of England. Our limits, however, forbid a more lengthened extract than the subjoined affectionate appeal, which must, therefore, be taken as a fair sample of the entire production. The amiable authoress is already well known by a "Life of Cranmer," and other popular compositions; nor will the present address detract from her well-earned distinction.

"But destroy the Clergy—bring them into utter contempt and hatred! Are there no tender associations, no sweet recollections connected with their remembrance, which will not force you to shed the tear of bitter regret, and induce you to mourn that such feelings are to be felt no more? Does no one recall the sensations attendant on that important moment, when, in the presence of an assembled multitude, she made a public acknowledgment of her faith; and, under the strengthening hand of a chief minister of the Church, listened to the solemn blessing that he pronounced? Does no one recall the mingled feelings of bliss and apprehension, of awe and delight, when she again knelt on the steps of that altar, and heard herself given to Him who was more than life to her, by ties which death alone could dissolve? Does no one recall the sweet tears that were shed on her new-born babe, when yet, weak from suffering, she received it again from the hands of that same minister, no longer "the heir of wrath," but "the child of God, and an inheritor of the kingdom of Heaven?" Does no one recall the holy comfort imparted

by that same voice, when the shadows of death seemed to compass her round, and darkness and the grave appeared ready to swallow her up; when she was taught to grow strong under the injunction to leave her orphan children to God, for that he would protect them? Or does she forget, when, surrounded by a grateful and smiling family, she entered the Courts of the Lord's house, to return thanks for her unlooked-for recovery? Does recollection bring to no one the sad and sorrowful hour of anguish, when she would "utterly have fainted," had not the same revered lips which had consigned "earth to earth, ashes to ashes," the form so dear to her, breathed, in patience and holy tenderness, those arguments of submission to the will of Heaven, and brought to her memory those holy promises of protection, which made "light to spring up in darkness," and caused the widow's heart to sing for joy, in the very midst of misery and bereavement? Has no healing of feud been the work of the man of peace? Has no estranged heart been brought back, by his means, to the sanctified home from which it strayed? Has no prodigal been induced to 'go to his father,' and own his sin, nor fond mother wept over her recovered treasure, when she saw him who was lost, restored, and clad in the rich garments of reconciled and parental love?"

Reports of the Board of Managers of the Pennsylvania Colonization Society, with an Introduction and Appendix.
Philadelphia: Printed for the Society. London: Miller. 8vo. Pp. x. 48.

THIS Report is eminently calculated for the instruction of the gentlemen of the Anti-slavery Society, to whom we earnestly recommend it; as the zeal of the emancipationists in America, is tempered by that prudence and experience which are so lamentably wanting in the declaimers of Aldermanbury and Exeter Hall. The account of the Colony of Liberia is at once interesting and gratifying; and the plan of its institution is characterised by sound sense, and a perfect knowledge of the condition and prospects of its future denizens.

SERMON FOR TRINITY SUNDAY.

On the Thirty-second Outline (Second Edition; Thirty-one of First Edition) in the Rev. H. Thompson's "Pastoralia."

MATT. XXVIII. 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

THE text contains the charge of our Lord to his apostles. They are commanded to bring by baptism into his religion all nations—the whole world. All are to be baptized in the name—or more properly, into the name of the Father, the Son, and the Holy Ghost. That is, all are to be brought, by the outward sign of baptism, into the religion of the Father, the Son, and the Holy Ghost. It is the commission which runs to all Christ's ministers to the end of time,—to all generations as well as all nations. It is the faith which Christ descended, suffered, died, and arose to plant,—the faith sealed by the blood of apostles and martyrs,—the faith once delivered unto the saints, for which it is our duty earnestly to contend. We are baptized, not into the *names* of these Persons, but into the *name* of them. They are described as having but *one name*; and that name, as we shall see, is God.

Now this religion we have taken upon ourselves, and this religion we profess. We have been baptized into this holy name; and as Christians, if we would be consistent—if we would hope to enjoy the mercies of the baptismal covenant,—to that profession we must cling, and in that faith we must work. To reject the doctrine of the Trinity, is to reject the Christian religion. Every thing that is peculiar, all that distinguishes the Gospel from the mere religion of nature,—must be dispensed with, the moment we part with this fundamental doctrine. Yet there are many busy to deprive us of this sure foundation of our faith; "for," as St. Jude expresses it, "there are certain men crept in unawares, who were before of old ordained to this condemnation,—ungodly men, turning the grace of our God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ;" or, as it is in the original, "denying our only master, God and Lord, Jesus Christ. Let us, therefore, my brethren, try these spirits whether they be of God: let us, with an honest and upright heart, search the Scriptures, whether these things be so; and there can be little doubt to what conclusion we shall come.

First of all, then, let us examine the text by itself. Here the apostles are instructed to baptize into the name of the Father, of the Son, and of the Holy Ghost. One name, then, is mentioned as belonging to the three. Now suppose that name is not God, then we are baptized into the religion of God, a man and a quality. Can there be a greater absurdity? more especially when it is recollected that the Most High God is to be called by the same name as this mortal man, and this nondescript quality. Every rule of common sense and common interpretation shrinks from such absurdities as these: more especially when God has expressly declared that he will not give his name to another,—*"I am the Lord, that is my name, and my glory will I not give to another."* The

same thing may be said of the concluding verse of the second epistle to the Corinthians, which we use in our daily service. If the three persons mentioned in the text be not God, then our prayer must be repdered, "the grace of a man, and the love of God, and the fellowship of a quality, be with us all evermore." What! the grace of a man before the love of God! Where do we read of the grace of Moses, or the grace of Elijah? much less do we ever hear of, the grace of a prophet before the love of God.

The text therefore alone is proof of the Trinity. Interpret it on this principle, and all is clear and self-consistent. Interpret it on any other, and it becomes a mass of profane absurdity. But we are told we cannot understand how there can be three Persons in one God, and therefore we cannot be required to believe it. But if we are not to believe what we cannot understand, we must not believe in God at all; for who can pretend to understand God? nay, by the same rule we cannot believe many things of which our senses assure us; we cannot believe that the grass grows, or that the stars shine; for neither of these things we understand: and least of all can we believe, what appears to be plainest of all, namely, that we live, and move, and have our being; for how all these things take place is altogether beyond our comprehension. So that, if we will not believe what we cannot understand, we must be content to disbelieve that we have existence at all.

It is nothing wonderful that the nature of God should be above our understanding. In our present state it would be impossible to comprehend it; and there are things which even the angels desire to look into. We are not required to *understand*, but to *believe*; not with a blind belief, because evidence abundant has been submitted to us; but still to believe, as we believe many, and indeed most things, without understanding them. "The secret things belong unto the Lord our God;" in what sense he is three, and in what sense he is one, is a secret thing—it is what we shall never comprehend: "but those things which are revealed belong to us and to our children for ever." That the one God *does* exist in three Persons is one of these revealed things. It is a part, therefore, of our spiritual property which we are bound to bequeath unimpaired to our children.

There is no contradiction in the doctrine of the Trinity. The Divine Persons are not three and one in the same sense; though what the senses be in which they are three, and in which they are one, is a point which has been left unrevealed.

We are sometimes told that the word 'Trinity' is not to be found in the Bible. It is astonishing that any person, having the slightest pretension to common sense should put forth such an objection. There is ~~not~~ a doctrine in the Bible which might ~~not~~ be denied in this fashion;—even the existence of God himself. It might be said there is no such word as 'Deity' in the Bible, therefore the Bible doctrine is, that there is no Deity. It is not the *word*, but the *doctrine*, for which we contend. We contend that this doctrine is the doctrine of Scripture: "The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God." *That* is the

doctrine of the Trinity: if we believe this doctrine, it matters not what we call it; though there can be no reasonable objection to call it by a word which is both comprehensive and expressive.

So important has the Church conceived this doctrine, that she has set apart a particular festival, on which we thankfully commemorate the mysterious truth; and on this occasion she enjoins her ministers diligently to lay before her faithful children the evidence of their holy faith. In compliance with this her ordinance, I will endeavour, to the best of my humble ability, and with the grace of God, to produce abundant proofs of the truth which we this day most especially profess, observing at the same time, that they are, though sufficient for their purpose, still only a very small part of those, which lie scattered throughout the Bible.

I have noticed the text, and 2 Cor. xiii. 14. as affording positive testimony to the doctrine of the Trinity; I will now produce other texts, equally positive but more detailed. That the Father is God has never been disputed by any who ever took the name of Christian. It will only be necessary to shew the same of the Son, and of the Holy Ghost. The very title of Son is proof that Christ is God. How did the Jews understand his pretensions to the Messiahship? Did they merely suppose that the Son of God meant a good man? Let us hear their own account. As, in all these cases, so much depends on Scripture proof, I shall name the texts as I quote them. John v. 17. Jesus answered the Jews, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, *making himself equal with God.*" In like manner (John x. 30.) when Christ said, "I and my Father are one," "the Jews took up stones to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him saying, For a good work we stone thee not, but for *blasphemy*; and because that thou, being a man, *makest thyself God.*" Now if Christ was a mere man, how shocked would he have been at such a charge! How shocked would Moses have been if he had been accused of making himself equal to God! How would he have eagerly denied the imputation! But no—Christ never denies his pretensions—never attempts to clear himself of the accusation, but quite the contrary. If Christ was only a man, or any thing less than God, and if he made himself equal to God, he was no prophet, no teacher of righteousness, but a profane blasphemer and impostor; then were the Jews in the right, and he was justly condemned. And that Christ *did* make this claim is plain, not only from what has been said, but also from what the apostle observes, Phil. ii. 5. "Let this mind be in you which was in Christ Jesus, who, being in the form of God, *thought it not robbery to be equal with God*; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Here the apostle is recommending humility to his converts by the example of Christ. But surely, if Christ was a mere man, or any thing less than God, it would have been any thing but humility, not to think it robbery to be equal with God. Besides it is allowed that the words "made in the likeness of

men," mean "made a man;" and by the same rule, "being in the form of God," must mean "being God."

In Heb. i. the apostle is employed in shewing the great superiority of Christ even to the highest angels; and amidst much other matter directly belonging to this subject, we find the words of the sixteenth Psalm immediately applied to Christ; thus: "Unto the Son he saith, Thy throne, O God, is for ever and ever." In Acts xx. 28. St. Paul instructs the Ephesian elders to feed the church of God, which he hath purchased with *his own blood*, not with the blood of man, but *his own blood*. In Rom. ix. 5. we read that Christ is "over all, God blessed for ever." In Col. ii. 8. we have this warning, to which we shall do well to take diligent heed: "Beware, lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth ALL THE FULNESS OF THE GODHEAD *bodily*." Let these vain philosophers inform us how one, in whom dwelleth all the fulness of the Godhead, can be any other than God. In 1 Tim. iii. 16. occurs the following striking text: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." All which things are true of Christ, but cannot, in any other sense, be applied to God. In Tit. ii. 13. we read, "the glorious appearing of the great God and our Saviour Jesus Christ;" or, as would be much nearer the original, "*our great God and Saviour Jesus Christ*." Surely this is testimony enough to prove that Christ is God.

Let us now see how the Bible discovers to us that the Holy Ghost is God. We have proved that the Son is God; and it is allowed that the Father is so. Now if the Holy Ghost be not God, what must we think of the language of the text? we should be baptized into the religion of two divine persons, and a creature, or a quality. Such an absurdity refutes itself. There is so vast a distance between God and any creature, however exalted in comparison with ourselves, that they can never be associated on a footing of equality. But beside this, we have direct proof that the Holy Ghost is God. In Exod. xxxiv. 33, 34. we read that Moses, when he spoke to the people, put a veil on his face; but when he went in before the Lord, (in the original, Jehovah) to speak with him, he took the veil off. Now in 2 Cor. iii. 19. St. Paul, discoursing on that very passage of the Old Testament, speaks thus: "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." In Acts v. 3, 4. St. Peter thus addressed Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost?" "Thou hast not lied unto men, but unto God." In 1 Cor. iii. 16. we read—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" A temple clearly means a house of God, and can be no other house. If then Christians are temples of the Holy Ghost, the Holy Ghost is God. And St. Paul here says distinctly, that "we are not only temples, but temples of God, through the indwelling of the Holy Ghost." We are an habitation of God through the Spirit. The Holy Ghost too has the attribute as well as the name of God. He is called (Heb. ix. 14.) the *eternal Spirit*. In Psalm cxxxix. 7. He is said to be everywhere: "Whither shall I go from

thy Spirit?" In 1 Cor. ii. 10. we read, that "the Spirit searcheth all things, even the deep things of God." And while St. Paul tell us, (2 Timothy iii. 16.) "that all Scripture is given by inspiration of God," St. Peter tells us, (1 Peter i. 21.) that "prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost. The sin against the Holy Ghost is unpardonable. But can we believe that any unpardonable sin could be committed against a creature?"

Thus it appears that the Father is God, the Son is God, and the Holy Ghost is God. But though Father, Son, and Holy Ghost are each God; they are "not three Gods but one God." This is equally certain with the other. In Deut. vi. 4. we find, "Hear, O Israel! the Lord our God is one Lord;" and in Mark xii. 29. we find that our Lord made this part of the first of all commandments; so the Apostle tells us, (Gal. iii. 20.) "God is one;" and our Lord himself, (John x. 30.) "I and the Father are one;" and so Isa. xlv. 6. "Thus saith the Lord the King of Israel, and his redeemer, the Lord of Hosts; I am the first, and I am the last, and beside me there is no God."

No person, therefore, can read the Scriptures with a simple and sincere mind, without confessing that "the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God." And if this be the doctrine of Scripture, it cannot be a light thing, whether we receive it or not. If we do not worship the God of the Bible, it is immaterial what we worship. The God of the Bible is the one God—the only God; and the very first on the table of His commandments is, "Thou shalt have none other gods." If we set up a God of our own, we worship we know not what; we pay our vows, like the idolatrous Athenians, to an unknown god. "The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the substance." It is the faith preached in Scripture; and without it we are no Christians, and in no covenant of salvation; we renounce the terms of our baptism, and by consequence all its privileges. The language of Scripture on this subject is very strong. "Many deceivers," says St. John, "are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." "There shall be false teachers," says St. Peter, "among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction;" "whose judgment now of a long time lingereth not, and their damnation slumbereth not."

God said when he brought the first-begotten into the world, "Let all the angels of God worship Him." And shall we withhold from Him that worship which all the angels of God are proud to render? "We now see through a glass, darkly;" but let us take heed that we use the light which is afforded us, and which, if followed, will assuredly conduct us to Him who sent it. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

Without the grace of the Holy Spirit to renew our sinful hearts, we should not even be able to pray as we ought. The Spirit helpeth our

infirmities, and maketh intercession for us. Suppose we discredit His divinity. What follows? If the Spirit be God, as the Scripture teacheth us, what is this but something very near to speaking against the Holy Ghost? that dreadful sin, which shall never be forgiven? Is it not, at least, grieving the Holy Spirit of God, and tempting Him to forsake a temple where He is renounced and denied?

The doctrine of the Trinity, then, is not merely an opinion which a Christian may hold or reject at pleasure. It is the foundation of all doctrine and practice. Without it we cannot consistently believe either redemption or sanctification. If Christ be only a man, he cannot redeem us; for "none can by any means redeem his brother, nor give to God a ransom for him." And since we cannot redeem ourselves, our sins have forfeited us to the wrath of God. If the Holy Ghost be only a quality, he cannot sanctify us; for a quality can have no powers or operations. "But ye, beloved, building yourselves up in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever! Amen."

H. T.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXII.

CLEMENT OF ALEXANDRIA.

Κλήμης ὁ θαυμασιός.—Euseb. Præp. Evang. II. 2. iv. 16.

THE enlargement of the human faculties, and the acquisition of secular knowledge, in due subservience to religion, is not only unopposed to the spirit of Christianity, but tends, in no insignificant degree, to the furtherance of Gospel Truth. True indeed it is, that the pride of learning, and a supercilious conceit of exalted attainments, is inconsistent with the humility which "thinks soberly" of its own pretensions: but the possession of great intellectual acquirements does not necessarily impel men to "think more highly of themselves than they ought to think." A striking example of this position is afforded in the subject of the present article. He was, perhaps, the most learned of all the Patristical writers; but his multifarious erudition was wholly free from every appearance of dogmatic self-sufficiency. Jerome, Cyril, Theodoret, and others, bear their united testimony to his extensive learning and research; and his own disclaimer against arrogance will be readily admitted by those who are acquainted with his works. In the first book of his *Stromata*, (I. 1. p. 322.) he declares, that they were not composed εἰς ἐπίδειξιν, for ostentation, but as an artless picture of the discourses of his several instructors."

TITUS FLAVIUS CLEMENS, to whom the surname of ALEXANDRINUS is commonly attached, is supposed by some to have been so called from the place of his birth, and by others from the seat of his education. According to the latter opinion, he was a native of Athens;* and it is not improbable, from his own statement respecting the course of his studies, that such was the fact. His first preceptor was an Ionian, by some conjectured to have been Dionysius of Corinth, under whose tuition he placed himself in Greece. Thence he travelled into Italy, and afterwards into the East; where the teacher whose lectures he attended, was an Assyrian, whom conjecture has identified either with Tatian, or Bardesanes. Removing into Egypt, a Hebrew, of long descent, whom he describes as the most able and accomplished of his several preceptors, was also the last to whom he applied for instruction. This highly-gifted individual was Pantænus. Originally an heathen (Euseb. P. E. II. 2.), he directed perhaps his first inquiries into the various systems of Gentile philosophy; culling what was good from all, and adhering at last to the Eclectic sect, who, at that time, were numerous in Alexandria. "I espoused," says he, "the dogmas of no particular sect; but selecting from the Stoics, the Platonics, the Epicureans, and the Aristotelians, whatever was just and fitting, and built upon religious principles, that I called Philosophy."† To which of his preceptors he was more immediately indebted for his conversion to Christianity is unknown; but he speaks of having imbibed the rudiments of the faith from those who had received them directly from the Apostles (*Strom. ubi supra*). Pantænus perfected and strengthened the foundation which had been thus happily laid.

During the absence of his distinguished preceptor in India, Clement, as already stated, supplied his place in the direction of the Catechetical school of Alexandria; nor did the celebrity of the institution decline under his management. Some of the most distinguished ornaments of the Christian church, received from him the first principles of their profession; and, among others, Origen completed his education in the interval of his vicegerency. Alexander, afterwards bishop of Jerusalem, was also one of his scholars, as he himself testifies in a letter to Origen (ap. Euseb. Hist. Eccl. VI. 14.); between whom and his preceptor the most cordial affection was engendered, which, strengthened and cemented by mutual suffering, nothing but death could interrupt. Nor were the labours of Clement confined to his catechetical duties. Early in the reign of Severus, A.D. 194, he was ordained presbyter of the church of Alexandria (Euseb. Chron.); thus dividing his occupation between the education of the young, and the pastoral superintendence of his flock. He was also now engaged in the publication of the *Stromata*; and the date of his other writings will not, in all probability, vary much from the same period. There are no positive marks, indeed, by which the time, at which they were respectively published, can be

* Epiphani. Hær. XXXII.* 6. Κλήμης τε, ὃν φασὶ τινες Ἀλεξανδρέα, ἕτεροι δὲ Ἀθηναῖον. He was also called *Stromateus* from his principal work.

† *Strom.* I. 7. p. 338. φιλοσοφίαν δὲ, οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρίαν τε, καὶ Ἀριστοτελικὴν ἀλλ' ὅσα ἔρχεται παρ' ἑκάστη τῶν αἰρέσεων τοῦτων καλῶς, δικαιοσύνην μετὰ εὐσεβοῦς ἐπιστήμης ἐκδιδάσκοντα, τοῦτο συμπῶν τὸ ἀλεκτερικὸν φιλοσοφίαν φημί.

immediately ascertained; but a chronological statement of ecclesiastical matters, which he has inserted in the *Stromata* (I. 21. p. 402. s. 99), closes with the death of *Commodus*. It may therefore be fairly inferred with Eusebius (Hist. Eccl. VI. 6.), that the computation was made in the commencement of the succeeding reign; and there does not seem to have been any considerable interval between his various productions.

The ninth year of Severus is unhappily memorable for the renewal of persecutions against the primitive church; and the Christians of Alexandria did not escape their share of suffering. Earnest and unwavering in the discharge of his ministerial functions, Clement would naturally be exposed to more than ordinary danger from the popular excitement. In one of the sections of the *Stromata* (IV. 10. p. 597.) he inculcates the lawfulness of flight in seasons of persecution, in accordance with our Saviour's admonition in Matt. x. 23. *When they persecute you in one city, flee ye into another*; and accordingly he avoided the perils which surrounded him, and preserved his life for future exertions in the cause of the Gospel, by removing from Alexandria. His first place of sojourn was *Jerusalem*; where the zeal of his friend and pupil, in promoting the interests of Christianity among the Jews, had so irritated the rulers, that he had been cast into prison. The loss of their bishop's services was, in some measure, compensated to the church of Jerusalem by the labours of Clement, who preached constantly during his residence among them with considerable effect. In a letter, of which he was the bearer to Antioch, Alexander recommends him to the care and confidence of the brethren in that primitive community; and speaks of his pastoral ministrations as having greatly "established and increased the church of Christ." (Ap. Euseb. Hist. Eccl. VI. 11.)

From Jerusalem then, in the year 205, Clement proceeded to Antioch, with the intention, no doubt, of furthering, as far as in him lay, the propagation of the Gospel. Though no record is left of the success which attended his exhortations, they were not, it may be hoped and believed, altogether in vain. After the death of Pantænus, in the beginning of the reign of Caracalla, he was again at the head of the Alexandrian seminary (Euseb. Hist. Eccl. VI. 6. Jerome *de Vir. Ill.* § 38.), in which he had formerly acted as *locum tenens*; and in this situation he probably remained till his death. The time when he was removed from his career of earthly usefulness, is altogether unknown; nor is there the remotest vestige of his magisterial or pastoral history subsequent to his departure from Antioch. In Usuard's Martyrology, the 4th of December is said to have been dedicated to his memory.

Of the writings of Clement, Jerome has remarked (*ubi supra*) that they are all "full of erudition and eloquence, borrowed from the treasures of Holy Writ and secular learning;" and by the few, which still remain to us, the testimony is amply verified. He may, in some respects, be thought, perhaps, to have placed profane literature too much upon a level with sacred truth; but the nature of the controversy, in which he was engaged, would scarcely admit of any alternative. It was not likely that arguments drawn from the Christian

Scriptures would carry much force with them, in a dispute with heathen sages, respecting the absurdities of their philosophical notions of God and of religion. Clement has been accused, also, of holding heretical opinions; but on this point it will be necessary to speak in the sequel. The work *περὶ ὑποτιπώσεων*, in which they are said to have been advanced is no longer extant; and there is every reason to believe that it had been shamefully interpolated. His three principal writings still remain, and they are altogether subversive of the charge which has been brought against him: viz. 1. *Προτρεπτικός λόγος*, or an Exhortation to the Gentiles. 2. *The Pædagogus*, in three books; and 3. Eight books of Miscellanies, entitled *Stromata*. There is also a dissertation, generally supposed to be genuine, on the question, *Τίς ὁ σωζόμενος πλούσιος*; The "*Epitome of Oriental Doctrine*, from Theodotus;" the "*Excerpta from the Prophets*;" and the "*Adumbrations on the Canonical Epistles*;" are generally supposed to be fragments of the *Hypotyposes*, as corrupted by the Gnostics and Valentinians.

Had Clement completed all his projects, he would have been an exceedingly voluminous writer. Frequent promises of future volumes occur in his works, which are still extant; and it is not improbable that some of them were written, though they have not survived the wreck of time.* Of treatises known to have been in existence in antient times, the following list, compiled from Eusebius, Jerome, and others, is complete: 1. *Canon Ecclesiasticus*; addressed to the Jews, and dedicated to Alexander, Bishop of Jerusalem. 2. An essay on the prophet *Amos*. 3. On *Providence*. 4. On the time of keeping *Easter*. 5. On *Fasting*. 6. On *Slander*. 7. An *Exhortation to the newly baptized*. Little, however, is known respecting these works, beyond their titles; and we shall, therefore, in our next number, proceed to the analysis of the surviving remains of this important Father.

CURSÆ EXEGETICÆ.

SEVERAL Correspondents have referred to us difficult texts of Scripture, requesting solutions, and that we would occasionally devote a portion of our miscellany to the discussion of obscure scriptural and liturgical passages. In answer to the queries of "a Scottish Episcopal Presbyter," we offer the following:—

Gal. iii. 20.—Ὁ δὲ μεσστής ἐνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.

"Now a mediator is not [the agent] of one; but God is one."

This is confessedly one of the most abstruse passages in the whole Bible; we would not therefore speak on it dogmatically. After an attentive consideration of it, and perusal of commentators, the most probable interpretation appears to us to be the following. The drift of the apostle's argument is the impotence of the law for justification. This law was delivered through the hand of a Mediator. "Now a

* Thus he promises a work on the *Resurrection*, in *Pæd.* ii. 10. p. 232. On *Marriage*, *Pæd.* iii. 8. p. 278. On *Angels*, *Strom.* vi. 3. p. 755. And on the *Creation*, *Strom.* vi. 18. p. 698. Similar references might readily be multiplied.

Mediator, "as the very term implies, is not simply the agent "of one" party; he acts on behalf of more, and always of parties at variance. "But God is one;" the Mediator cannot therefore be an agent for God only, but must be that of some other party also. In this case the Israelites are that party; they must therefore be at variance with God; and thus the very circumstances under which the law was given prove that it did not justify, but left the variance abiding.

Mark xi. 12, 13.—Our correspondent finds it difficult to reconcile this text with the omniscience of our Lord. We do not share his perplexity: Jesus was about to give his disciples an instructive lesson in his human capacity.

Prov. xxxi. 21.—The word translated *scarlet* should be rendered *double garments*, as the margin gives it. The root is שכח, *iteravit*; and it is therefore sometimes used for the *Tyrian dye*; as Horace, (Lib. II. Od. xvii.)

"Te bis Afro

Murice tinctæ

Vestirent lævæ.

Matt. xviii. 10.—The allusion is to the doctrine of guardian spirits, which is fully borne out by Scripture. Thus, when St. Peter was miraculously liberated, the disciples said, "It is his angel" [that has done this], which was the fact. (Acts xii. 15.) See Heb. i. 14; Ps. xxxiv. 7.

Luke ix. 18.—(which is the text our correspondent means by Luke ix. 10.) is not distinctly translated. The word rendered *alone* is καταμόνας, which is an elliptical expression for κατὰ μόνας χώρας, *in retired places*. There is no contradiction therefore in the clause, "his disciples were with him."

The expression, "with my body I thee worship" in the Matrimonial Service, is fully explained in the Notes to Bishop Mant's Common Prayer. The term *worship*, in old English, does not signify the respect due to God only. In the old Translation of 1 Sam. ii. 30. the words stood "Him that worshippeth me I will worship;" i.e. *I will make honourable*. The husband promises to confer upon his wife all his *personal* honours, titles, &c.—making her his equal in rank, and participator in his station; denoting, in short, the difference between the privileges of a wife, and the casual favours received by a concubine.

The expression in the Burial Service, "in sure and certain hope of the resurrection to eternal life," &c. has been very needlessly impugned. We commit the body to the ground, not in the certainty of its resurrection to eternal life, but in the *hope* of that event; this hope we call a sure and certain hope, because it is exercised on certainties. The ancient heathens had a hope of eternal life, but the very existence of such a life was to them an uncertainty. Their hope might be therefore called an *uncertain hope*, and is actually called by Virgil, "*Spes incerta futuri*." But "life and immortality are brought to light by the Gospel;" to us they are certainties; the hope of them may therefore be justly called a sure and certain hope, because it is directed to certainties. After all, the expression does not *directly* refer to the resurrection of the particular person, but to the general doctrine of the resurrection.

" CHRISTIAN SABBATHS. "

HYMNS FOR THE FIRST SUNDAY IN ADVENT.

MORNING.—ISAIAH, CH. I.

ALMIGHTY God! the pure and just!
 How shall we dare approach thy throne,
 When, lowly prostrate in the dust,
 With trembling lips our guilt we own?

Thy sons in name, to Thee baptized,
 And blest with Thy paternal care,
 How have we all Thy love despised,
 Or mocked Thee with the heartless prayer!

But Thou hast bid us turn and live,
 Sparing our guilt with long delay;
 And wilt Thou with the sinner strive,
 Yet spurn the penitent away?

O Lamb of God, for sinners slain,
 Renew our hearts, our sins forgive!
 So, cleans'd from every crimson stain,
 Our spotless souls to Thee shall live.

EVENING.—ISAIAH, CH. II.

HIS kingdom comes! Ye saints, rejoice!
 Let earth and heaven unite their voice
 To swell the lofty strain.
 Shout, shout the awful news abroad;
 The mighty King! The glorious God!
 He comes, on earth to reign!

High o'er the wrecks of worldly state,
 On chosen Sion's topmost seat,
 Jehovah sets His throne.
 Now shall the lands confess His power,
 And all the earth His name adore,
 And serve the Lord alone.

Before the terrors of His face,
 The pride of mortal man shall cease,
 And every idol fall.
 Prostrate be every lofty foe;
 The pomp and power of earth lie low;
 And God be all in all!

SELF-BAPTISM. •

MR. EDITOR,—In conversation the other day with a party of friends, which ran a good deal upon the subject contained in the following paper, one of the company recollected, he said, a curious case in point, viz. that of a person, who actually baptized *himself*. I thought the case so remarkable as to be worth the attempt to become acquainted with particulars; and learning from him that it occurred at Rickmansworth, I applied, through a common friend, to the Rector, requesting him to inform me of what he might know respecting so unusual an occurrence. Mr. H. very kindly gratified my curiosity, and sent me the following account: with permission (upon my requesting it) to offer it to the CHRISTIAN REMEMBRANCE.

Your obedient Servant,

T. S.

"RLV. SIR,—In reply to your enquiry through our excellent friend, the Archdeacon of St. Alban's, I hasten to state what cannot easily be forgotten. On my first coming to this parish, I found Christopher Leach, drawing near to his eightieth year, in the occupation of a small farm, illiterate, but respected by all around him for his uniform habits of industry and sobriety, and his general good conduct. He lived a mile from the church, a trying hill for aged limbs lying between the house of God and his own: but he was still seen not unfrequently at the former, though never at the *Lord's table*. On this subject I took repeated opportunities of conversing with him, but for years in vain. He seemed indisposed to comply with my wishes, though ready to allow that it was his duty to do so. On the day that he completed his ninetieth year, I took my walk that way, being aware of the circumstance; and after a few natural remarks on the goodness of God, in prolonging his life with the use of his faculties beyond the ordinary period, I drew him by degrees to the subject of many former conversations: and then it was that he said he would let me into a secret which he could never bring himself to disclose before, though it had all along been the principal cause of his hesitation with regard to the Lord's supper. "I was never christened, Sir; owing to a disagreement on the subject of baptism between my father and mother, one of whom was a member of the Church of England, the other, an anabaptist. Growing up to man's estate, and hearing the matter often talked of, I began to feel uneasy; and in that state of mind I got up very early one summer's morning and walked down to Common Moor, (through which flows the river Colne) when I took off my clothes, and walked into the water, baptizing myself in the name of the Father, Son, and Holy Ghost. Returning home, I told no one at the time what I had done, hoping all was right. But in later life I have often had my doubts, and particularly since I was urged to come to the other sacrament."

From the honest character of old Leach, I have no doubt that he told me, on this occasion, the exact truth, singular as the story may appear. I thanked him for his confidence in me, and earnestly entreated him to comply without delay with the Form of Baptism established in our Church; and I had, in fact, the pleasure of baptizing him the following week, in the presence of his two sons, men between fifty and sixty years of age, the elder of them still living in an

adjoining parish, on a considerable farm belonging to Lord Clarendon, to whom he is bailiff. In a week or so after the ceremony of baptism, he received from the same hand, and in company with his eldest son and a third person, the other sacrament also; and he continued to receive it, from time to time, till his death.

A grave-stone in Rickmansworth church-yard records that event thus :—

"To the memory of
CHRISTOPHER LEACH,
Who died, October 11, 1822.
Aged 94

Beloved by all who knew him."

"Rickmansworth, May, 1832."

"E. H."

Upon the above subject, I beg to offer the following remarks :—

In the year 1810 a pamphlet was published, with the title, "Remarks upon a Report of Judgment, delivered by the Right Hon. Sir John Nicholl, Knight, LL. D. &c." in the case of the Rev. W. W. Wickes. In this pamphlet, the author argues forcibly against the validity of any unauthorized baptism, and falls into the following passage :—

"In her offices of baptism, the Church commits the sacrament into the hand of her ministers *alone*," and makes no exception in favour of others; and in the exhortation used in the office for the baptism of adults, she most decidedly rejects the *absolute* necessity of this sacrament, and speaks of the 'great necessity of it *where it may be had*.' Now, this is a plain indication of her opinion, that baptism cannot always be had. But lay baptism may always be had, if the notion be true that *any* man can baptize. In this short passage, therefore, I cannot but perceive a strong opposition to the validity of lay baptism, an effectual condemnation of that sort of baptism which may always be had, and a full comment upon the word *generally*, as used in her catechism. Lay baptism, I repeat it, may always be had at any time, and in any place whatever. It would be sufficient for my present argument, were I to limit the assertion to this restriction, *viz.* whenever two persons may meet; but I go much further, and challenge *any* one who rejects the necessity of the sacerdotal authority and commission, and allows the competency of any lay person to baptize, to shew cause why he ought not to admit of *self-baptism*. He admits that I, a layman, may baptize my footman, or my nurse, and that they may baptize me. Why am not I equally capable of performing the ceremony on myself? If I can do it for another, why may I not do it for myself?"

T. S.

COLLECTANEA.

HARROW SCHOOL. The governor's scholarships this year have been awarded to Mr. John Godley, son of J. Godley, Esq. of Killegar, Leitrim, Ireland; and to Mr. W. S. Richardson, son of Sir J. Richardson, of Bedford-square.

The *Missal* painted for the Archduke Ferdinand, by George Hufnagel, which is considered one of the most beautiful and exquisite specimens of the art of illumination, occupied the artist's undivided attention full eight years.

A letter upon the above subject may be seen in Vol. II. 407, of our Miscellany.

THE SYSTEM AND PRACTICE OF CONGREGATIONAL DISSSENT UNFAVOURABLE TO RELIGION.

To separate from a Church founded upon the Scriptures, organized by the Fathers of the Reformation, and uniting the great majority of the wise and good, admits rather of being excused than justified. What plea, then, shall charity offer for those who league themselves against her with their common enemies,—with the Papist who envies her possessions, and with the demagogue and infidel who hate her purity?

Could Dissent sustain the accusations that the discipline of the Church is corrupt, her clergy generally irreligious, her followers careless, and her services formal, it would indeed become a high and solemn duty to denounce her; but the candid inquirer will easily discover that Dissent offers its own practice as the standard; and, in the exercise of assumed infallibility, condemns all that differs from itself.

Against the sentence awarded by such a tribunal, and founded upon such principles, the Church may well appeal. She may even retort upon Dissent its own charges; and sustain them, not by general inferences drawn from alleged individual misconduct, but by tracing the effects, which, upon established moral principles, may be expected to result from proved, or undisputed conditions. This, in such a question, is the only satisfactory line of argument. The pretended examples may in fact be exceptions; but, in reasoning upon extended subjects, we shall not err in receiving as a general conclusion the natural and ordinary result of causes which apply to the whole.

The unprosperous state of any religious body, not crushed by external circumstances, proves the existence of some inherent, essential fault: for success will constantly attend an institution at once judicious in itself, and efficiently administered; and the Divine blessing may be expected for that Christian community, whose discipline is most accordant to the will of God, and whose members act most consistently with the Christian spirit. To what, then, must be ascribed the progressive decline of Dissent?

That a very serious decline really exists, is proved by facts too clear to be mistaken. Persons employed to collect in aid of embarrassed chapels are now far less successful than formerly. A more unequivocal proof is afforded by the amount of the funds collected annually for missionary purposes. In the societies connected with the Church, these funds have increased enormously. Methodism, the poorest of all sects, has displayed a steady annual advance. But the Baptist mission has made no progress; and that of the Independents has declined one-fifth. Yet a missionary spirit has become more ardent and universal; those efforts on behalf of these societies have been renewed, and increased year by year; and every engine which party emulation and religious zeal can supply, is unceasingly exerted for them. Only declining strength can explain why doubled exertions fail to produce corresponding results.

It is admitted by dissenting writers, that the most respectable and best informed of the young persons desert their cause for the

Church; but this, however it may weaken the political importance of Dissent, would not so materially diminish its numbers. Methodism has been its grand adversary; gathering in multitudes of those who otherwise would have been dissenters, and receiving a large portion of its seceders. The discipline of Methodism, moulded closely after that of the Church, secures it from ruinous quarrels: its excitement is agreeable to the lower classes, and its preachers far surpass dissenting ministers in active and every-day zeal. The contest between the two parties is therefore in all points unequal; and wherever they are fairly brought into the field, Dissent gradually yields to the advance of its rival: Methodism now considerably outnumbers Dissent.

Wales, indeed, offers a great exception to this remark; but the case is peculiar. The Welsh language is still generally spoken by the lower classes, and the Methodists have very few Welsh preachers. Besides, Methodism itself is tame, when compared with Welsh dissent; and the doctrines of Calvinism are maintained almost universally among the lower classes in Wales, who are thus naturally prejudiced against a sect whose leading tenets they condemn as a heresy.

The Society which has recently organized itself as the champion of a cause whose unsatisfactory condition it thus virtually admits, has mistaken at once the nature of the evil, and the mode of counteracting it. A Christian body, which can flourish only as its principles and conduct accord with the Gospel, will receive no advantage from having the worst feelings of our nature arrayed in its behalf. The intemperate speeches and violent publications which delight the bigot, will disgust the moderate partisan, and repel the candid inquirer.

In truth, Dissent is a human institution, whose leading feature is republicanism, as its model was Geneva; and which, containing within itself the principles of mortality, even now displays the querulous infirmity of age. Its mortal evils are identified with itself; and the very points which it displays most proudly in ostentatious contrast to the corresponding features of the Establishment, are those most fatal to its prosperity.

The government of a dissenting chapel is a pure democracy, in which all questions are decided by vote, and every one has an equal voice. Its officers, subjected in all things to the will of the multitude, sustain the responsibility of office, but are allowed none of its authority; while the individuals to whose dictation they must submit, are chiefly of the lower and uneducated classes, the great majority being females. Persons who are required to obey in every other situation will be especially jealous of the petty authority they possess in chapel conclave: and, as they visit almost exclusively with persons of their own sect, every facility is afforded by their tea-table coterie to form cabals which may destroy the peace of a chapel, or harass a minister into resignation.

Since there is no controlling power (for no one is allowed the authority, which at their meetings would enable him to act as moderator), the most trifling dispute may become a party question. A secession, therefore, commonly follows a serious dispute; and, where the question involves the appointment or dismissal of a minister, a numerous minority will sometimes endeavour to establish a rival chapel.

The friendly interference of other chapels would be contrary to the principles of Dissent. Every congregation is entirely independent even of the body to which it belongs; the whole sect, like each individual chapel, being composed of disunited members, without a head. When, therefore, a chapel falls into difficulties, it continues to decline, until the prospect of utter ruin unites the contending parties, or the appointment of a popular minister restores a temporary prosperity.

The advocate of republican principles in church government, naturally extends them to civil institutions; and thus every consistent dissenter becomes a democrat in politics. A reference to the standard works of Dissent, as well periodical as others, and to the recorded opinions of its leading characters, will fully substantiate this charge. Indeed, we too often see its ministers commit, unreprieved, the indecency of taking a leading part in public political meetings. No monarchical government could long subsist in a country where the principles of Dissent possessed a decided supremacy. Happily, its politics estrange from it the most intelligent of its adherents; for the advocate of a conscientious obedience to constituted authorities, though he may continue nominally a Dissenter, will have relinquished the fundamental principles of Dissent.

Whatever authorities may be cited, or texts wrested, in support of congregational discipline, it requires no argument to prove that a system, whose natural tendency is to insubordination and contention, cannot be of Divine appointment. Nor is liberty of conscience a principle of Dissent, however dissenters may be startled at the assertion. It was emphatically disclaimed, when a successful rebellion had given them a temporary supremacy; and if Dissent were again invested with power, there is little reason to hope from its principles, or conduct, for greater liberality. Democracy is always intolerant when invested with power; and the liberty it offers, like the *congé d'elire* to a Dean and Chapter, is only permission to make the choice it prescribes. Even now, the seceder from a dissenting congregation receives very little charity; and in the only place where Dissent enjoys political influence,—the South Sea Islands,—we see its ministers exercising a despotic control over their followers; while they sanction, according to the testimony of their own historian, the punishment of idolatry by the law, and its suppression by the sword.

Dissenters are not less inconsistent with their own practice, when they condemn the endowments of the Church. Many of their own chapels are endowed; and the principle which they admit for a part, they cannot condemn for the whole. They retained for themselves the endowments of the Establishment during the Rebellion; and it is one of their heaviest complaints that they were deprived of them after the Restoration. Party objections will seldom bear examination. The professed principle of Dissent,—that the emoluments of a minister should be derived from the voluntary contributions of his followers,—would provide religious instruction only for towns; and it presumes that the multitude are already so far enlightened, as to appreciate its value, and to tax themselves for its support. Upon this principle, more than half the population of the country would be consigned to heathen barbarism.

Nor do we find in the conduct of dissenting ministers the apostolic disinterestedness which they demand from the Clergy. Their poor chapels are either declined, or accepted from necessity, but as stepping-stones to better; and when a rich congregation wish for a minister ever so usefully settled, no considerations of delicacy prevent them from giving him "a call." In the report of an "Association," or meeting of deputies from all the congregations of a district, given in one of their magazines about two years since, it was stated that nearly half the chapels in the district were destitute of settled ministers! Is this a system upon which the country may safely depend for its religious instruction?

It is the boast of Dissenters, that while the Church exacts from her followers every qualification but religion, *they* require unexceptionable piety as the first great essential. Their practice is to select those young men who have given satisfactory proof, as well of their piety, as of a competent talent for preaching; and to qualify them to become the stated heads of congregations by a course of study varying from one to four years, either in one of their academies, or under the roof of a superior minister. It requires but a little knowledge of the influence of circumstances upon character, to discover such serious defects in this plan, as to forbid all surprise that the result should be unsatisfactory. Most of the students are exposed to a formidable ordeal at the commencement of their career, in being taken from the lower walks of life, and placed at once in the station of gentlemen; and of the few who relinquish advantageous prospects for the pulpit, it is not uncharitable to ask if the motive be most frequently supplied by the imprudence of vanity, or the zeal of religion. A complete change of situation,—a hazardous experiment in every case,—is peculiarly fatal to young men; for religious feelings, not grounded upon religious principles, nor confirmed by religious habits, quickly vanish, or subside to a formal profession, when the attention is strongly directed to a new object. The nature of their studies affords no protection: they are taken from the practice of religion to study its theory; and in the science of divinity, as such, there is no more religion than in natural philosophy.

The late Mr. Fuller, Secretary to the Baptist Mission, wrote on this subject to Dr. Newman, afterwards Principal of the Baptist Academy at Stepney, who has given his sanction to Mr. F.'s sentiments by publishing the letter. The following are extracts:—

"I am glad that the Committee have unanimously invited you to the tutorship at Stepney, and that you have been led to accede to their invitation . . . I know something of Bristol, and Olney, and Bradford; . . . but though I am acquainted with these places, yet I know but little of their interior concerns, unless it be what is common to all institutions of this kind, that young men who come to them are seldom overloaded with self-knowledge. I know Brother S. of O. has sometimes put "Magna on Self-Knowledge" into a young man's hand to read, and which has operated so powerfully, that the party has been upon the point of leaving him, and returning to his former occupation. You will find some of doubtful religion; others, inveterately dull; and many destitute of ministerial gifts as a ground to work upon. In

either case, the party should be dismissed, though in as tender a way as possible. . . .*

"The Evangelical Clergy go to college irreligious; they acquire their learning in that state. Being called of God before they leave college, or soon after it, religion sanctifies their learning, and makes the last impression. On the other hand, a youth with us goes to an Academy, as we suppose, religious, and, it may be, really so; but having had nothing like a previous education, he has every thing to learn. Learning is a new world to him, and is in danger of greatly effacing his religion, and of leaving an impression of self-conceit on his future character. It were much better, if we might allude to a compost of lime and earth for manure, that there should be first a layer of learning, and then of religion to sanctify it, than of religion, and then of learning to model it. The last impression too is of consequence through life."

The attainments which these young men acquire at the academy are, with few exceptions, below mediocrity. Two, three, or even four years, can effect but little for a person, who, at the age of manhood, goes to school, with a mind undisciplined by former habits of study; ignorant of the lowest rudiments of the classics, and for the most part even of the principles of his own language; whose attention is directed less to literary superiority, than to pulpit excellence; and who loses the most valuable portion of his time from being generally much engaged towards the close of his residence in preaching in the neighbouring villages, or in supplying destitute congregations.†

Following the Dissenting minister from the Academy to the pulpit, we find him exposed to all the snares of his calling, yet deprived of its most important advantages. This will appear evident, when we consider the dangers to be apprehended, and the benefits to be obtained, from ministerial and pastoral duties. The first, highly important as they are to the congregation, require the most jealous vigilance on the part of the minister, lest they become a snare to his own soul. Very few, it is to be feared, escape altogether from that professional feeling, whose tendency is to make them lecturers, instead of apostles, in the pulpit; and critics, instead of disciples, in the pew. A still more serious danger arises from the talent necessarily displayed in the public services of religion; which, commanding admiration, will too often be exerted for no higher motive. The minister who allows his views to rest upon any object short of the great end of his calling, will be likely to experience an awful decline in his own spirituality.

The Dissenter is peculiarly exposed to these dangers. An almost exclusive importance is attached to his public duties, and nearly the whole service is his own composition. He depends, moreover, so entirely upon his pulpit abilities for his credit, and, consequently, for his very subsistence, that no ordinary motives will prevent him from cultivating, in some degree, the arts of display. *

* Yet in every such instance, the young man had given proof of talent and piety, quite satisfactory to the "Church" which sent him to the Academy.

† The writer of the above was educated by a dissenting minister, whose character as a scholar stood so high that he was occasionally intrusted with the education of students for the ministry. He generally required a lexicon or dictionary, when the upper translated their lessons; and in arithmetic he employed a key.

But the faithful discharge of pastoral duties, affords great and unqualified advantage. Fastidiousness may shrink from witnessing the sufferings of the poor, and thoughtlessness may overlook them; but when these sufferings are forced upon the attention, few can withhold their sympathy. "He that giveth to the poor, lendeth to the Lord," who repays the debt with unalloyed blessings; for the consciousness of duties performed, and the spectacle of the happiness we have conferred, produce an elevated serenity, which, though not strictly a religious feeling, is yet closely allied to it, and eminently calculated to produce it: while the cost of real charity is too small to allow vanity to rest a boast upon it; and the pleasure it affords, too pure to admit the intrusion of self-complacency.

Dissenting ministers would be disposed equally with the clergy to perform these duties, but their situation does not call for them;—unlike the clergyman, who is interested in the welfare of all his parish, and whose office, while it places him above the hostility, or caprice of the highest parishioner, makes him the friend of the lowest. Their sphere is very circumscribed; they are expected to visit occasionally the members of their "church," i. e. those in whom alone authority is vested; and prudence dictates a proper attention to the respectable part of their congregations. But the purest motives would be tainted by the policy which exacts these official visits; and the influence of a minister is too seriously weakened by a sense of dependence on his part, and of power on that of his people, ever to allow him the feelings and character of the independent and disinterested benefactor. Thus, instead of watching and ruling his flock, he is conciliating his masters: instead of unmasking self-delusion, and enforcing the practice of religion with the faithfulness of an apostle, he is prudently securing his professional connexion. His pastoral visits become morning calls. **SUCH IS THE NATURAL CURSE OF A DEPENDENT MINISTRY.**

A reputation for piety is far more certainly obtained by ostentatious profession, than by the quiet and regular performance of Christian duties. "God looketh at the heart," but man, judging only from outward appearances, is often deceived in his estimate of individual character. Yet, in reasoning upon classes, general premises will authorize general conclusions; and when circumstances unfavourable to religion are found to be identified with the system of Dissent, it is to be expected that, however individuals may escape their influence, they will operate injuriously on the general body.

The first of these is the practice so universal among dissenters of associating almost exclusively with persons of their own persuasion; a practice which, enabling them to estimate themselves by a flattered portrait, while they display their rivals in exaggerated caricature, has an almost inevitable tendency to substitute the prejudices and self-sufficiency of a sect, for the catholic and humble spirit of religion. Indeed, Christian liberality is a plant to which the soil of Dissent is eminently unfavourable. In all, except the few endowed chapels, the emoluments of the minister, and the credit of the cause, depend upon the number and respectability of the congregation. Hence, though missions may be the most welcome, when gathered in from the world or from the Established Church, they are not unacceptable,

when obtained at the expense of another dissenting cause. It were folly to expect charity, where all the elements of professional rivalry are thus in constant and full operation.

A far more serious evil is, the very low importance dissenters attach to principle. It is a maxim with them that every one should attend the ministry of that preacher under whom he experiences the greatest benefit; in other words, that taste, not conscience, should dictate the choice; for they act upon this opinion so far, that it is common for them to tolerate doctrines which they condemn, for the sake of a preacher whom they admire.* The practice is most injurious, even to the political prosperity of Dissent, for it makes the success of a chapel dependent upon the popularity of the minister. The favourite who attracts a very large congregation, obtains it, in a great measure, at the expense of other chapels; which are thus enfeebled, not only by desertion, but also by the dissatisfaction felt towards their less talented pastor by the individuals who remain. A chapel which has once seriously declined, seldom regains its former prosperity; indeed, its poverty would prevent it from commanding a sufficiently talented minister. Nor is the prosperity of its rival without danger; for a popular preacher makes a fastidious congregation: and whenever he may be removed, the most fatal dissensions usually arise at the appointment of his successor.

The system is not less injurious personally. It converts congregations into an audience, who, unconsciously perhaps, seek gratification rather than instruction. There are chapels indeed, which, like theatres, are built and supported for the profit of shareholders; who secure full houses by providing a succession of popular pulpit-actors. It were mockery to apply the name of religion to such services; yet the principle, whose destructive character is so apparent, when thus carried to its full extent, is vindicated and acted upon by all dissenters.

Nor is this indifference to principle confined to the minor points of doctrine which form the distinction between orthodox sects. It extends even to the fundamental truths of Christianity. The ministers of the three denominations in and around London, admit the Socinians to their fellowship. Their place of meeting, where their common library is kept, and the births of their children are registered, is managed by a board of Socinians. The committee for the protection of their religious privileges have a Socinian for their chairman. Hostility to the Church appears to be with them an all-sufficient passport. Even the notorious O'Connell was admitted upon this ground to take a prominent part, the caressed and applauded orator, at one of their

* The following case is of very recent occurrence. A member in a small chapel, dissatisfied with his minister, and disappointed in his attempts to remove him, became himself a rival preacher, and drew as many of the congregation as he could influence. The seceders, finding that their numbers continued small, at length broke up their establishment; but instead of returning to the fold they had deserted, they joined the methodists. Thus turning their back upon their principles, Calvinists, Baptists, and Congregationalists, they gave a public sanction to arminianism, pseudo-baptism, and pseudo-episcopacy. Where such sacrifices are lightly made, it cannot be conscience that dictates a separation from the Church.

public meetings. Is it possible that ministers can have a proper sense of the great doctrines of the faith which they profess, who associate as brother-dissenters with persons who labour to overthrow the doctrines from the very foundation? And what is the result? They will seriously and zealously enforce the truth, but they will doctrinally undervalue?

When the London University was founded, the dissenting ministers took ten shares, the president of the university was to be given in preference to students of the university. It would be amusing were it not so lamentable, to see how the dissenting ministers amicably united in promoting each other's interests.

In the Life of Toller, by the late Henry Hall, we are told that the academy at which he was educated for the ministry, was situated between Orthodoxy and Socinianism, the Principal, a young man, an inexperienced young man, to discuss the dangerous question freely, and maintaining a strict impartiality between the systems. But the mischief of sending out a number of young men with their minds shaken, or their principles corrupted, and overlook the unworthiness of the Principal; but what apology can be offered for the apathy of the great body of dissenters, who permitted the continuance of an evil which they had the power to correct; an evil so notorious at the time, as to attract the public commendation of Priestley?

Dissenters are not more contaminated by this familiar intercourse with heresy, than they are bewildered with their own doctrines. The creed they profess is Calvinism. What this creed really is, may be learnt from the Lambeth Articles, which the nonconformist divines proposed at the Hampton Court conference, to add to the articles of the Church.

"I. God from eternity hath predestinated some to life; some He hath reprobated to death.

"II. The moving or efficient cause of predestination to life, is not the foreseeing of faith, or of perseverance, or of good works, or of any merit which is in the persons predestinated, but only the will of a reconciled God.

"III. Of the predestinated, there is a pre-ordained and fixed number, which can neither be increased nor diminished.

"IV. Those who are not predestinated to salvation, of necessity, on account of their offences, will be condemned.

"V. A true, a living, and a justifying faith, and the Spirit of the God who justifies, is not extinguished, nor cut off, nor fails in the elect, either finally, or totally.

"VI. A man truly faithful, i.e. endowed with the faith which justifies, is certain, from the full clearness of faith, of the remission of his sins, and of his everlasting salvation through Christ.

"VII. A saving grace is not distributed, nor communicated, nor granted to all men, by which they may be saved if they will.

"VIII. No man can come to Christ, except it shall have been given to him, and except the Father shall have drawn him: and all men are not drawn by the Father that they may come to the Son.

"IX. It is not placed in the will or power of any man whatever to be saved."

The mind recoils from doctrines which thus represent the sinner as a helpless victim, created for inevitable perdition, while the Deity makes him with offers of salvation, which it is made impossible for him to accept. And can it be necessary to trace the evils connected with the profession of a creed, which even its followers shrink from defending?—a creed from which no practical good can be drawn, while its tendency is to the most awful practical error?—a creed, which teaches its advocates to the vain attempt to reconcile with laboured sophistry the most palpable contradictions, and to give plausibility to the worst absurdities?—a creed, which must be laid aside whenever practical duties are to be enforced?—a creed, which makes love to God a feeling impossible, even to the objects of his capricious choice,—as the favourites of an earthly tyrant, however they may exult in their own security, and rejoice in the advantages they derive from his favour, never can regard him with affection? This is no speculative question. Sound religious principles are the foundation of religious practice. But when principles are maintained which cannot be reconciled with the loveliest attributes of the Deity, homage will be offered only to His power. When incredible dogmas can be received, because they are the creed of a sect, the faith of the Bible may be admitted with as little examination, and held as lightly. When doctrines and duties cannot be reconciled, the Christian is left upon the most favourable supposition, without the support, the encouragement, and the energy, to be obtained from a true and living faith. Thus the Calvinist can derive no assistance from his creed, and must be good in spite of it. Like the blind man in the fable, he grasps a frozen serpent for a staff; and trusts to a support, useless in its torpor, and deadly in its activity.

The danger of mistaking profession for principle, is common to all Christians; but it applies with peculiar force to Dissenters. The condition of almost every chapel being a struggle for existence, all are required to exert themselves for its support; and this official attention to the interests of the cause, is very liable to be mistaken for personal religion. The extent of this mistake can be estimated only by those who have observed the general tone of conversation among Dissenters. Religion is scarcely ever introduced, except in connexion with the secular interests of the sect.

Another great source of self-deception is found in the personal consequence derived from admission to the privileges of church membership. A religious profession among Dissenters is the reverse of a cross. While the congregation are regarded as a distinct and inferior class, who are not allowed even a voice in the concerns of the chapel, the members assume exclusive power and importance; and the individual, whose youth, or station, could give him no claim to notice, acquires consequence by his admission into the privileged body. A religious profession will too often be made upon very questionable grounds, when it exacts no self-denial, and even ministers to the gratification of vanity.

Nor will the professor experience much difficulty in preserving his character for consistency, and his place in the "church," even though his religious feelings should decline. The technicals of a party, and

a speculative acquaintance with the doctrines of religion, are easily acquired in a degree sufficient for all the purposes of conversation, and even for assisting at a prayer-meeting, and occasionally filling a pulpit. The zeal of the partizan may be a satisfactory substitute for that of the Christian: and, if he abstain from the grosser sins which are discreditable even in the world, he may effectually conceal all inward rottenness under a whitened exterior.

An awful proof of the low spirituality of Dissent, is found in the systematic exclusion of religion from its public establishments for education. The London University, upon which the curse of democracy and irreligion has rested from its foundation, affords, through its whole history, a memorable example and warning; and the same principle is acted upon, where the omission is far more injurious, in their schools for the education of the poor. When religion must be sacrificed for the sake of peace, the inference is inevitable, that the attention is habitually fixed, not upon the great truths which unite all Christians, but upon the petty distinctions of sect.

In considering the mode of public worship among Dissenters, we are at once struck with a fatal defect; the exclusion of the Scriptures. In their full services, only one psalm or chapter is read; in their prayer-meetings, not any. Do they imagine that a quarter of an hour cannot be advantageously spared for this purpose from a sermon of three times the length? Can they suppose the eloquence of man to be more powerful than the word of God? Is the minister averse to a plan which interferes with the display of his own talent; or would the people tire of the protracted reading? Is it consistent in those who profess to be more especially guided by the Scriptures, to exclude them from their public services? And dare they claim the character of superior spirituality for services thus essentially defective?

The long extempore prayer which forms so considerable a part of a dissenting service, is open to great objections. Deriving its character entirely from the minister, it makes him the chief object of attention; and whether his common-place be endured, or his eloquence respected, devotion is equally liable to be sunk in criticism or admiration. Being for the most part altogether unpremeditated, and necessarily comprehending a great variety of objects, it wants the arrangement and unity so indispensable for sustaining the attention, and aiding the memory. If the mind of the hearer remain quite passive, and prepared to assent to each successive petition, the effect will be too feeble to deserve the name of an impression: or, if it rouse itself to enter into the spirit of the prayer, the ideas awakened by association in the hearer, will constantly differ from those of the minister; and the two opposing trains of thought will thus act like central forces to carry him round in a circle that leaves him where he began.

From these objections the Liturgy is altogether free. Its unrivalled excellencies secure it from tiring by repetition, while it is too familiar to divert the attention from its object to its beauties. It throws the minister out of view, for the congregation quickly become accustomed to his merits or defects as a reader. The smallest effort sustains the

attention, where the ideas follow in a known train; where the prayers have each its unity of character; where they are never so lengthened as to fatigue; where the different parts of the service are so disposed as to quicken by a pleasing variety; and where a large portion of it is assigned to the people themselves. And it includes a reading of the Scriptures, so extensive and well chosen, that hearers unable to read, may acquire from this source alone, a model for their devotions, and a competent knowledge of the truths of religion. It is an excellency peculiar to the Church, that she leads her flock to drink abundantly at the very source of the river of the waters of life.

There is a class, always a very numerous one, to whom the Liturgy is of peculiar value; those who are prevented by unavoidable causes from attending public worship. When the morning and evening services are read in the sick chamber, in a foreign land, or in the solitude of the great ocean, it is delightful still to feel bound to home, and to the sanctuary, by the holiest of ties. We feel that we are not solitary worshippers, while the lessons we read, and the prayers we offer up, are the same which on that day are an instruction and a blessing to millions.

In a published controversy at Manchester, a few years since, it was stated that the great majority of Socinian chapels in England, were originally orthodox endowments. No wonder! for Dissent has no practical standard of sound doctrine like the Liturgy; and the transition is not so difficult from scorning the festivals which commemorate the great truths of Christianity, to undervaluing the truths themselves.

If these remarks should be ascribed to an uncandid and bigoted spirit, the writer can affirm, that against such a spirit, he has striven earnestly and watchfully. Educated in all the prejudices of Dissent, and for many years a member of a dissenting "church," he has stated the evils which forced themselves upon his attention, and at length, notwithstanding every motive to be derived from personal feeling and worldly interest, drove him from its communion. His observations on the condition of Dissent, were made during a long series of years and upon a number of chapels, situated in different and distant parts of the kingdom. Such observations have a value for every one. From them, the Churchman may learn to prize his blessings; and the Dissenter may be taught a lesson of humility, charity, and forbearance, when he unexpectedly discovers material defects in those parts of his system which he had judged the most unassailable.

A CHURCHMAN FROM CONVICTION.

LAST WORDS OF THE DYING.

BISHOP JEWELL.—Overhearing one of his weeping friends praying that he might be restored to his former health, this admirable prelate addressed him in the following words of St. Ambrose, and shortly after expired:—"I have not so lived, that I am ashamed to live longer; neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me: Christ is my Righteousness. Father, let thy will be done; Thy will, I say, and not my will, which

is imperfect and depraved. Lord, confound me not. This is my To-day. This day let me quickly come unto Thee. This day let me see the Lord Jesus."

ARCHBISHOP LAUD.—The last words of this illustrious martyr deserve to be recorded. When kneeling at the block, he thus prayed: "Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to thee; yet it is but *umbra mortis*, a mere shadow of death, a little darkness upon nature; but Thou, by thy merits and passion, hast broke through the jaws of death. So, Lord, receive my soul, and have mercy upon me, and bless this kingdom with peace and with plenty, and with brotherly love and charity; that there may not be an effusion of Christian blood amongst them; for Jesus Christ's sake, if it be thy will."

ARCHBISHOP WHITGIFT.—The attachment of this great man to the interests of the Reformed Church was visible to the last hour of his existence, when, although his speech failed him in attempting to address James I. who was by his bedside, he was heard to repeat distinctly once or twice with great earnestness, and with eyes and hands lifted up, "*Pro Ecclesia Dei*"—For the Church of God. He appeared, indeed, to have some misgivings respecting the king's devotion to the Liturgy, if we may believe Camden—whose opinion is confirmed by Sanders, in his history of the same monarch, who puts the following words into the mouth of Whitgift when upon his death-bed:—"And now, O Lord, my soul rejoices that I die in a time when I would rather give an account of my bishopric to thee, than exercise it longer among men."

JOHN BRADFORD (*Martyr*).—This "holy" martyr being led to the stake in Smithfield by the persecuting ferocity of the papists, asked all the world forgiveness, and forgave all the world, and entreated the people to pray for him; then, turning his head towards the young man, who suffered with him, he said, "Be of good comfort, brother, for we shall have a joyful supper with the Lord this night;" after which, embracing the reeds, he added, "Strait is the way, and narrow is the gate, that leadeth unto eternal salvation; and few there be that find it."

THOMAS BILNEY (*Martyr*).—When led forth to the place of execution, one of his friends desired the sufferer to be constant, and endure the pangs destined for him with all the firmness and patience he could command;—to whom Bilney replied with "a quiet and mild countenance,"—"When the mariner undertakes a voyage, he is tossed on the billows of the troubled seas; yet, in the midst of all perils, he beareth up his spirit with this consideration, that, ere long, he shall come into his quiet harbour: so am I now sailing upon the troubled sea; but ere long my ship shall be in a quiet harbour; and I doubt not, but through the grace of God, I shall endure the storm; only I would entreat you to help me with your prayers." At the stake he made an explicit avowal of his faith, prayed earnestly to God for constancy and strength to endure his approaching trial; and after suffering the most excruciating torments, expired, calling upon the name of his God and Saviour.

LAW REPORT.

No. V.—BRAWLING IN A CHURCH.

IN THE COMMISSARY COURT OF THE DEAN AND CHAPTER OF WESTMINSTER.

1822.

CLINTON v. HATCHARD.

THIS was a proceeding by articles against Henry Hatchard, of the parish of St. Margaret, Westminster, at the promotion of the Rev. Dr. Charles Fynes Clinton, prebendary of the Collegiate Church of St. Peter, Westminster, and incumbent Curate of the said parish. The articles, after pleading, first, the general law touching the orderly demeanour of persons who repair to their parish churches; and, secondly, that part of 5 and 6 Edward VI. c. 4, which respects quarrelling, chiding, or brawling, in any church, went on to charge, that the said Henry Hatchard did, in the afternoon of Sunday the 10th of December, 1820, whilst at the Church of St. Margaret, Westminster, and during the celebration of divine service therein, behave in an irreverent and disorderly manner, and annoy and interrupt the Rev. William Johnson Rodber, assistant Curate of the said parish, whilst he was passing from the vestry-room to the pulpit, and endeavour to prevent him from preaching a sermon therein—that he, the said Henry Hatchard, in order to effect his said purpose, had caused, or induced a number of persons to collect about the vestry door, by shouting, in a loud tone, "We want some friends about the vestry-room floor;" so that the said Rev. William Johnson Rodber could, with difficulty, effect a passage from the said vestry-room to the pulpit—that, during the said Rev. William Johnson Rodber's passage, from the said vestry-room towards the pulpit, the said Henry Hatchard took hold of his gown, and, addressing himself to him, said, "Here is Mr. Saunders, ready to do his duty—why wont you let him preach?"—that upon the said Rev. William Johnson Rodber's disengaging his gown, and still proceeding towards the pulpit, he, the said Henry Hatchard, followed him, repeating the word "Shame!" and

adding, in an angry, chiding, and reproachful manner, "For shame, Mr. Rodber! Mr. Saunders was regularly elected—why not let him preach? For shame!"—and that, by such irreverent and improper conduct, he, the said Henry Hatchard, greatly annoyed and disturbed, as well the said Rev. William Johnson Rodber in the performance of his duty, as the congregation then assembled in the said Church, for the purpose of divine worship.

A responsive allegation was given, and admitted, on the part of the said Henry Hatchard, which pleaded, in substance, that in the autumn of the year 1820, the afternoon parochial and unendowed lectureship of the parish of St. Margaret, Westminster, having become vacant, the Rev. Isaac Saunders, Rector of St. Ann's, Blackfriars, was chosen lecturer, against several competitors, by a majority of parishioners, at a poll taken by the Churchwardens on the 6th, 7th, and 8th of December in that year—that it being doubted, during the said election, whether Dr. Clinton, the incumbent, would grant Mr. Saunders the use of the pulpit, if elected, much curiosity was excited among the parishioners to know the result, which led to the assemblage of an unusual number of persons at the afternoon service, at St. Margaret's, on the ensuing Sunday, being the 10th of December—that, among others, the said Henry Hatchard went, and arrived there towards the conclusion of prayers; and having learnt, upon his arrival, that the said Mr. Saunders was in the vestry, he went thither to inquire whether he was, or was not, allowed to preach,—that being answered by that gentleman in the negative, he withdrew from the vestry into one of the aisles of the Church, where, having learnt, soon afterwards, from one of the beadles, that the said Mr. Saunders had retired

into the Church-yard, upon the vestry being cleared, he also went there, and found him in conversation with a friend, who suggested that it would be proper to give formal notice to Mr. Rodber, the officiating Curate, that Mr. Saunders was in attendance, as a matter of courtesy; and that the said Henry Hatchard, as a supporter of the said Mr. Saunders, was a proper person to communicate such notice to Mr. Rodber—that the said Henry Hatchard thereupon proceeded towards the vestry, for the purpose so suggested; but that encountering Mr. Rodber in his way from the said vestry, which he had just left, to the pulpit steps, he said to him, in a very low tone of voice, and in a mild and respectful manner, "Mr. Rodber, Sir, the Rev. Isaac Saunders is here to perform the duty to which he has been elected"—that the said Rev. William Johnson Rodber, taking no notice thereof, the said Henry Hatchard immediately turned away, and left the said Church, which he did not re-enter during that afternoon—that, on the said Henry Hatchard so turning away, several persons cried out "Shame! Shame!" and "For shame, Mr. Rodber!" or to that effect; and there was a noise, and a hissing, and a considerable tumult in the said Church; but that the said Henry Hatchard took no part in the same—that he had not previously shouted or said, in a loud tone of voice, or otherwise, "We want some friends at the vestry-room door;" and that he did not, subsequently, accompany the said William Johnson Rodber towards the pulpit steps, exclaiming, "For shame, Mr. Rodber!" or to that effect; or address him in any other words than those before pleaded.

No evidence was adduced in support of this allegation; but three witnesses were produced and examined upon the articles.

Frederick Price, one of the bearers of the parish, deposed (in substance)—that he was at the parish Church of St. Margaret, Westminster, on the afternoon in question, and that, just after the evening prayers were finished, he observed Mr. Hatchard (whom he had never seen at the said Church before, but at a funeral, he being an

undertaker) standing very near the vestry door, by the deponent, whose office it was to attend the officiating Clergyman from the vestry to the pulpit—that he distinctly heard him say to a person who stood close to him, "We want a few persons near the vestry-room door"—that, as Mr. Rodber was passing from the vestry towards the pulpit, he was closely followed by Mr. Hatchard, who said to him, in the deponent's hearing, plainly and distinctly, "Shame, Mr. Rodber! Mr. Saunders is regularly elected—why not let him preach!—for shame of you!"—that immediately upon Mr. Rodber's ascending the pulpit, a number of persons began to hiss and shout, and call out "shame!"—whereby so great a tumult was excited, that a very few of the congregation could possibly distinguish Mr. Rodber's sermon, although preached in his loudest tone,—and that after the service was over, the crowd, which was greater than ever the deponent had seen there, either before or since, would not quit the Church till a magistrate was sent for, and arrived from the Queen Square Police Office, accompanied by several constables—and that it was between five and six o'clock before the Church was cleared. This witness further deposed, that "although there was some talking, and a kind of murmuring noise, before Mr. Hatchard addressed Mr. Rodber, as above—yet there was nothing violent or outrageous until after he had so addressed him."

The Rev. William Johnson Rodber (in substance) deposed, that on Sunday, the 10th of December, 1820, he attended the afternoon prayers at the parish Church of St. Margaret, Westminster, as the assistant curate of that parish—that as soon as the Clergyman who read the prayers, had finished, he left his pew, and retired to the vestry—that, on leaving the vestry for the pulpit, where the deponent was about to preach, his progress was impeded by a great number of people about the vestry-door, among whom was Henry Hatchard, the party proceeded against, so that the deponent had great difficulty in effecting a passage towards the pulpit—that he had proceeded but a short way from the

vestry, when he felt the left sleeve of his gown pulled, and heard his own name called out; whereupon he turned round, and saw the said Henry Hatchard, who immediately said, "Mr. Rodber, here is Mr. Saunders, ready to do his duty, will you choose to let him preach?" [The deponent says, that he had observed the said Rev. Mr. Saunders in the said Church during the afternoon prayers, and knew him to have been elected afternoon preacher, by the parishioners, although he had been denied the use of the pulpit, even for a probationary sermon, and had been told that it would still be denied to him, in the event of his being elected]—that the deponent did not make any reply to the said Henry Hatchard, but passed on—that the said Henry Hatchard kept close to the deponent; and, as he was passing near the rail of the altar, again addressed him, saying, angrily, "Mr. Rodber, why won't you let Mr. Saunders preach—he has been regularly elected?—for shame!"—that deponent still not answering, but forcing his way through the crowd, a most violent outcry and noise immediately took place—that in his passage through the crowd, to the pulpit steps, which the deponent, with difficulty, effected, by aid of two of the Church beadies, he was kicked till both his legs were black and blue, and hissed at, and spit upon—whilst there were many persons crying out, "Mr. Rodber, come back, don't disgrace yourself"—that the deponent delivered his sermon in the midst of an uproar, which continued during the whole service, and was loud enough, at times, to drown the sound of the organ, and the voices of the congregation, and the charity children—that this uproar was such as the deponent had never, upon any occasion, before witnessed, and that after the service, the crowd was obliged to be dispersed by constables—that it was evidently the intention of the persons who hustled the deponent in his way to the pulpit to prevent

him from reaching it—and that the said Henry Hatchard was principally instrumental in this attempt, and in exciting the tumult and disorder which otherwise existed in the said Church.

The evidence of John Woodward, also, one of the bearers of the parish, was precisely corroborative of that of Price, the first witness, and that of Mr. Rodber.

Judgment. — Dr. Swabey, [after stating the charge and recapitulating the evidence.]

Upon this view of the case I conceive it impossible to deny that the offence imputed to this defendant, and which, as appears, may be one of grave consequence, is brought home to him by the clearest and most indisputable evidence. In particular, no language can be a "chiding and brawling" within the statute of Edward VI., in a truer sense of the word than the defendant's expostulations, or remonstrances, with Mr. Rodber, as spoken to by the several witnesses, upon the occasion in question. The attempted justification set up (*in plea*) can be regarded in no other light than that of a mere pretext. Not only was a "formal notice" to Mr. Rodber that Mr. Saunders was in attendance purely superfluous, but its delivery can scarcely, I think, under the circumstances, be ascribed, by any stretch of charity, to a laudable motive. But be that as it may, it is certain that the scene of tumult and disorder which ensued was the actual, if it was not the designed, consequence of the delivery of this "notice" by the defendant; who therefore has been selected, in my judgment, with great propriety, as the person against whom these proceedings have been instituted. A very little inquiry, which it was his duty to have made, if inclined to meddle in this matter at all, would have instructed him, that in the case of every, at least unendowed, lectureship, no choice by the parish, of a Lecturer is effective, without the consent or approval of the Rector; * whose

* No person can be a Lecturer, endowed or unendowed, without the Rector's consent, unless there be an immemorial custom to elect without his consent—where there is such a custom, it is binding on the Rector, as it supposes a consideration to him. The endowment only seems material, in this respect, as it does (or may) furnish an argument in

undoubted right it is, in every such case, to grant to, or withhold from, the Lecturer so chosen, the use of his pulpit. At all events, however, he could not be ignorant that if Mr. Saunders had a legal right to the pulpit in the instance in question, there must be a legal mode of enforcing it—that any other mode of attempting to enforce it was as unjustifiable, as it must eventually prove unavailing; and that an appeal to private judgment, or rather to popular feeling upon such a subject (which this defendant's conduct amounted to, in my apprehension of it) was illegal as well as, in the highest degree indecorous.

It remains only to pronounce the

sentence of the law, which assigns to this species of offence, the offender being a layman, the penalty of suspension *ab ingressu ecclesie*, for a discretionary period. I am induced to limit that period to one month only (to be computed from Wednesday next) in the present instance, from the circumstance of this defendant being an undertaker. I trust that he will be sensible of the lenity of the Court in this respect—and that, in future, he will be led to his parish Church by better motives, and conduct himself in it with greater caution and propriety.

I accompany this sentence of suspension with a decree for costs against Mr. Hatchard, as a matter of course.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, &c.

Bath and Bedminster Committees.

THE Nineteenth Anniversary Meeting of the Bath and Bedminster Committees of the Society for Promoting Christian Knowledge, and of the National Society for the Education of the Poor, was lately held at the Assembly Rooms. A most impressive excellent, and appropriate sermon was preached on that occasion at the Abbey Church in the morning, by the Rev. C. Trelawney Collins, M. A. The attendance at the Abbey, and also at the Rooms, was numerous and respectable in the highest degree. The Rev. Preacher selected his text from Galatians vi. 7, 8.

The business of the Meeting did not commence until nearly two, and terminated at a late hour in the afternoon.

The Rev. W. D. Willis rose to state that the issue from the Depository between the 1st of April 1831, and April 1, 1832, had been of Bibles, 878; Testaments 780; Prayer-books

and Psalters, 2,661; Bound books, 2,717; School-books and Tracts, 23,834; shewing, on the whole, an increase of issues amounting to 1,776.

Two public district-meetings had been held in the Deanery of Bedminster, in the course of last year, at Wrington and Long Ashton; the result of which had been the diffusion of the knowledge, that such an Institution as this actually exists, and the acquisition of several Subscribers both to the Parent and District Fund.

The admirable institution by which upwards of 1,200 poor children of this city alone were instructed in the knowledge of God and the principles of their religion through the medium of the Holy Scriptures, needed all the support and assistance which every lover of Christianity, and friend of his country could bestow. The method proposed by the Committee was to take upon itself the expense of providing those Bibles, Prayer-books, and

support of the custom, and to shew that it had a legal commencement. See 2 Str. 1192. 1 Wils. 11. *Rex v. Bishop of London*, 1 T. R. 331; and *Rex v. Field and others*, 4 T. R. 125. Even after the Rector's consent is obtained, the Bishop's license is also necessary—if not as forming part of the title of the Lecturer, still, at least, to exempt him from 13 & 14 Car. 2. c. 4. Vide 1 T. R. 331.

other works, which are given to the children upon their leaving school, the expense of which, even at the low sale at which they were supplied by the Committee to the schools, was considerable; and also, if it should be found necessary, defraying the whole expense of the books used in the various Sunday schools and daily schools of the establishment.

The Report then adverted to the School, at Combe Down, which had been considerably assisted, but that until the subscriptions for the Church were closed, the Committee did not feel themselves justified in making any further appeal on this behalf to the public.

In reference to the National School establishment in this city, it might not be out of place to mention, that at Weymouth House, there was a daily school for boys, in which 490 were now receiving an exclusively scriptural education, with the addition of writing and first simple rules of arithmetic. There was also a girl's daily school, containing, at present, 167 children; who, in addition to an education similar to that of boys, were taught the usual branches of knitting and needle-work. Sunday schools for both sexes were also held at Weymouth House, and at eight other places in different parts of the city; a peculiar feature in these schools was, that in all of them efficient teachers were now employed in gratuitously assisting, and in some wholly conducting the instruction of the children, who had themselves received their education in the national schools. Many eloquent speeches were delivered at this Meeting, by the Reverends Willis, Mount, Brymer, Marriott, Fenwick, and Dewdney, which, had our limits permitted, we should have had pleasure in quoting.

*Ripon, Marmham, and Aldborough
District Committee.*

At the third general annual meeting of the members of this Society held at the Chapter-house, Ripon Minster, on Tuesday, the 31st of January, 1832, the Very Rev. the Dean of Ripon, President, in the Chair, the following is the substance of the Report, which

was read by the Rev. Robert Poole, one of the Secretaries:—

Animated by the zealous exertions made in other parts of the Diocese of York, the Committee have actively stirred in their own field; and the result shews a proportionate increase in their receipts and distribution of books. It appears from the Treasurer's account, that the sum remitted in 1831 to the Parent Society, from this District, amounts to £296 13s. 7d., being £36 10s. 0d. in annual subscriptions, benefactions, and contributions; £9 5s. 8d. the amount of difference between the Society's reduced price as charged to the Committee, and the cost price on books issued to non-members of the Society, according to Rule 8; and £250 17s. 11d. for books sent to the Depository. The subscriptions and donations to the District Society amount to £80 19s. 0d., which, although liberal in the limited sphere of our District, leaves the Committee indebted to their Treasurer £32 15s. 7½d., and therefore calls for renewed exertions on the part of their friends. The number of books issued from the Ripon Depository in 1831, was 231 Bibles, 247 Testaments, 521 Common Prayer-books, 1521 Bound-books, and 4,537 Religious Tracts; making a total of 7,056, besides a considerable number of Cards to our National and Sunday Schools.

The Committee have the sincere satisfaction of knowing that within this District four Parochial Lending Libraries are already established, viz. at Ripon, Bishop-Monkton, Aldborough, and Bishop-Thornton.

Mention is then made of the Society's benevolent operations in promoting Christian education in every quarter of the Globe. The schools in connexion with the Society, and supported or assisted through its means, being scattered over the whole world: and its school books, and other religious works, are found in every town, village, and hamlet in the United Kingdom. Indeed, the assistance afforded to Infant, Sunday, and National Schools, through the Society, both at home and abroad, gives an interest and stimulus to all classes of the community, to unite for its encouragement and support.

ROBERT POOLE, Jun. } Secs.
JAMES CHARNOCK, }

On the same day, the third general meeting of the members of the Society for the Propagation of the Gospel was held; the Report of which is little more than an epitome of that of the Parent Society. We are gratified, however, in saying that the balance

forwarded by the local Treasurer to the Parent Society amounts to 63*l.* 9*s.* 6*d.*

We would that our space allowed us to do justice to these and many other active and zealous members of our church, but we can only add that they deserve our best thanks.

NATIONAL SOCIETY.

At a General Committee held in the Vestry Room of St. Martin in the Fields, on Wednesday, the 16th ult. the Schools of nine places were re-

ceived into union. Grants were voted to several places, for building School rooms, amounting to £270.

POLITICAL RETROSPECT.

DOMESTIC.—It is our melancholy task to record what we consider tantamount to a revolution. On the 8th of May, the House of Peers having formed itself into a Committee on the Bill for the Reform of the Commons' House of Parliament, Lord Lyndhurst moved that the Schedules C and D, which determine the towns and cities to be enfranchised, should be taken into consideration before the Schedules A and B, which decide on the places to be disfranchised in whole or in part. After an animated debate, Ministers found themselves in a minority, there being

For the amendment	151
Against it	116

Majority for the amendment 35

They chose to consider this as the rejection of their measure; and Earl Grey immediately moved to postpone the further consideration of the Bill to the 11th of May. A Cabinet Council was held directly as the House adjourned, when it was resolved to demand from the King an immediate creation of new Lords, sufficient in number to make that House speak whatever language the Ministers might choose to dictate; and, if His Majesty should hesitate to comply, to tender their resignation. The King, true to his coronation oath to preserve the constitution entire, and maintain the efficiency of the three Estates of the kingdom, accepted their resignation; and having conferred with the Lord Lyndhurst on the circum-

stances in which he had been so unexpectedly placed, communicated to the Duke of Wellington, his wish that he should form a new Administration. The duke immediately entered upon negotiations for this purpose, which were continued till the 17th, when he was obliged to report their failure. The King thus situated, had no choice left him but to continue Earl Grey and his associates in office; and thus the Commons are made to reduce the two other Estates to a mere nullity. Their name continues, but their efficiency is gone.

The whole of the Schedules C and D, have since been gone through. A division took place on one of the most obnoxious clauses, but it was carried.

A Bill brought in by the Bishop of Durham, to establish an University there; and another by the Archbishop of Canterbury, to restrict Pluralities, are in progress through the House.

FRANCE.—The spirit of party and insubordination, continues to agitate the provinces. The government are very apprehensive of the influence of the Duchess de Berri, who is said to be hovering on the southern frontiers of the kingdom. The minister, Casimir de Perrier, is dead. Who is to succeed him, remains in uncertainty; Augustin de Perrier, the Duc de Cazès, and Marshal Soult, have all been spoken of, but the second has been attacked by, and is only slowly recovering from, the cholera; and the presence of the last will, probably, soon be again required in another

part of the kingdom. The ravages of the cholera are rapidly decreasing, particularly in the vicinity of Paris.

The government are making the most vigorous exertions in spite of all these difficulties, to gain a powerful foreign ascendancy. The navy occupies a large share of its attention. Thirty-two frigates, the least carrying 46 guns, seventeen mounting 52, and thirteen, 60 guns, are building in the different dock-yards. These ships can either serve as frigates, or fight in the line of battle as required. An agreement has been concluded between the Pope and the French Government, concerning the occupation of Ancona, much in favour of the latter, as it leaves the French troops in permanent occupation of a fortified rallying point, so long as the Austrians remain in the papal territories, and a place whence to commence operations, should a war break out in Italy, which seems very probable.

HOLLAND AND BELGIUM. — The King of the Netherlands continues to refuse his acceptance of the treaty of London, which has now been ratified by the five powers, yet with considerable reservations on the part of Prussia and Russia. The Belgium chamber has addressed the king in a most warlike tone; and he, in reply, assures them that he is identified with the Belgium nation. Movements of troops are taking place along the whole line of the frontiers. A change of Ministers is spoken of, and much agitated feeling prevails at Brussels. The Government are stated to experience no small anxiety as to the spirit which influences certain corps in the army.

AUSTRIA. — The army has been raised to the full war complement, and the Italian provinces are full of troops. Twenty thousand men are quartered in Milan;—the governors of Mantua and Peschiera are placed upon the war footing. Seventy-five thousand men are encamped on the Tessino, and another large army on the Adige. At Vienna every military preparation is complete. The Duke of Reichstadt (young Napoleon) is in a very dangerous state of health, and has requested to spend some months with his mother at Parma,

which has been refused. The popular attachment of the Italians to his father, which his presence might probably revive, is believed to be the cause of this refusal.

RUSSIA. — The Emperor has, by an imperial ukase, forbidden his subjects to play at cards, proportioning the penalties to the rank of the offender.

Severe measures continue to be adopted against the Poles. Not only have large levies of the peasantry been incorporated into the Russian army; but those young men, whose education and equinections might render them superior to mere bodily service, have been formed into regiments, and marched to do garrison duty in the Siberian fortresses; their names being suppressed, and they enrolled in their respective corps by numbers instead of names.

PORTUGAL. — The Madéiras are blockaded by a squadron of Don Pedro, who has not yet made his descent on Portugal. Don Miguel had, at the date of the last despatches, requested the British Admiral to withdraw his ships, as well as those of the merchants, from the Tagus; and his request had been complied with.

TURKEY. — The Sultan continues to press forward his plans for the civilization of his subjects, and with great promise of success, particularly in his attempt to introduce a taste for literature. Several elementary works have been published, and a few of a higher character in history and geography. A newspaper regularly issues from the imperial press, and is circulated through the empire. The war continues in Syria, and Acre is yet besieged.

GREECE. — The nomination of Prince Otho of Bavaria, to the throne of Greece, is very unpopular. The Greeks express themselves as wanting an able and efficient sovereign, not an infant.

JAMAICA. — The estimate of loss sustained by the insurrection in the parishes of St. James and Hanover, which principally suffered on the occasion, amounts to 2,000,000*l.*

MEXICO. — General Santa Anna has been entirely defeated by General Calderon, on the plains of Telorne, eight leagues from Vera Cruz.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

THE exquisitely beautiful church of Wrington, Somerset, (the proportions of which are perhaps unsurpassed), has recently been adorned with an altar-screen, worthy of its beauty. The absence of such an ornament was offensive to the taste of the parish and neighbourhood, and the present screen was accordingly erected by private subscriptions. The architect is Mr. Barr, of Foley Place, London; and the execution that of Mr. John White, formerly of Wrington, and now of Redcliff Hill, Bristol, celebrated for his taste in Gothic architecture.

The New Church of St. Saviour, Walcot, Bath, has been consecrated by the Lord Bishop of Bath and Wells. In point of architectural beauty, both externally and internally, this Church is considered to be unrivalled by any ecclesiastical structure of modern date in that part of the country.

The New Church at Widcombe, near Bath, has been consecrated by the Lord Bishop of the diocese. An appropriate sermon was preached by the Vicar, the Rev. C. Crooke; and the music (chiefly from Handel) was under the direction of Mr. G. Field.

The Bishop of London will hold confirmations at the following times and places during the present month:—

St. John Hackney	Friday,	June 1,	at Eleven.
Islington	Friday,	— 1,	at Two.
St. Andrew Holborn	Monday,	— 4,	at Eleven.
Christ Church Newgate Street ...	Monday,	— 4,	at Two.
Kensington	Tuesday,	— 5,	at Eleven.
Chelsea	Tuesday,	— 5,	at Two.
St. Mary le Bone	Wednesday,	— 6,	at Eleven.
Hampstead	Wednesday,	— 6,	at Three.
Isleworth	Thursday,	— 7,	at Eleven.
Ealing	Thursday,	— 7,	at Three.
St. James Westminster	Friday,	— 8,	at Eleven.
St. Martin in the Fields	Friday,	— 8,	at Two.
Christ Church Spitalfields	Monday,	— 18,	at Eleven.
St. George in the East	Monday,	— 18,	at Two.

The Bishop of Lincoln intends to hold confirmations in Hertfordshire, Bedfordshire, and Buckinghamshire, at the places, and on the days undermentioned:—

Hemel Hempstead,	Wednesday, June 6.
Berkhamstead, Tring,	Thursday, .. — 7.

The Bishop of Ely's Ordination will be held in London, on Sunday the 10th of June next.

In consequence of alleged bribery in a late election for the Afternoon Lectureship of St. Clement Danes, the Bishop of London has refused to license Mr. Denham, the successful candidate. Mr. Denham has since resigned.

It is said that the Bishop of London prohibited the performance of sacred music, announced to take place in St James's church, Colchester, on the 25th ult.

The Bishop of Calcutta will leave England, we are informed, on the 10th of this month.

The Bishop of Lichfield and Coventry preached a Charity Sermon on Sunday, May 13, at St. Paul's church.—On alighting from his carriage he was received with the most discordant groans and yells, and on entering the church, the sacredness of the place did not shield him from unequivocal marks of disapprobation. On ascending the pulpit, the groans and coughs became almost deafening, and being distinctly heard outside, were echoed by the assembled multitude. His Lordship prayed, but the people scoffed; and but few heard the text upon which he founded his discourse. He paused and stood firm, until the ebullition of feeling subsided, when he proceeded in the delivery of a discourse in a strain of eloquence for which he is so eminent, but he was often interrupted, and at

the conclusion, the clamour was as great as ever. Before his Lordship descended the pulpit, he addressed them, and hoped that they would reflect upon the consequence of committing outrage in the Church of God. He trusted, however, that they would not be punished by the civic authorities for their misconduct. On quitting the church, the bishop's carriage was followed by great numbers, but the exertions of the police prevented any stronger marks of dissatisfaction.

RE-OPENING OF YORK CATHEDRAL.—Shortly after six o'clock on Sunday morning, the 6th ult., the bells commenced a peal, which was continued without cessation till nearly eight o'clock. So early as nine o'clock, numbers had congregated about the doors of the cathedral, and the throng continued to augment until the hour of their being opened, ten o'clock. At half-past ten o'clock, divine service was commenced by the Rev. James Richardson. The Litany was read by the Rev. W. Richardson, and the Communion Service by the Rev. C. Hawkins, Canon Residentiary, and the Ven. and Rev. Archdeacons Harcourt and Markham. The Very Rev. the Dean, preached an eloquent and impressive sermon.

LADY CHAPEL.—Tuesday, the 1st. ult. a general meeting of the committee for promoting the restoration of the Lady Chapel, attended by numerous scientific gentlemen, was held at the Nag's head, Borough, to consider Mr. Gwilt's gratuitous offer to superintend the restoration of the same. After some discussion, it was unanimously resolved that the offer of the above-named gentleman should be accepted, with a perfect understanding by all the parties, that the expense of repair should not exceed 2500*l*. The further consideration of the subject was adjourned to the eighth when the drawings, plans, &c., were to be submitted for approval, previous to the ultimate decision, which was to guide the committee in their views of establishing this venerable edifice in its pristine beauty. A model was exhibited to the meeting, which gave a pleasing idea of what the Chapel will be in a renovated state.

At the church of St. Nicholas, Worcester, on the afternoon of Sunday the 6th inst., the rite of baptism was administered by the Rev. H. J. Lewis, to a young German Jew. It appears that during an illness, while he was in lodgings, he enquired for a book, when a Bible was put into his hands. Before this, he had not an opportunity of seeing the New Testament or the Prophecies. Upon comparing the latter with the former, doubts arose in his mind, and he at length, by intercourse with clergymen of the Church of England, became convinced that Jesus was the Messiah foretold in the Books of the Old Testament. Professing his desire to be admitted into the Christian communion, his wish was complied with.

The Rev. Lord A. Fitzclarence, Rector of Mapledurham, Berks., resides there, and is said to perform the spiritual duties of his parish in a most exemplary manner: his Lordship lately presented a magnificent service of Communion plate, valued at 300 guineas, and his Majesty, some months since, gave £100 towards erecting a parochial school, and has ordered a clock of 100 guineas to be erected in the church.

On Sunday, May 6, after a very impressive sermon by the Rev. Temple Chevalier, in St. Mary's church, Newmarket, £28 were collected in aid of the National School funds.

The Head Mastership of the Charter-house has become vacant by Dr. Russell's acceptance of the Living of St. Botolph, Bishopsgate. The Rev. E. Churton, the Rev. J. S. Boone, and the Rev. Dr. Sanders, are candidates for the appointment.

PROTESTANT AND POPISH CONTRIBUTIONS.—*Mr. Boyton's Speech, delivered at a late Committee Meeting.*—The collection made on behalf of the distressed manufacturers in Dublin, in the winter of 1829 and 30, was, from 471 Protestants, 2554*l*. 1*s*. 10*d*.; from 38 Roman Catholics, 19*l*. 13*s*.; Total, 3747*l*. 3*s*. 10*d*. But from Roman Catholic contributions may be deducted the following, as from public characters:—Messrs. Sweetman, brewers, 50*l*.; Messrs. Conlan, 20*l*.; D. O'Connell, Esq. M. P. 20*l*.; Total, 90*l*. Remainder of subscriptions from the whole Roman Catholic body 102*l*. 13*s*. There is another charity, viz. the Tuam Dispensary. Subscriptions for the year ending June 30, 1831:—from Protestants, 136*l*. 18*s*. 5*d*.; Roman Catholics, 377*l*. 7*s*.; Total, 175*l*. 5*s*. 5*d*. Relieved in the same year:—Protestants, 64; Roman Catholics, 4494; Total, 4558.

By these returns it will be seen, that while factious demagogues are inflaming the public mind, and parish orators disturbing the legal proceedings at vestries, and protesting against the sums necessary for the decent performance of divine worship; the Protestants of Ireland are, in point of fact, supporting at their own cost, and by voluntary contributions, the whole of the Popish pauperism of the country.

ANTHEMS, &c. as performed at the Anniversary Festival of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 17, 1832.—Before the Service, the *Dettingen te Deum*: (Handel) which occupied fifty-five minutes. *Cantate Domino*: *Attwood*. *Deus Misereatur*, with *Gloria Patri*: Handel. After the Third Collect, *Grand Chorus* (Messiah): Handel. Immediately before the Sermon, Anthem, composed by Dr. Boyce, expressly for this Charity, "Lord, thou hast been our refuge." The Sermon was preached from *Psalm cxxii.* 6—9. by the Rev. William Dealtry, D.D. F.R.S. After the Sermon, the *Grand Coronation Anthem*: Handel. The only Bishops present, were the Bishop of Llandaff, the Bishop of Hereford, and the Bishop of Calcutta. The usual dinner did not take place at Merchant Tailors' Hall. The collection made at the Cathedral on the day of the rehearsal, amounted to 1037.; on the 17th, 2167.; Total, 3197. This sum, together with the Stewards' fines (50l. each) and donations, will much exceed 1,000l.

Sir Eardley Wilmot, Bart. in addition to letting plots of land, at a moderate rent, to the labourers of his parish for gardeners, as an incentive to industry and good conduct, has offered premiums for their proper cultivation.

The Hon. Mr. Spencer, who lately conformed to the Roman Catholic religion, has been very ill at Rome, from the rupture of a blood vessel, owing to debility produced by his great exertions in his new calling, and the fasting enjoined by his church.

WELLS.—We have the pleasure of recording another act of disinterested generosity on the part of the worthy and benevolent Bishop of this diocese; whose attentions are not confined to ameliorating the condition of the poor at Wells and its environs, but his kindness is extended to benefit all classes. His Lordship, on hearing that there was a difficulty in providing suitable accommodations for the Judges at the next Assizes, has spontaneously offered his Palace for their reception; and he did this with so much delicacy and promptitude, that cannot fail to make a lasting impression on the inhabitants of this city, for his generous devotion to their interests.

The sums received by churchwardens in England and Wales, from Easter 1830 to Easter 1831, was 446,247l. 12s.; in church rates, 51,910l. 1s.; from estates, 18,216l.; from mortuary or burial fees, 41,919l. 17s.; poor rates, 39,382l. 12s.; pews and sittings, and from other sources not stated, 66,559l. 16s.—total, 663,814l. 18s. Of which was expended, in repairs of churches, &c. 248,125l. 16s.; organs, bells, &c. 41,710l. 15s.; books, wine, &c. 46,337l. 19s.; salaries to clerks, sextons &c. 126,185l. 17s.; any other purpose (principally visitation fees and travelling expenses) 183,523l. 2s. Total, 645,883l. 9s.

ST. ALBAN'S ABBEY.—Some time since, part of the south wall of the great nave of this venerable fabric fell in upon the roof of the side aisle, through which it broke. The parochial authorities immediately called in the assistance of a competent architect, and convened a meeting of the parish, by which the architect was directed to make a report of the repairs necessary for the preservation of the fabric, and the estimated expense. The report has been made, and the expense estimated at 14,000l. The Abbey is but a parish church, for which purpose a very small part of it is only used, and the funds of the parish are wholly inadequate to uphold so vast an edifice; and the parishioners have determined to appeal to the liberality of the nation, to preserve from ruin this venerable edifice, interesting to every lover of the history and antiquities of this country. A public meeting has been held for the purpose, at which Lord Verulam presided, when resolutions were proposed and adopted to the effect that the meeting saw with regret the serious accident that had befallen this venerable edifice, and strongly recommended a public meeting at the Thatched-house Tavern, in St. James's-street, to carry into effect the objects of the meeting. The Bishop of London has written a letter to the Rev. Mr. Small, the Rector of St. Alban's, expressing his desire for the preservation of the ancient edifice, and enclosing a donation of 200l.

The Rev. Dr. Routh, President of Magdalen College, and Rector of Tilehurst, at his audit, on Thursday se'nnight, made a reduction of 10 per cent. on the tithes of that parish.

The public dinners commenced at Lambeth Palace on Saturday the 12th of May. The Service in the Chapel commences at half-past six precisely. Those who intend to honour the Archbishop of Canterbury with their company, are requested to send their names before twelve o'clock on the previous day.

The commissioners appointed to investigate the public charities have lately been at St. Alban's. It is said they intend to order all the wills connected with the different bequests to be published. A notice board is also to be placed in the Abbey Church, specifying the titles of, and donors to, the different charities in the town.

The parish officers of Marylebone have already been called upon to pay upwards of 1600*l.* for expenses incurred by the local Board of Health.

A Second Master is, we understand, wanted for the Blackheath Proprietary School. Candidates must be Members of the Church of England, and Graduates of Oxford, Cambridge, or Dublin. Salary 250*l.* per annum. Any personal canvass will disqualify. The duties of the Office will commence on the 23rd July next.

The opening of the Organ in the Parish Church of All Saints, Oxford, on Sunday, May 6th, was to an overflowing congregation; indeed, many were obliged to leave for want of accommodation. The Service was well sustained by the Christ Church Choir; and Mr. William Marshall did not fail to put to the test the character which had been given of this Organ for power and sweetness of tone; and it was fully proved that it had not been overrated. The organ possesses an octave and a half of German Pedals, as well as five Composition Pedals, with other improvements not yet introduced into any of the other Organs in this University or City. An appropriate and eloquent Sermon was delivered by the Rev. Edward Hawkins, Provost of Oriel College, after which the collection amounted to 50*l.*

We are glad to see another attempt to set on foot a Periodical in Oxford. In so literary a society, it can scarcely fail to meet with due support. The present plan is more certain of success than any previously formed, for many obvious reasons; especially that the expense of the work is proportioned to the number of subscribers, and that no productions are to be admitted but those approved of by selected judges.

ST. PAUL'S CHURCH, BEDFORD.—On Sunday, April 22d, this church was opened, after having undergone extensive improvements and repairs. The galleries have been considerably enlarged and the pews newly arranged, by which, the accommodations of the congregation have been greatly increased. The new situations of the pulpit and organ are very advantageous and convenient. The alterations are not yet fully completed. The annual Infirmary sermon was preached on the following Sunday by the Rev. Mr. Wellesley, vicar of Selsoe-with-Flinton.

On Wednesday, the 25th April, the anniversary meeting of the patrons of Rugby School, and the public recitation of the prize compositions by the scholars, took place. At one o'clock, Dr. Arnold, and Dr. Wooll, the late Master, entered the exhibition room, which was very fully attended. The Latin Prize Poem, "*Venctia*," was awarded to Mr. C. Mayor, son of the Rev. James Mayor, of South Collingham, near Newark. The English Prize Poem, "*Charles Martel*," was given to Master A. P. Stanley, second son of the Rev. E. Stanley, of Alderley, near Knutsford. The Latin Prize Essay, "*De Cranmeri moribus et vitæ exitu*," was given to Master W. Alexander Greenhill, the son of George Greenhill, Esq. of the Stationers' Company. The English Prize Essay, "*On Novels and Novelists*," was given to Master A. P. Stanley. In the 5th form, the English Prize Essay, "*On the Literature of the reign of George II.*" was given to Mr. H. Mills, son of the Rev. F. Mills, of Barford. The prizes awarded consisted of valuable classical and other works. Seven of the scholars then recited various recitations, both Latin and English.

LEVELLING AND IMPROVING PARKER'S PIECE, CAMBRIDGE.—Mr. Watford has completed his plans and design for the above purpose. Mr. W. considers that it will be highly improper to publish the estimate, as it would be giving contractors an undue advantage.—Mr. W. suggests that Ebenezer Foster, Esq., Charles Humfrey, Esq., Thomas

Fisher, junior, Esq., F. D. Barker, Esq., Julian Skrine, Esq., and Thomas Hovell, Esq., be appointed the committee for carrying the proposed measure into effect, with power for three to act; and to add to the committee if they should deem it needful. That Charles Finch, senior, Esq. should be proposed as the treasurer. If sufficient funds cannot be obtained to effect the measure, the parties depositing their contributions will have timely notice that the money will be returned under the order of the treasurer. Mr. W. considers that the contributions being paid into the banks, affords the most convenient method of ascertaining the possibility of effecting the measure. Mr. W. has been asked by a contributor whether it be his intention to withdraw his professional assistance, from what appeared in his last address to the respective Editors of the Papers.—Mr. W. replied that whatever construction might be put on the language of his last address, he merely meant to say, that his nephew, Mr. Richardson, would be happy to attend to the orders of the committee in his absence from Cambridge; and that he and Mr. Richardson mean in every respect to give up their time gratuitously to the promotion of the undertaking.—Gentlemen of the university and town of Cambridge, are particularly requested to send their contributions to the banks, in order that it may be seen whether the amount will meet the desired end or not. Nearly 70*l*. have already been subscribed.

At a meeting of the trustees of Crane's charity for the town of Cambridge, on the 3d ult., Mr. Frederick Cory was elected to the office of Secretary to the charity, vacant by the death of Mr. Alderman Ingle. And at the half yearly meeting, the sum of £37 was ordered to be distributed among sixty-seven poor applicants.

The next Presentation to the Rectory of Carlby, in the county of Lincoln, is to be sold by Private Contract. The annual value is 300*l*. wholly arising from Glebe.—Carlby is within 5 miles of Stamford.

The Anniversary Meeting of the gentlemen educated at Merchant Taylors' School, will be held at the Albion, Aldersgate Street, on Tuesday, June 12, at half-past five.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bateman, Josiah	{Chapl. to the Hon. E. I. C. in India, and Chapl. to the Bp. of Calcutta.
Merewether, John ..	Supernumerary Deputy Clerk, of the Closet to His Majesty.
Robson, R. S.	Chapl. to the Earl of Balcarras.

PREFERMENTS.

The King has been pleased to order a *cong   d'elire* to pass the great seal of the united kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the Cathedral Church of Hereford to elect a Bishop of that See, the same being void by the death of Dr. George Isaac Huntingford, late Bishop thereof; and his Majesty has also been pleased to recommend the Honourable and Reverend Edward Grey, Doctor in Divinity, to be elected by the said Dean and Chapter, Bishop of that See.

The King has been pleased to order a letter to be directed to the Chapter of the Cathedral Church of Hereford, recommending to them the Rev. John Merewether, A.M., to be chosen in the place of Dean of the said Cathedral Church, void by the promotion of the Rev. Dr. Edward Grey to the see of Hereford.

The King has also been pleased to present the Rev. John Merewether, A.M. to the Prebend of Piona Parva, founded in the Cathedral Church of Hereford, void by the promotion of the Rev. Edward Grey to the see of Hereford.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Churton, John Fred.	Threapwood, P. C.	Flint	Chester	Bp. of Chester
Clark, Geo. Croly ..	Bondleigh, R.	Devon	Exeter	Hon. P. C. Wyndham
Coldwell, Thomas ..	Abthorpe, C.	Northam.	Peterboro	Bp. of Lich. & Cov.
Crompton, T.	Hackford, R.	Norfolk	Norwich	T. T. Gurdon, Esq.
Dyke, Thomas Hart.	Longnewton, R.	Durham	Durham	Bp. of Durham
Gunn, William	{Gorleston, R. with South Town, R. and West Town, C.	Norfolk	Norwich	Lucy Browne
Hassall, James	Texteth Park, St. John, C. Lancaster			
		Chester		R. of Walton.

Name.	Preferment.	County.	Diocese.	Patron.
Hook, Walter F. . .	Chaplain in ordinary to His Majesty and Preb. in Cath. Church of York and Coventry, Trin. V. to Preb. in Cath Ch. of Lincoln	Warwick	Lichfield	Abp. of York Lord Chancellor Bp. of Lincoln
Jenks, John	Thriplow, V.	Camb.	Ely	Bp. of Ely
Jones, John Pyke . .	Butterleigh, R.	Devon	Exeter	Lord Chancellor
Kershaw, G. W. . . .	Charsfield, P. C.	Suffolk	Norwich	Earl Howe
Law, F.	Samlesbury, C.	Lancaster	Chester	V. of Blackburne
Litler, Robert	Chadkirk, C. to Poulton, P. C.	Chester	Chester	R. of Stockport Lady Vernon
M'Grath, H. W. . .	Walton le Dale	Lancaster	Chester	V. of Blackburne
Noel, Hon. Leland . .	Exton, V.	Rutland	Peterboro	Sir G. N. Noel, Bt.
Phillips, W. Spencer	Devunnuck, R. with Blaen Glyn Towy, C.	Brecon	St. David's	Bp. of Gloster
Pidsley, Sydenham .	Uplowman, R.	Devon	Exeter	
Richards, Russell . .	Ilketshall, St. John's, V.	Suffolk	Norwich	Lord Chancellor
Richardson, William	Crambe, V. and Hutton, Ambo, P. C.	N. York	York	Abp. of York
Robson, R. S.	Rancliff, C. to Whitgift, C.	W. York	York	N. E. Yarburgh, Esq.
Russell, John, D.D. .	St. Botolph, Bishopsg. R.	London	London	The King
Sandby, George . .	South Elmham, All Sts. and ——— St. Nich. R. to Redlingfield, C.	Suffolk	Norwich	Alex. Adair, Esq.
Saunders, Aug. Page	Ravensthorpe, V.	Northam.	Peterboro	Ch. Ch. Oxford
Stewart, John	Thwaite, All Saints, R.	Norfolk	Norwich	Bp. of Norwich
Templer, John	Teigngrace, R.	Devon	Exeter	Duke of Somerset
Tyley, James	Great Addington, R.	Northam.	Peterboro	Rev. J. Tyley
Venables, R., D. D.	Preb. of Cath. Ch. of Brecon and Clyroc, R. with Llanbadarn y Gareth, C. and Nantmel, V. with Llanyre, C. and Newchurch, R. to Arcdn. of Carmarthen	Radnor	St. David's	Bp. of St. David's
Vicary, Abm. T. R.	Priest Vic. of Cath. Ch. of Exeter to Exeter, St. Paul, R.	Devon	Exeter	D. & C. of Exeter
Watkins, Chas. Fred.	Brixworth, V.	Northam.	Peterboro	Ch. of Cath. of Sarum
Wilkins, Geo. D. D.	Preb. in Coll. Ch. of Southwell and Lowdham, V. & Nottingham St. Mary, V. to Archdn. of Nottingham	Notts.	York	Earl Manvers Abp. of York
Witts, Francis Edward	East Lulworth, V.	Dorset	Bristol	

CLERGYMEN DECEASED.

On Sunday, April 29th, in his 84th year, the Right Rev. George Isaac Huntingford, D. D. F. R. S. Lord Bishop of Hereford, Warden of Winchester College, and formerly a Fellow of New College, Oxford. The Right Rev. Prelate was consecrated Bishop of Gloucester in 1802, and was translated to Hereford in 1815, on the removal of Dr. Luxmore to St. Asaph. His lordship was elected Warden of Winchester College in 1789. During a period of upwards of forty years, he discharged the multifarious business of the wardenship, and subsequently of the dioceses of Gloucester and Hereford, the latter a very extensive one, in his own hand-writing, except when prevented by extreme illness. He was seldom known to have erred in any episcopal decision that he ever gave, to which he was in the habit of applying all the faculties of a mature judgment, assisted in difficult cases by the aid of ecclesiastical counsel; which, however, usually confirmed the original bias of his discerning mind. His knowledge of Grecian literature was deep and extensive, and only equalled by his unfeigned piety, Christian humility, and benevolence. His memory will long be affectionately cherished by the society of which he was warden, and by the Clergymen of his successive dioceses, to whom he was a friend and father. The Bishop published some discourses and other theological works. He was the author of "The Introduction to the Writing of Greek;" a book which is used,

we believe, in all the classical seminaries in the kingdom. He took his degree of M.A. June 28, 1776, and of B. and D.D. March 21, 1793.

Name.	Preferment.	County.	Diocese.	Patron.
Boldero, William	Carlton, R. with Willingham, C. and Woodford, R.	Camp. Essex.	Ely London	Lord Daire Hdn. W. T. L. P. Wellesley
Browne, Thomas, D.D.	Gorleston R. with South Town, R. and West Town, C.	Suffolk	Norwich	Mrs. Astley.
Comins, John	Rackenford, R.	Devon	Exeter	Thos. Comins, Esq.
Deans, James	Cottingham, V.	E. York	York	Bp. of Chester
Forster, Thos. Hartland	Thornton le Street, R. with N. Otterington, V.	N. York	York	Ch. Ch. Oxford
Leedes, Chal. Stanley..	Ellesborough, R.	Bucks	Linc.	R. G. Russell, Esq.
M'Culloch, Thomas....	Wormley, V.	Herts	Pec.	Sir. A. Hume, Bart. Bp. of Lincoln
Moore, George	{ Preb. in Cath. Ch. of Lincoln and Ladock, R. and Merthyr, V.	{	Exeter	Ld. & Ly. Grenville
Nicholson, William	Bramshot, R.	Hants	Winchest.	Qu. Coll. Oxford.
Payne, Henry Thomas	{ Can. Res. of Cath. Ch. of St. David's and Archdn. of Carmarthen and Preb. in Coll. Ch. of Brecon and Devunnuck, V. with Blaen Glyn Towy, C.	{	{	{ Bp. of St. David's Bp. of Gloster
Pearson, Thos. Horner	{ Queen's Camel, V. and Puddimore Milton, R. Fifehead, V. and Merriott, V. and Swell V.	{	{	{ Miss Ann Mildman T.S. Horner, Esq.
Price, Thomas	{	Somerset	B. & Wells	D. & C. of Bristol
Studholme, Joseph....	{ Fell. of Jes. Coll. Canib. and Gt. Wilbraham, V.	{	{	{
Westcombe, W.	Langford, R.	Essex	London	Mrs. Westcombe

OXFORD.

ELECTIONS.

AN Election will be held in Corpus Christi College, Oxford, on Friday, the fifteenth of June next, of two Scholars, one for the County of Surrey, and the other for the Diocese of Durham.

Any persons are eligible who are natives of the above County or Diocese, and who may not have exceeded their nineteenth year on the day of election.

All Candidates must appear personally before the President on the ninth of June preceding, and must produce certificates of the marriage of their parents, and of their own baptism; an affidavit of their parents, or some other competent person, stating the day and place of their birth; and a testimonial of their previous good conduct from the Tutor of their College, or the Head Master of their School.

Senior Proctor. — The Rev. Francis Clerke, M.A. late Fellow of All Souls' College.

Junior Proctor. — The Rev. Richard Young, M.A. Fellow of New College.

Pro-Proctors. — Rev. James Bullock, M.A. Fellow of Worcester College; William Falconer, M.A. Fellow of Exeter College; Rev. Thos. Forster, M.A. New College; Geo. Robert Michael Ward, M.A. Fellow of Trinity College.

The Rev. Robert Speccatt Barter, B.C.L. and Fellow of New College, has been elected by that Society to the Wardenship of Winchester College, vacant by the death of the late Bishop of Hereford.

The Rev. Frederick Nolan, D.C.L. of Exeter College, has been appointed by the Heads of Colleges to preach the Bampton Lectures in 1833.

Mr. Digby Octavius Cotes, has been elected Scholar of University College, on the Yorkshire Foundation.

Messrs. Humfry, Gardner, and Gordon, Undergraduate Commoners of Lincoln College, have been elected Lord Crewe's

Exhibitioners; and Messrs. West, of Lincoln College, and Hannam, of St. John's College, have been elected Scholars.

In Convocation, the sum of £900 was voted from the University Chest, for the extra repairs and furniture required for the rooms in the Clarendon Building.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. Edw. Bouverie Pusey, Canon of Christ Church, and Regius Professor of Hebrew, Grand Comp.

Rev. D. Veysie, Censor of Christ Church.

MASTERS OF ARTS.

C. B. Clayton, Brasenose Coll. Grand Comp.

Rev. W. M. K. Bradford, Magdalen Hall.

Rev. C. T. Cary, Magdalen Hall.

Rev. H. J. Morhead, Exeter Coll.

A. Morgan, University, Grand Comp.

Rev. F. Morgan, St. John's, Grand Comp.

Rev. C. H. W. Alston, St. Mary Hall.

Jasper Nicolls Harrison, Worcester.

G. S. Casement, Christ Church.

Rev. Alexander Murray, Magdalen Hall.

Thomas Denman Whalley, Queen's.

John Griffith Cole, Fellow of Exeter.

Edward Arthur Dayman, Fell. of Exeter.

Rev. Thomas Page, Magdalen Hall.

Stephen Gaslee, Palliol Coll.

James Hussey, Palliol Coll.

George Eaton, Brasenose Coll.

Henry Raymond Barker, Merton Coll.

BACHELORS OF ARTS.

William Henry Bloxsome, Wadham Coll.

Harry Vane Russell, Corpus.

Forster Alleyne McGeachy, Balliol.

John William Pugh, Balliol.

R. Lloyd, Brasenose, incorporated from Trinity Coll. Dublin.

W. H. H. Beach, Oriel Coll. Grand Comp.

Francis Palmer, Christ Church.

William Mears, Queen's Coll.

John Fisher, Queen's Coll.

CAMBRIDGE.

ELECTIONS.

The Rev. Harry Longueville Jones, M.A. and the Rev. George Urquhart, B.A. of Magdalene College, have been elected Foundation Fellows of that society.

George Stovin Venables, B.A. Scholar of Jesus College, in this university, has been elected a Fellow of that society.

William Dixon Rangeley, and John Newton Peill, have been elected Foundation Fellows of Queen's College.

Charles Davidson, B.A. of Christ College, has been elected a Fellow of that society, on the foundation of Sir John Finch and Sir Thomas Baines.

The following gentlemen of Trinity College have been elected Scholars of that society:—

Walford,	Forsyth,
Barnes,	Selwin,
Feachem,	Hoare.
Wright,	<i>Westmin. Scholars.</i>
Lawrence,	Huc,
Phelps,	Ellison,
Marsh,	Gwilt,
Stevenson,	White.

DEGREES CONFERRED.

HONORARY MASTERS OF ARTS.

The Hon. Mr. Alured Henry Harris, (son of the late Lord Harris,) Corpus Christi Coll.

Hon. Frederick Henry Yelverton Powys, (grandson of the late Lord Lilford,) Emmanuel Coll.

MASTERS OF ARTS.

George James Cubitt, Caius Coll.

William Ladds, Caius Coll.

Rev. George Phillips, Queen's Coll.

Henry Philpott, Fellow of Catharine Hall.

Chas. Lesingham Smith, Fell. of Christ's Coll.

Rev. Edm. H. Hopper, Fell. of Christ's Coll.

BACHELLOR IN PHYSIC.

John Okes, Sidney Coll. Grand Comp.

BACHELORS OF ARTS.

Michael Nihell Bovell, Trinity Coll.

James Hayworth, Trinity Coll.

John Bayley Darvall, Trinity Coll.

William Milne, St. John's Coll.

John Daniel, St. John's Coll.

John Jones, St. John's Coll.

William Spence, St. John's Coll.

Charles Bowen, St. Peter's Coll.

Thomas Dennett West, St. Peter's Coll.

Francis Du Boulay, Clare Hall.

Rev. William Sloman Rowe, Queen's Coll.

William Acworth, Queen's Coll.

John Knight, Queen's Coll.

Edward Robert Lascelles, Catharine Hall.

John Witherington Peers, Catharine Hall.

William Haymond, Jesus Coll.

Thomas James Scalé, Jesus Coll.

Thomas A. Roper, Madalene Coll.

George Baker Garrow, Emmanuel Coll.

Rev. Alex. P. Birrell, Sidney Coll.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 7, Professor Sedgwick, the president, being in the chair. Several presents were announced to the society; among the rest a box of Brazilian insects from A. Brüger, Esq. of Trinity College; the volume of the Cambridge Observations for 1831 (the 4th volume) presented by the Plumian Professor; the Transactions of the Geological Society, of the Society of Arts, and other books. A paper by Sir John F. W. Herschel, fellow of the society, was read, containing a description of a machine for solving equations. A notice was also read of a visit by W. H. Yates, Esq. of St. John's college, to the magnetic mountain of Sipylus near Magnesia, in Asia Minor; the mountain from which the *magnet* is said by Pliny to have derived its name. After the meeting, Professor Sedgwick gave an account, illustrated by maps, of the physical geography, and the history of the Bedford Level. It was stated that originally the river at Lynn drained only the eastern part of the district, bordering on this low fenny region, and the waters of the country about Cambridge, Huntingdon and Peterborough, as well as the more remote parts of the neighbouring counties, were discharged by the mouth of the river at Wisbech. About 1280, the Ouse, between Ely and Lynn, was relieved by a cut from Priest-houses to Rebeck, discharging the waters of the Cam and Ouse into the Brandon river. The consequence of this was, that not only the waters of the Cam and Ouse, but also those of the Nen and Welland, found their way to the sea at Lynn—the two latter rivers pouring their waters backwards through the insulating branches, by which they had formerly descended to the sea below Wisbech. Thus the mouth of the Lynn river became the vent of

nearly all the waters of the Bedford Level. Various attempts were made by Bishop Langton and others (in 1292;) to remedy the inconvenience which thus arose by pouring additional waters into the Lynn river; but these produced a still greater evil in flooding the country along the course of the Ouse, and were finally abandoned. In 1490, Bishop Morton protected the country below Peterborough by the *leam* or dyke which still bears his name. The greatest change, however, which has occurred in this region, was produced by the old and new *hundred-foot drains*, executed by the Earls of Bedford about 1630 and 1650. These discharge, by direct and short passages, the waters which formerly ran round from Earith by Ely to Denver's sluice; and in doing this the undertaking was entirely successful; the effect having been, for instance, almost entirely to obliterate the river which formerly ran from Earith to Greattham, and there joined the Cam. One consequence, however, of this operation was, that, during great inundations, that portion of the drainage which ran down the hundred-foot cuts got the start of that which descended down the more tortuous course of other rivers, and overrode the waters of the Cam, which in such cases, were caused to run up the country, in some cases for a considerable time. Various other circumstances and facts were mentioned respecting the ancient and recent history of these districts, with the operations of engineering connected with them; as for instance in 1720, when Denver sluice burst, and the waters ran up the Ouse for twenty days. Finally, some remarks were added, respecting the materials accumulated in the fens—their relative Levels—and the possibility of clearing them from water by cuts which would entirely supersede the necessity of water-mills and other artificial means of drainage now in use.

NOTICES TO CORRESPONDENTS.

A Review of Mr. S. Turner's excellent work on the "Sacred History of the World," and of Mr. Muston's "Recognition in the World to Come," if possible, in our next.

"Constant Reader," "W. L. B." "P. S." and the "Report of Society, &c." have been received.

"Percunctor," in our next.

We beg to thank "K. K." for his friendly hints. Some of them are impracticable; some, as to "Literary," not "quite correct;" others shew a lapsus memoriae; see Vol. XI. 338. and all, had his address been known to us, we think we could have satisfactorily explained.

At "Resignation Bond," p. 302, in our last, we beg our readers to make reference to Vol. IX. 449, 706.

The work of Dr. Henderson is not forgotten.

THE
CHRISTIAN
REMEMBRANCE.

JULY, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Recognition in the World to come ; or Christian Friendship on Earth perpetuated in Heaven.* By C. R. MUSTON, A.M. Second Edition. 12mo. Pp. 424. London : Holdsworth and Ball. 1831.

WE have been pleased with this little volume. The spirit of piety, which pervades its pages, is truly commendable ; and the general matter of our author is conveyed in a style of great neatness and perspicuity. Nor will it be thought an equivocal proof of his talent, that, upon the whole, he has treated a topic, peculiarly calculated to kindle the fire of enthusiasm, with considerable prudence. Where the enraptured visionary would indulge in dreams of merest idleness, our author has professed to rely upon the evidence of Holy Writ, and “his chief concern” (as he tells us in his preface, p.v.) “has been to write according to the oracles of God.” He has endeavoured to treat the doctrine which respects the extension of human consciousness into the future world, “in connexion with the nature and grand designs of Christian fellowship, and with the permanent laws and elements of human nature.” Whether we shall be permitted to recognize the friends whom death has torn from us, in the mysterious region which is beyond the grave, is a question which comes home to the bosom of every man who has felt the sympathies of friendship, or wept over the bier of departed worth. To know something of the land whither he is hastening ;—to see, though but darkly, the house of many mansions, where he is taught to expect the rich recompense of his reward ;—to trace the windings of those “rivers of pleasure,” which make glad the city of God, the waters of which it shall be permitted him to drink in the midst of the Paradise of heaven ; is a privilege which may well employ the studious Christian, and minister abundant food to his inquiries. It is, indeed, our duty to weigh the circumstances of our future destination, and so to “set our affections upon things above,” as to strengthen our faith in the

glorious promises of our Redeemer, and to fix our hearts permanently upon the eternal and invisible things, so far as they are revealed for the comfort and edification of believers.

It is especially to be remembered, that there are certain prescribed limits, within which our researches into the world to come must be jealously kept; and that he, who would discourse wisely on the hidden mysteries of the future, must assume for his motto, and adopt for his pattern, the pious maxim of the judicious Hooker,—*“That little of heaven, which we darkly apprehend, we admire; the rest, with religious ignorance, we humbly and meekly adore.”** The condition of the departed in heaven, upon which enthusiasm is ever wont to dilate, “with a wide particularity,” (according to Paley) is but sparingly touched in the pages of inspiration. “The future happiness of the good, and the misery of the bad, which is all we want to be assured of, is directly and positively affirmed, and is represented by metaphors and comparisons, which were plainly intended as metaphors and comparisons, and as nothing more. As to the rest a solemn reserve is maintained.” (Paley’s Evidences, Pt. ii. c. 2.) “What those external enjoyments will be, which will make a portion of our future bliss, in what particulars they will consist, we are not informed, probably for this reason, because our faculties, in their present imperfect and debased state, the sad consequence of Adam’s fall, are not capable of receiving the information.” (Horsley’s Sermons.) “We can here form no adequate idea of that happiness which is prepared for the righteous in another life. Indeed it is to be a happiness, raised so far above our comprehension, as well as conjecture, that no description of it can be attempted by ourselves without presumption.” (Dr. Eveleigh’s Sermons, Vol. II. Sermon X.)

What! shall we then forbear to tread upon this forbidden ground? If the light vouchsafed be dim, are we, therefore, to shut our eyes? Though it do not yet fully “appear what we shall be;” is it, therefore, denied to us to examine, by the rays of the Sun of Righteousness, who brought life and immortality to light, “the realities of a future world,” when it must be confessed, by candid inquirers after truth, that “the elevation of our souls depends much upon the strength, expansion, and purity of their conceptions respecting their final and anticipated condition?” With regard to that condition, we are not left destitute of some general knowledge of no inconsiderable importance. It is, under these circumstances, incumbent upon us to gather what little information we can from the pages of inspiration, relative to our state hereafter; and amongst the subordinate motives to Christian

* Ecclesiastical Polity, Book I. Fol. Edit. p. 5.

piety, and the subordinate sources of Christian consolation, we are not unwilling to rank our mental recognition in the world to come, and the perpetuation of our friendships in heaven. We, therefore, open the volume before us with all alacrity; and we must say, in justice to our author, that by a happy concentration of many scattered rays, scarcely discernible by an ordinary eye, and feeble in dispersion, he has thrown a pleasing light upon the subject which he has undertaken to discuss.

Having indulged in some "introductory remarks," (chap. i.) Mr. Muston teaches his readers in the second chapter of his little volume, that "the hope of re-union in another world is accordant with the general apprehension of men." He then (chap. iii.) instructs us in the nature of "Christian friendship," and states that,

The basis on which it rests is that vital union to the Saviour, or relation to him, which belongs to all believers, and in virtue of which there exists amongst them a community of feeling, principle, and privilege.—P. 56.

The *fourth* chapter introduces us to the proper subject of his inquiry, viz. What is the *scriptural evidence* that Christian friendship, with its accompanying recollections and characteristic pleasures, will be extended beyond the present life? Our author has divided this chapter into five sections, after the following order :

Sect. I. On the Certainty of a Future State.

II. On the Local and Common Destination of the Righteous.

45 III. On the Certainty of Future Recognitions.

IV. On the Perpetuation of the Social Principle.

V. The Future Existence of Specific Affection.

We dismiss from our pages the consideration of the *first* and *second* sections before us, and enter at once upon the *third*, which embraces the characteristic topic of the work upon our table, "*the certainty of future recognitions.*" This is the cardinal point on which the question hinges.

For although we are assured that good men will meet hereafter, and will be united into a perfect and indissoluble society, still their existing friendships must evidently be limited to the present life, if they shall have no remembrance of them, or no knowledge of each other beyond the grave.—P. 80.

But it seems that we are not yet sufficiently prepared, in the judgment of our author, for the consideration of the scriptural evidence to the point under review; and, accordingly, he would fortify our minds by some preliminary remarks. He, therefore, descends in metaphysical refinement upon the topics of *consciousness* and *identity*, both *mental* and *corporeal*. We are free to acknowledge that we have read this inconsiderable portion of the volume, thus brought to the notice of the public, with little satisfaction; and we are persuaded that we shall find many to sympathise in the disappointment which we have experienced from the intrusion of these metaphysical niceties, between the conclusion to which we are anxious to arrive on the

question before us, and the scriptural proof of it. We take this opportunity of reminding our author of the principle, with which he commenced his inquiry when he professed to "*follow the footsteps of revelation*,"—"the only light which gleams upon us, and breaks through the clouds which shroud our projects beyond the grave," (p. 3.) And we ask him whether that sound principle is not grievously violated by the following paragraph :

To unravel the mysteries of their sublunary condition—to compare the past with the present—to retrace, in all its windings, the devious and perplexing path through which an invisible hand conducted them to the land of rest and blessedness, WILL SURELY CONSTITUTE, in part, the employment of glorified saints.—P. 89.

Is there aught of *scriptural evidence* for this poetical fiction? Not a particle. We, therefore, impatiently dismiss these fantastic ideas, and demand the prompt and only satisfactory establishment of our author's hypothesis, by proofs adduced from the oracles of God. "HOW READEST THOU?" is the question which we ask; and the testimony of the inspired word is the one witness to which we appeal. In reply to this demand our author quotes many texts of scripture; amongst which he chiefly relies upon Gen. xxxvii. 35; 2 Sam. xii. 22, 23; Jer. xxxi. 15—17; Matt. viii. 11; Matt. xix. 28; Matt. xxvi. 29; Luke ix. 28—33; Luke xvi. 9; Luke xvi. 22—25; 1 Cor. xiii. 12; Col. i. 28; 1 Thess. iv. 13—18; Heb. i. 14; Rev. vi. 9—11.

Our author sums up the scriptural evidence for the doctrine which he is advocating in the following passage; with which we adorn our pages as a fair sample of the general style of the work whence it is extracted.

On the whole, then, it must appear, we conceive, to every reflecting person, both from the general principles, and more direct testimony of the Scriptures, that the evidence in support of future recognition amongst friends, separated by death, is such as to exclude all reasonable doubt. It only remains, in conclusion, to remind the reader, that in order duly to appreciate the force of the argument founded upon the above citations, he must advert to the specific character of the evidence contained in them. It may be objected, as it has often been, that in the passages adduced, no formal proof or direct affirmation is to be found on the subject before us. But granting this to be the fact, what then? Does it follow that the whole argument rests upon uncertain data? This would be an irrational conclusion. For the proof is not the less certain and valid, because of its implied and incidental character. When a doctrine is assumed as the basis of any reasoning, or appears to be casually wrought into the texture of an illustration, it is evidently supposed to be true, and such an appropriation of it amounts to the same thing as a positive affirmation on the particular point, since it originates in a belief that the assumed topic is too obvious, or too generally received, to require that it should be made the subject of explicit statement or formal discussion. The evidence in this case is analogous to that which accompanies the incidental testimony of a credible historian, which every one is aware, is often stronger than that of a direct assertion. The existence of God is not less certainly announced in the language with which divine revelation opens, than if this all-interesting doctrine had been propounded in formal and positive terms; and this remark is applicable to the subject discussed in the present pages; for it is plain from the passages which we have advanced, as

well as from the general language of the Scriptures, that the inspired writers take for granted the certainty of future recognition and extended consciousness, as they do many other important truths which no professing Christian ever thinks of calling in question.—Pp. 129—131.

Having thus established the doctrine of future consciousness and recognition, our author essays, in Sect. IV. of this chapter, to demonstrate "*the perpetuation of the social principle*," as obviously required to the recovery of religious friendship, or to any interest in the society of just men made perfect. The whole tenour of scripture goes to prove the point. "THE COMMUNION OF SAINTS" in the heavenly Jerusalem, undeniably establishes it. The choral harmony of beatified spirits, who shall cast their crowns at the feet of the Lamb, and chant together their everlasting pæans to Him that sitteth upon the throne, demonstrates the same truth. Man shall for ever be characterised by this social principle. Had our author been content with the establishment of this axiom, we should permit him to enjoy his principle, without attempting to controvert its indubitable verity. With his *conclusion* we war not, but with his *premises*. It may be that we are called upon, as Christians, to train ourselves to habits and to exercise powers, which are to acquire new vigour, and to operate through a wider sphere, "when this corruptible shall have put on incorruption." Our moral pursuits, and our intellectual endowments hereafter, may bear, perhaps, *some* resemblance to the present. "We are, therefore, to believe," writes an eloquent lecturer, "that a real, an intimate, and most important connexion subsists between the present life and that which is to follow it; though it surpass our abilities to explain, and, perhaps, to comprehend *the particular powers* with which we shall be invested, and *the particular agency* in which we are to be employed."* How sober, and cautious and wise is this, when compared with the following lucubrations of Mr. Muston.

"We are given to believe that this difference," (viz. the difference between what men now are, and what they will be hereafter) "will consist rather in the perfection of those mental powers, and holy affections, which every believer already possesses, and, in an external position, which will admit the full development of them, than in any essential change in the nature and constitution of the human mind. For the salvation of the gospel is a *present good*, enjoyed by all who are 'born of the Spirit:' and those exercises and graces of the regenerated soul which, *for want of a better term*, are frequently represented to be the *conditions*, are, in fact, the appropriate evidences and movements of spiritual and everlasting life. *Heaven is begun already in the heart* that throbs with pulsations of love to God, and to all beings who bear his radiant image."

* White's Bampton Lectures, Sermon IX. p. 390.

Having quoted John v. 24., and 1 John v. 10—13., as corroborative of these views, our author proceeds thus :

These representations have an obvious bearing upon the immediate point before us. We learn what all analogy suggests, as in a high degree probable, that death will not annihilate any of the original attributes and affections which enter into the constitution of a rational and sensitive creature; or, probably, produce in them any further change than is necessary to harmonize, develop, and raise them to maturity and perfection of character.—Pp. 133—135.

All this *may* be true, for aught we know to the contrary; but we beg leave to challenge our author to prove it to be so by the authority of the written word. It may suit the purpose of a popular declaimer to talk of “heaven already begun in the heart;” and it may please the disciples of Calvin to learn that the exercises and graces of the regenerated soul are called “the CONDITIONS of everlasting life ONLY FOR WANT OF A BETTER TERM;” whilst by sober-minded and modest inquirers after truth, these sprightly flourishes of rhetoric, these pretty flights of poetry, and these mischievous errors in verbal criticism, will be cast to the moles and to the bats; or, in classic phrase,

“in vicum vendentem thus et odores,
Et piper, et quicquid chartis amicitur ineptis.”

To call the salvation of the soul a *present good* is, in our poor judgment, to confound the *race* with the *prize*, the *victory* with the *battle*, the *wrestling* with the *laurel*, the *labour* with the *reward*. With regard to the *texts*, which our author quotes, we would remind him that scripture language is *popular language*, which, understood too strictly, will always mislead; that there are many propositions used in morals and religion, which are, in strictness, only *declamatory expressions*;* and that the meaning of such passages as he has here adduced, in which the *past* and *present* tenses are used instead of the *future* (a thousand examples might here be collected), to manifest the undoubting confidence of the speaker in the *anticipated result*, of which he is discoursing, is merely that whosoever heareth Christ's word, and believeth on him, “*shall as certainly obtain everlasting life, as if he were already possessed of it.*”† If heaven be already begun within us,—if the *prize* of our calling be already in our hands, why do we yet *hope for it*? “Hope that is seen, is not hope; but *if we hope for that we see not, then do we with patience WAIT FOR IT.*” Rom. viii. 24, 25.

But, our limits remind us that it is more than time to quit this portion of the volume under review, and to proceed to the *fifth* section of the chapter which has detained us so long. It treats of “*The*

* See Hey's Lectures, Book IV. Introd. Pt. xi. § 9, 12.

† Dr. Clagett on John v. 21., quoted by D'Oyley and Mant.

future existence of specific affection," or "*the concentration and bias of the social principle towards one or more particular objects.*" P. 141.

We warn our pious author that he is again treading upon perilous ground in his notions of *Christian friendship* in heaven. For what is the basis of friendship? "A similarity of disposition, will, and manners." (Brown's Essays on the Characteristics, p. 333.) Or let friendship be defined, in the words of the author just quoted, "a particular love and esteem for the virtuous or worthy;" we ask whether there be room for this amiable and special exercise of affection where are congregated the "*just made perfect*?" If, in that blessed abode *all be perfect*, can this *specific* attachment to *individuals* be possible; or, if possible, can it be *just and reasonable*? It is little to the purpose to allege "that the *preferences* of religious friendship are not inconsistent with feelings of the most extended benevolence," when our argument cuts this ground from beneath our author's feet, by shewing that *in heaven there can be no place for such preferences*. To say that "the circumstances which originate the specific attachments, seem to be involved in the nature and constitution of created beings; and are, therefore, in all probability, felt in every part of the universe;" (p. 144.) is to suppose that our nature and constitution shall be, hereafter, what they are now. A supposition, how gratuitous! "*WE KNOW NOT WHAT WE SHALL BE!*" As to the scriptural testimonies relied upon by our author, (viz. Heb. xiii. 17., Phil. ii. 15, 16., 2 Cor. i. 14.,) we think them altogether inconclusive; nor can we guess how it is possible to extract the *specific affection* contended for, from the *general* love which St. Paul is here said to feel towards the *whole body* of his converts.

That "the perpetuation of Christian friendship accords with the nature and design of Christianity," is the subject of our author's *fifth chapter*; of which we can truly say that it is written with an eloquent animation of style, which well characterises the pious zeal of Mr. Muston, and with a glowing spirit of amiable and affecting tenderness, which it is impossible not to admire. We would gladly gratify our readers by copious extracts; but are compelled to give them only the substance of the chapter as briefly summed up in the concluding paragraph.

Thus, then, the expectation of reunion amongst Christian friends, harmonizes, in a beautiful manner, with the tendency of religion to unite and inspire them with the desire of continued intercourse—with its general character—as a restorative system, which is pledged to raise them to the possession of whatever is really valuable to us—and with the nature and source of that felicity, which consists in the sublime satisfactions of Christian charity, and which, as the Scriptures hold it out as a constituent and important part of the final reward of the faithful steward, demands the future knowledge of existing relations, and the perpetuity of the sacred pleasures which may now accompany them.—P. 168.

"The final meeting and future friendship of the righteous," the subject of Chapter VI., affords our author an auspicious opportunity of manifesting the characteristic beauties of his style, much amiableness of heart, the most charitable piety, and the most unsophisticated sincerity of purpose. Would we could add that he has given us at the same time no just cause of complaint. We are compelled to enter our protest, once more, against many of the tenets advocated in this portion of his volume, as being *utterly destitute of scriptural authority*. Doubtless, all penal and physical evil will be excluded from the realms of immortal bliss, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Doubtless, the New Jerusalem will be a place fitted for glorified beings, the objects in which may increase their felicity. Doubtless, the character of the *immaculate* society of heaven may augment the happiness of the redeemed. Doubtless, the fruition of God shall consummate their ecstacy of delight. Doubtless, the "*perfection*" and the "*perpetuity*" of the bliss of the celestial inhabitants shall form the basis of its excellence. Yet we feel, when examining the glowing pictures of our author, as if we were treading the mazes of some fairy paradise; and when in this romantic garden,

"Where gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils,"*

we for a while are tempted to recreate our senses, our "*sight, smell, taste*,"* we are startled from the delicious dream by the voice of God walking in the midst of the garden, and proclaiming, "*Ye know not what ye shall be. It has not entered into the heart of man (to conceive) the things which are prepared for those who love me!*" But we willingly lay aside the harshness of censure, and are much better pleased with an occasion of gratifying our readers with an extract from the chapter before us, of peculiar excellence. It is the last paragraph.

We shall only take occasion to remark, in conclusion, how beautifully the descriptive scenes of heaven, which are presented before us in the word of God, are adapted to that strong tendency which there is in the human mind to range abroad in regions of ideal excellence, and to delight in framing for itself combinations of imaginary good. Formed for the exalted employments and pleasures of immortality, and dwelling in a world which falls so short of our wishes and conceptions of what is lovely and desirable, there are few, especially in the period of youth, who have not harboured visions of beauty and social enjoyment far more refined, permanent, and thrilling, than ever come within the range of our present experience. The disclosures of revelation concerning the celestial world sanctify, as well as meet, this powerful principle of our nature, and assure us that the most pure and beauteous creations of the imaginative faculty, fall far short of the realities which are reserved for the sons of God.—P. 198.

We have thus arrived *at the middle* of the little volume, which we have introduced to our readers ; and as the remaining moiety, though abounding with admirable advice upon questions of infinite magnitude, and though replete with the maxims of undoubted wisdom and pious exhortation, which the scholar may read for the beauty of the language, and with which the Christian cannot but be edified, presents us with nothing new, and calls for no particular comment at our hands ; we shall content ourselves with stating the contents of the several chapters, which stand thus :

- Chap. VII. The Difficulties and Objections connected with the Doctrine of Perpetuated Friendship.
- VIII. Thoughts on the Final Interview of the Wicked, and the ultimate Consequences of Unholy Fellowship.
- IX. Hints on the Importance of Personal Religion, designed chiefly to awaken Serious Inquiry.
- X. Remarks on the Choice of Friends, and on the Formation of the Matrimonial Compact.
- XI. Hints on the Duty of Christians towards their Irreligious Friends.
- XII. Remarks on the Nature and Objects of Church Fellowship.
- XIII. Consolatory Reflections on the Loss of Christian Friends, suggested by the Hope of Reunion.

Here we think we might properly terminate our review. Yet we are sensible that our readers will expect to learn what our author has said of a question, which never fails to perplex inquirers into the condition of the children of God in heaven. We refer to the pain which, it is apprehended, must of necessity accompany any knowledge which the righteous may hereafter have, in regard to the doom of impenitent friends, whom they must know, upon the hypothesis of perpetuated consciousness and mutual recognition, to be in a state of remediless perdition.

The sainted wife may surely thus have to shed the tear of unavailing sorrow over the object of her conjugal love, and the christian parent may be doomed to carry into the regions of light and peace, something of that feeling which agonized the soul of a pious monarch, and wrung from his lips the heart-rending words which he uttered, as he went to his chamber, to mourn in secret over the death of a profligate child, saying, "O! my son Absalom! my son Absalom! would God I had died for thee! O Absalom, my son! my son!"—P. 211.

It is somewhat singular that our author seems partly to rely upon a solution of this difficult question, which flatly contradicts what, in a prior part of his work, he has stated relative to the recognition of our friends hereafter. But we must quote the two contradictory passages.

What blessedness will it be for PARENTS and CHILDREN, and other endeared friends to approach in company, not the streams, but the very fountain of life and happiness, &c.—P. 182.

If the Christian carried into the future world the same affections which are involved in the natural relations of the present life, they would, for aught that appears to the contrary, become the source of inquietude, and embitter the enjoyments of eternity.—P. 214.

We know, indeed, that our author would escape from this charge of inconsistency by insisting upon "the wonderful power of moral character, to awaken or diminish the affections of the heart;" (p. 217.) and by reminding his readers that, "the profligacy of a son has often overpowered the natural affection of a sorrowful parent, and turned it into sentiments of strong aversion." (p. 216.) Yet this statement is no answer to our accusation; for, in the first place, our author relies here upon an *extreme* case; and, in the next place, we contend that the *extinction* of the natural affections in heaven, according to the tenour of the passage just quoted from p. 214, is absolutely *irreconcilable* with the assumption of the augmentation of blessedness from the celestial intercourse of *parents and children*.

How much ~~more~~ *more* *wise*, how much more consistent with *piety*, how much ~~more~~ characteristic of christian *humility*, would it be at once to confess our ignorance of these mysteries, and to rest in full assurance that the moral governor of the universe will, in the world to come, "make all things work together for our good," and dispense our respective measures of bliss in perfect accordance with what is equitable and right; "Even so, Lord God Almighty, true and righteous are thy judgments!" We would not be understood to deny the hypothesis of our author touching the recognition of men hereafter, or the perpetuation of christian friendship in heaven. Far from it. There are many arguments, as our author has taught us, to manifest the plausibleness of his position; there are many analogies confirmatory of his doctrine; there are many incidental statements of holy *writ*, which his industry and talent have made to strengthen the opinions which he so zealously advocates; and there are ten thousand moral purposes connected with his hypothesis, which lead us to *wish* it true: but we confess that "*we are not careful*" to spend any anxious intenseness of thought upon a point, which the author of our faith has thought fit to leave in some obscurity; and we are not without fear, that the transcendental pietism engendered by these visions of glory, *above* what God has revealed, may interfere with the sober duties of practical piety, and the homely lessons of daily righteousness, which, through faith in Christ, are the appointed "pathway" to heaven. We have no room for further comment.

There is much amiable piety, much eloquent writing, and much excellent hortatory matter in Mr. Muston's volume. Again we assure him that we have read it with pleasure, though our *duty* compels us to point out its *exceptionable* parts, amongst which, he will, we are sure, be prepared to hear that we rank the whole of his twelfth chapter, upon "The Nature and Objects of Church Fellowship."

ART. II.—*Origines Liturgicæ, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies.* By the Rev. WILLIAM PALMER, M. A. of Worcester College, Oxford. In 2 vols. 8vo. Oxford. 1832. Pp. cccxiii. 341.

THE learned author of these volumes has entered upon a field of inquiry, which, though not entirely untrodden, has been so partially and inefficiently explored, as to afford materials of the most profitable and interesting speculation. * We are not without commentaries, practical and doctrinal, on the rubrics and services of the English ritual; and many of the prayers, upon which our own are founded, have been produced by Nicholls and others from the Sacramentary of Gregory; but the origin and antiquity of our rites and forms of worship have never, until now, been completely investigated. In the body of the work before us, the text of the common prayer is placed side by side with the ancient sources from which it was derived; and to the whole is prefixed a dissertation, which is by no means the least important feature in the plan, upon the several Liturgies, which were in use in the primitive Christian Churches:

An inquiry of this nature is unquestionably attended with the most important advantages. To observe that the form and substance of our ritual are, *mutatis mutandis*, essentially conformable with the usages of primitive antiquity; that the spirit which they breathe, and the doctrines which they inculcate, have emanated from the sources of Apostolical purity; that the *one Lord Jesus Christ* is *still* the same powerful mediator, and will continue to intercede for his faithful followers, even unto the end of the world; that the *one faith*, which we still profess, is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;” that the *one baptism*, by which we are baptized into that faith, is still fraught with the same privileges, and as necessary to salvation as when the authoritative command to “baptize all nations” issued from the mouth of the ascending Redeemer; and that the *one God, and Father of all*, is still “above all, and with all, and in all,” who worship in spirit and in truth, endeavouring “to keep the unity of the Spirit in the bond of peace;”—to observe all these points of harmony between the primitive Liturgies and our own, inspires us with a degree of veneration for the latter, scarcely inferior to that which we feel for the sacred Scriptures themselves.

There is also another point which renders the study of ancient liturgies peculiarly desirable. If it is an essential in true devotion to “pray with the Spirit,” it is no less requisite to “pray with the understanding;” and the aid which is afforded to this end by a comparison of our prescribed forms, with those on which they are built, is incal-

culably great. Many are the obscurities which may be removed by a reference to the original phraseology or construction of a particular petition; to the connexion in which it stands in the primitive formularies; to the situation which the frame may have held in his particular church; and to a variety of incidental circumstances. We would seriously recommend our clerical brethren to examine attentively the authorities, adduced by Mr. Palmer for the origin of our liturgy, if only with the simple view to an exact knowledge of the bearing of its various parts, and a due appreciation of its minutiae. The want of feeling which is sometimes displayed, less frequently, it is true, than formerly, in the performance of divine worship; the evident misconception of the meaning of certain passages; the improper emphases, and frigid monotony of expression, which betray so little attention to the deep and comprehensive import of the service, will thus be never more witnessed among us.

Such will be the result of a fair and attentive perusal of the "*Origines Liturgicæ*;" but a critical examination of the subject will afford abundant occupation for the inquiring theologian. Mr. Palmer commences his Dissertation by restricting the term *Liturgy* to the sense which it bears in the writings of the ancients, as denoting the service used in the celebration of the eucharist. Thus it is synonymous with the word "*missa*" in the western church; and it was with this service that all the primitive liturgies were connected. An opinion seems to have commonly prevailed that there was originally some one Apostolic form of *Liturgy*, to which all the ancient forms, of which there are any notices in the Patristical writings, must eventually be reduced. From the difference, however, which exists in their several forms and substance, such a supposition is scarcely probable. But let us hear Mr. Palmer:—

After a careful examination of the primitive liturgies of the Christian Church, it appears to me, that they may all be reduced to four, which have been used in different churches from a period of profound antiquity. The first may be entitled the *great Oriental Liturgy*, as it seems to have prevailed in all the Christian Churches from the Euphrates to the Hellespont, and from the Hellespont to the southern extremity of Greece. The second was the *Alexandrian*, which from time immemorial has been the liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean sea towards the west. The third was the *Roman*, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. The fourth was the *Gallican*, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century. These four great liturgies appear to have been the parents of all the forms now extant, and indeed of all which we can in any manner discover: and their antiquity was so very remote, their use so extensive in those ages when bishops were most independent, that it seems difficult to place their origin at a lower period than the apostolic age. The liberty which every Christian Church plainly had and exercised, in the way of improving its formularies, confirms the antiquity of the four great liturgies; for where this liberty existed, it could have been scarcely any thing else but reverence for the apostolical source from which the original liturgies were

derived, that prevented an infinite variety of formularies, and preserved the substantial uniformity which we find to have prevailed in vast districts of the primitive Church.

There can be little, if any, doubt that Christian liturgies were not at first committed to writing, but preserved by memory and practice. However, this did not prevent a substantial uniformity from being continually kept up. Each Church might very easily preserve uniformity in its own liturgy; and if all who had originally received the same followed this plan, a general uniformity would be the result. That each Church preserved continually the same liturgy is certain. It is impossible to peruse the notices supplied by the Fathers, without perceiving that the baptized Christians were supposed to be familiar with every part of the service; and continual allusions are made to various particulars as well known, which it would be impossible to explain, except by referring to the liturgies still extant. The order of the parts was always preserved, the same rites and ceremonies continually repeated, the same ideas and language without material variation, transmitted from generation to generation. The people always knew the precise points at which they were to repeat their responses, chant their sacred hymn, or join in the well-known prayer. If, then, each Church preserved uniformity in its own liturgy, a general substantial uniformity would be found after the lapse of some centuries, in the liturgies of those Churches which had originally received the same order. Thus, when we compare the liturgies of the patriarchates or exarchates of Antioch, Cæsarea, and Constantinople, as used in the fourth and fifth centuries, we find a substantial uniformity pervading them all. Those parts which are common to all, are found arranged in the same order in all. The principal rights are identical. They agree in their principal ideas. Every thing, therefore, concurs to prove the original identity of all three.—Vol. I. p. 8—10.

Probably liturgies were committed to writing about the beginning of the fourth century. As they necessarily received continual additions and alterations according to existing circumstances, these, and other incidental matters, have naturally introduced a considerable variation in the MSS. These variations, therefore, afford no argument for the mutilation or corruption of the text; though their importance, in respect to the evidence which they afford to the true nature of faith and practice, will necessarily increase, in proportion as we trace back their substance into antiquity.

When their text has been traced to the primitive ages, and we are enabled to bring the sentiments of ancient divines in confirmation of their doctrines, we may receive a satisfaction and confirmation in faith, which cannot perhaps be so fully and completely derived from primitive evidence in any other way. For it was chiefly, if not only, in the mystical liturgy of the eucharist, that the primitive Church spoke without reserve of all the sublimities of Christian faith. When the catechumens and infidels, who were permitted to hear the lessons and sermon, had been dismissed, there was no longer any thing to impede the disclosure of those profound truths, which the faith of the ignorant and undisciplined could not yet receive. It was then, that in the fulness of faith and love and confidence, the brethren offered up prayers to God, and saluted one another with the holy kiss. Then the Bishop, having prepared the bread and the cup, addressed the people, and exhorted them to "lift up their hearts," and "give thanks" to their heavenly Father. After which he offered thanksgiving and blessing to God, the Father, Son, and Holy Ghost, for all his goodness and mercy to the human race; and, having consecrated the elements, concluded the thanksgivings and prayers, with a doxology, to which all the people answered, Amen. This order varied a little in the different liturgies, but its parts are found in all.—Vol. I. p. 13.

Having thus estimated the value of primitive liturgies in general, Mr. Palmer proceeds to ascertain the substance and order of the most important; directing the attention of the students to such points as appear most deserving of notice. The liturgies which he has examined for this purpose, are those which bear the names of *Mark, James, Basil, Chrysostom*, and other fathers, and were in use in the Churches of *Antioch, Cæsarea, Constantinople, Alexandria, Ephesus, Rome, Milan, Africa, Gaul, Spain, and Britain and Ireland*, from the apostolic æra downwards. From the concluding remarks on that of *Alexandria*, the method pursued in the inquiry will readily appear:—

I have, then, shewn that a certain form of liturgy prevailed throughout the patriarchate of *Alexandria* in the fifth century, from a comparison of the liturgies used by two bodies of men who have held no communion since that time. I have compared the liturgy thus ascertained with the writings of the Egyptian fathers of the fifth, fourth, and third centuries; and so far as I can discover from thence, the same order appears to have prevailed from the earliest period. I have also remarked, that the Ethiopians have probably had the same liturgy, *as to order*, since the fourth century, when they derived it from *Alexandria*; and I find that order agreeing with the *Alexandrian* of the fifth century, already ascertained. In conclusion, then, we can ascertain with considerable certainty the words and expressions of the *Alexandrian* liturgy before the council of *Chalcedon*, A.D. 451; and we can trace back its substance and order to a period of far greater antiquity. In fact, there is nothing unreasonable in supposing that the main order and substance of the *Alexandrian* liturgy, as used in the fifth century, may have been as old as the apostolic age, and derived originally from the instructions and appointment of the blessed Evangelist *Mark*.—Vol. I. p. 101.

Previous to the illustration of the particular formularies of the Church of England, by means of the originals, which are to be found in their primitive prototypes, we have an interesting account of the antiquity, service, and offices of the canonical hours of prayer; and to each particular formulary is prefixed a brief and comprehensive notice of its import and position. Remarks in reply to objections, are sometimes incidentally introduced; and others of special historical value, as well as of judicious argument, in connexion with the forms and discipline of the Church of England; some of which, we shall proceed to extract. The following regards the *Absolution* in the Communion Service:—

The Benediction or absolution of the penitent faithful has always been committed to the Bishops and Presbyters in the Christian Church. No instance can be assigned from antiquity, in which the Deacons and Ministers of Christ's Church were permitted, during the liturgy, to give the benediction.

The benediction or absolution of those who have confessed their sins, is always, in the present case, according to the rule of the English Church, performed by the Bishop, if he be present, and if he is not present, by the Presbyter. There was scarcely any ancient liturgy which did not contain a benediction of the people before communion. In the liturgy of *Cæsarea*, about the year 370, the Deacon proclaimed to the people, "Incline your heads to the Lord," and then the Bishop blessed them. In the ancient *Alexandrian* liturgy we find the benediction before communion termed the *absolution*, and approaching to the form and substance of our own.

The absolution which occurs at this place had long been used in the English liturgy at the very beginning of the service. But, it is certainly much more consistent with the primitive customs to reserve this benediction, as we do now, to a considerably later period. In the ancient liturgy of the monophysites of Antioch, a benediction occurs* in this part of the liturgy, namely, after an exhortation of the deacon, and before the *osculum pacis*, and the form of *sursum corda*. The ancient Western liturgy, published by Illyricus, contains a confession of the priest, and prayers of the people for him, just at this place, as I have observed. We are not, therefore, without several precedents in antiquity both for the substance and the position of our absolution. The following extract from the ancient liturgies of the English Church will shew the source from which our absolution is derived.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducat aeternam.

In the liturgy of the orthodox of Jerusalem, a prayer of perhaps the seventh or eighth century contains the following petitions, which are not dissimilar: *Καὶ νῦν δέομεθα σου, κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς· ὁρθοτόμησον τὴν ὁδὸν ἡμῶν· ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίου βασιλείας ἀξίωσον, ἐν Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν.*—Vol. II. pp. 107, 108, 109.

Of the subjoined observations respecting the baptismal offices, the former are curious, and the latter highly valuable:—

SIGNING WITH THE CROSS.—We learn from Tertullian that the Christians were accustomed to sign their foreheads with the sign of the cross in all the actions of their lives; and it may well be supposed that such a custom would be also employed in religious offices and prayers. Accordingly we find that this sign was made in some part of almost every Christian office. Omitting, however, all consideration of the use of this sign in the liturgy, and other parts of divine service, let us notice briefly the accounts which we have of the sign of the cross, as used in the rites of baptism. The sign of the cross was made on those persons who in primitive times were admitted to the class of catechumens, and it was often repeated during the course of their instruction. The candidates for baptism in the Eastern Church about the fourth century were three times signed in the forehead, before the water was consecrated, and baptism administered. In many Churches, also, the water was consecrated with the sign of the cross, and prayer. It is manifest from this, that in primitive times the sign of the cross was not only made on the forehead of the elect at the time of baptism, but was used very often in other ways. It does not seem that any of the most ancient rituals appointed the sign of the cross to be made on the forehead of the person exactly at the time which the English ritual directs. The position of this consignation may therefore be regarded as originally peculiar to the Churches of the British empire, though the act itself is probably not more recent than the apostolical age. The form of words with which the priest is directed to administer this rite in the English ritual is not devoid of resemblance to forms used in several ancient rituals on similar occasions.

ENGLAND. We receive this child into the congregation of Christ's flock, and do sign him with the sign of the

BOBIO. Accipe signum crucis tam in fronte quam in corde. Semper esto fidelis. Templum Dei ingredi—Cole

cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the Devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

SARUM. Trado tibi signaculum Domini nostri Jesu Christi—ut in fide catholica permaneas, et habeas vitam æternam, et vivas in sæcula sæculorum. *Amen.*

Deum Patrem omnipotentem, et Jesum Christum filium ejus, qui venturus est judicare vivos et mortuos, et sæculum per ignem, cum Spiritu Sancto in sæcula sæculorum.

CONSTANTINOPLÉ. Σημειώθητε ὁ σταυρὸς τοῦ μονόγενοῦς σου υἱοῦ ἐν τῇ καρδίᾳ καὶ τοῖς διαλογισμοῖς αὐτοῦ, εἰς τὸ φεύγειν τὴν ματαιότητα τοῦ κόσμου, καὶ πᾶσαν τὴν πονηρὰν ἐπιβουλὴν τοῦ ἐχθροῦ, ἀκολουθεῖν δὲ τοῦ προ-
σταγμάσι σου.—Vol. ii. pp. 190, 191.

THE ADMINISTRATION OF PRIVATE BAPTISM.—The Catholic Church has always been accustomed to admit the private baptism of persons who are unable from sickness to receive that sacrament in public. In such cases of necessity, baptism was administered with very few forms, and often consisted of nothing more than the affusion of water on the person baptized, with a repetition of the words of baptism. It is unnecessary for me to enter on the discussion relative to the proper ministers of baptism, which has been treated with his usual learning by Bingham, in his Scholastical History of Lay-Baptism. The Church of England has not encouraged the practice of baptizing children by the hands of laymen or women, even in urgent cases. But it cannot, with reason, be apprehended that infants, who depart before baptism can be administered, are without the benefits of that sacrament. Because the catholic Church has always held that the wish to receive baptism is sufficient in a case of necessity; and if the Church, who hath the power of administering this sacrament, be prevented by the visitation of God from fulfilling her intentions, her desire and wish are sufficient to remove apprehension. It is needless to make any lengthened observations on the practice of the Church of England in the administration of baptism in private. . . . The rubric informs us, that we should "not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again." This is also a rubric in the manual of the Church of Salisbury.—Vol. II. pp. 194, 195, 196.

The Communion of the Sick is thus defended:—

The English ritual, in conformity with the universal practice of the Catholic Church, has directed the holy communion to be administered to the sick. It is of course unnecessary to defend or justify this practice to those who have a right faith with regard to that sacrament; but it may be objected to the English ritual, that the custom of the Christian Church has been to reserve the sacraments of Christ's body and blood from the public liturgy, and not to consecrate them in private. It is true, that this reservation has been the most usual, and, perhaps, the most ancient practice of the Church; but there are many instances in antiquity of the celebration of the eucharist in private for the sick. Thus Paulinus, Bishop of Nola, caused the eucharist to be celebrated in his own chamber, not many hours before his death. Gregory Nazianzen informs us, that his father communicated in his own chamber, and that his sister had an altar at home; and Ambrose is said to have administered the sacrament in a private house at Rome. The English Church is therefore justified in directing the eucharist to be consecrated in private houses, for the benefit of the sick; and she has taken care, in the rubric immediately preceding the office, that the sacrament should be decorously and reverently administered. "Having a convenient place in the sick man's house, with all things necessary so prepared that the curate may reverently minister, he shall there celebrate the holy communion." In case "a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament

of Christ's body and blood," the minister is to comfort him in the following manner, which has long been customary in the English Church:

The Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

Deinde communicetur infirmus, nisi prius communicatus fuerit, et nisi de vomitu, vel alia irreverentia, probabiliter timeatur: in quo casu, dicat sacerdos infirmo: Frater, in hoc casu sufficit tibi vera fides, et bona voluntas; tantum crede, et manducasti.

Vol. ii. pp. 222, 230, 232.

To the passages above selected, others of equal interest might easily be added; but we must be careful of exceeding our allotted limits. In conclusion, however, we would recommend the Appendix on "Ecclesiastical Vestures" to the notice of the reader. "It is valuable, as exhibiting their high antiquity, from which an argument may readily be framed against the Wesleyans and others, who make the *surplice* the chief ground of their separation from the National Church. The entire work, which is rather to be considered as supplementary to the Commentaries of Wheatly, Shepherd, and others, than as superseding them, will be found an indispensable addition to every clerical library: and the liberality of the University of Oxford could not have been more profitably exerted than in undertaking its publication.

ART. I.—1. *The Bible Society Question, in its Principle and its Details, considered.* By the Rev. SAMUEL CHARLES WILKS, M. A. 8vo. Pp. 144. London: Cochran and Key; and J. Hatchard and Son. 1832.

2. *The Bible Society: its Constitution impartially considered.* By a CLERICAL MEMBER OF THE SOCIETY. 8vo. Pp. 26. London: Cochran and Key; Hatchard and Son; Holdsworth and Ball; Seeley and Sons; and Duncan. 1832.

3. *Reply to a Letter from the Rev. A. Brandram, M.A.* By T. PELL PLATT, ESQ. F.A.S., *Honorary Librarian to the British and Foreign Bible Society.* 8vo. Pp. 24. London: Seeley and Sons. 1831.

4. *Facts respecting certain Versions of the Holy Scripture published by the British and Foreign Bible Society.* By T. PELL PLATT, ESQ. F.A.S. 8vo. Pp. 40. London: Hatchard and Son; Seeley and Sons; Cochran and Key; and Holdsworth and Ball. 1831.

5. *Sundry Tracts.*

(Continued from page 331.)

It is a trite argument with the advocates of the Bible Society, that the favour of Providence has been so conspicuously displayed on

their behalf, that any attempt to controvert or canvass any part of their constitution or proceedings is a manifest "*ῥεσμίαια*." That good has been wrought by means of the Bible Society, we would not deny; and that such good is the work of a benevolent Providence, is equally unquestionable. But between this admission and an express providential approval of the Society we are too dim-sighted to perceive the connexion. The Cæsars, we apprehend, who, under a beneficent providence, spread civilization, and broke up the spiritual soil for the reception of Christianity from Taprobana to Thule, were not the special objects of Divine approval; and, though the friends of the Bible Society must not suspect us of intending any comparison further than what *results* suggest, we must say we do not see any reason of especial Divine approbation in one case which could not be equally applicable in the other. Truly, the Bible Society, like any thing else in the hand of God, may become a blessing to the world; but this fact (if such it were) is quite foreign to the question of its constitution and conduct, and of its claims on the support of Churchmen or others. St. Paul rejoiced that Christ was preached of "envy and strife;"* and no doubt it was Providence that turned those unholy passions into the channel of blessing; but it would be strange logic to conclude hence that "envy and strife" are eminently the objects of Divine approval.†

We mention this vaunt of the Bible Society, because we are of opinion that in their haste to represent Providence "*endorsing*" them universally, they have omitted to notice one particular, wherein, indeed, something like a providential restraint is traceable. It was not the managers of the Bible Society, but a distinguished individual of the Church of England, who preserved this country from the infliction of a new translation of the Bible, got up under the superintendence of the Composition Pendulum Committee.‡ The same restrictive hand which preserved the integrity of our venerable Bible has been visible abroad; not that old translations have been there respected; for they have been treated with the most unceremonious disregard; but, on the whole, we will readily admit that the character of their foreign versions, exceptionable as it has been shewn, in many instances, to be, is yet, so far as appears, extraordinarily pure, when it is recollected that in every standing committee, there must be at least fifteen natives of the United Kingdom who are not members of the Church of England, and who may be any thing besides; six foreigners, who may also draw their creed from any region between the torrid zone of popery and the poles of ecology inclusive; and an indefinite

* Phil. i. 15—18.

† See James iii. 16.

‡ Mr. Cunningham's *new* simile, in his speech at the last meeting of the Bible Society.

number of half-crown license men of every and of no denomination and description. This, indeed, looks something like a providential interference, as it is manifestly out of the ordinary line of consequences. But we would not be mistaken to say that the Society's proceedings on the subject of versions have been unobjectionable. In our Miscellany for August, 1830, we glanced at this subject; and what we have now to add will allude chiefly to those particular topics which made part of the groundwork of the recent accusations.

If the Society could demonstrate that they never circulated a single copy of the Bible, which the most orthodox Christian might not approve universally, their cause would not greatly be bettered. For what is the real ground of objection? It lies against their *constitution*. Could they prove that every Bible bearing their stamp was a faithful representation of the true word of God, they would certainly prove that their proceedings had been surprisingly overruled, but they could not prove that a committee so heterogeneously constituted as theirs, had a necessary tendency to originate and authorise correct interpretations of a book, about the meaning of which they so greatly disagreed. Against the *constitution* of the Society the objectors protest, nor could any exhibition of providential interference justify a compliance with such a constitution as, however divinely overruled, must, in the mind of the objector, be positively wrong. The seceders, however, were not content to rest their cause on tendencies. They appealed to facts. Standing apart from the conflict, and not having a direct interest in the victory of either party, we cannot but allow that the dissentients exhibited much of rash and indiscriminate assertion, which they were not particularly careful to follow up with proof, and which neither have their opponents taken much pains to disprove. We greatly regret that we have been unable to procure the celebrated preface of Haffner to the Strasburg Bible, and we should be highly obliged to any of our readers who would indulge us with the loan of it, or inform us where it is to be had. Of its character, we would not judge from the violent publications and speeches of the late Sackville-street Institution; but Mr. Wilks's defence of it is somewhat curious. He first quotes a letter from Dr. Steinkopff, which mentions Haffner as having endured incarceration, and the expectation of death in the French Revolution, rather than renounce "*the Christian faith*." We honour Haffner cordially—as much as we despise him who honours him not. We honour his sincerity; but we know nothing of his orthodoxy; what he called "*the Christian faith*" might be something which Mr. Wilks himself might designate by another name. Wonders, however, have not yet ceased. Mr. Wilks adduces in Haffner's favour the testimony of Dr. Pye Smith, whose orthodoxy on one point at least, is notoriously

unquestionable. And what does the doctor say? that Haffner's "doctrinal sentiments" "are not in close accordance with what he (Dr. Pye Smith) regards the PRIMARY doctrines of the Christian faith," and that "Dr. Haffner CERTAINLY is to be ranked among the theologians of Germany called RATIONALISTS" (!!!) Dr. Smith then makes an apology for "the best of the class," but he omits to tell us where he places the German professor. We suppose our readers are pretty well acquainted with the meaning of the term "rationalist" in Germany; and that they will not give to one "whose doctrinal sentiments were not in close accordance with the PRIMARY articles of the Christian faith" credit for a very orthodox preface to the Bible. Be this as it may, Mr. Wilks exculpates the Bible Society by saying they had nothing to do with it. The Strasburg Society had solemnly pledged themselves to bring out the Bible without note or comment; and, on the violation of this pledge, the Earl Street Committee promptly remonstrated.* So far is well. But all this time, Mr. Wilks is losing sight of the substantial objection. When the Strasburg Society published Haffner's Preface, it is quite obvious that they thought themselves within the Society's rules, as Mr. Wilks admits the Hanoverian Society did in a similar predicament.† And truly the powers of discrimination must be powerful indeed which could allow *headings* to pass unmolested, and yet take mortal offence at a *preface*. We shall not therefore enter further into the separate question of the Hanoverian preface. The two instances are precisely similar. Nothing could be more natural than that the Strasburg and Hanover Societies should come to the conclusion they did. When they saw headings and marginal references regarded as neither note nor comment, how could they apprehend anathematization for a preface? Nay, the Bible Society printed the English version with the dedication of King James's translators, which, if it be not a preface, is not distantly removed from one. It is clear that whatever may have been contained in the Hanoverian and Strasburg prefaces, is chargeable upon that gross violation of the Society's cardinal rule, that shameful admission of commentary, which encouraged the foreign societies to act as they did; and this identifies the Bible Society at once with all the consequences of their proceedings.

Of the versions themselves we shall here say little. Allegations of heresy are stated against them in round terms, and as roundly denied. The Lausanne Bible has been successfully vindicated from the charge

* Dr. Pye Smith makes the Strasburg Society withdraw the preface on account of its length, before any communication had with the Earl Street Committee. "*Non nostrum tantis componere lites.*"

† It is CLEAR that the conductors of the Hanoverian Society did not understand that a mere preface would be considered in England as a commentary."—Wilks, p. 106.

of Socinianism; but Mr. Wilks ingenuously says, "I say not that there are no bad readings in it; I am sorry to say there are." Mr. Platt's testimony is similar. There is an unfortunate tendency in the Bible Society's advocates to give their opponents an advantage in the very moment of their own supposed triumph. Of this Mr. Platt is an example, when he says,

It is singular, that in almost the only reprint of a foreign version which is circulated by the Society for Promoting Christian Knowledge, the text of the Bible Society's edition should be that which they have chosen to adopt; for thus runs the title-page of the French Bible, sold, at this time, at the office of the ancient Society just mentioned:—"La Sainte Bible, contenant le Vieux et le Nouveau Testament, revue et corrigée avec soins d'après les Textes, Hébreu et Grec, et fidèlement réimprimée, sur la Bible Protestante Française, publiée par l'Association Anglaise, et Étrangère de la Bible, AVEC DE NOMBREUSES CORRECTIONS, conformes à l'édition plus approuvée maintenant en usage dans le Sud de la France. A Londres, 1819."

The "*numerous corrections*," it is needless to suggest, are just the very matter in debate. This first French edition was superintended by the *Socinian* M. Mercier, the French teacher Des Carrières, and the celebrated Dr. Adam Clarke. The title page was a falsehood, as Mr. Owen confessed. "The words 'revue et corrigée AVEC SOINS d'après les textes Hébreu et Grec,' were adopted on the principle of general usage, (!) and meant to be understood in the sense in which they are known to be customarily employed."*!!! These circumstances may guide us to the general merits of the Lausanne version. The Danish Testament is disclaimed by the society, and thrown on the shoulders of the Danish Bible Society only. But has this Society never been assisted from the Earl Street Committee? In the report of 1822, we find a vote to them of 500*l*. We have never taken up a Bible Society report in which "the Danish Bible Society" is not regularly noticed. In the report for 1827, it is called "the industrious Danish Bible Society," and in the same report we read, "an edition of the Danish Testament, consisting of 5000 copies, has been finished by your Committee in this country during the past year." The Turkish Testament is another ground of objection with the seceders. On this subject let us hear Dr. Henderson, a staunch friend to the Society, in a letter addressed by him to its secretaries.

"In compliance with your request, it gives me pleasure to furnish you with a statement respecting the result of my examination of the sheets of the TURKISH BIBLE which have been forwarded to me for this purpose.

"1. The passages to which I objected, as rendered in a manner calculated to teach doctrines opposed to the general tenor of Scripture on some important and fundamental points of Christian Belief, have been altered so as to bring them into accordance with the same passages in other generally-received versions.

* Owen's Two Letters, p. 3. This is a genuine Bible Society interpretation of the word *customary*. According to the Bible Society, it is *customary* to say that a translation has been corrected after the originals, whether it has or not. And, as we have already seen, Mr. Wilks talks of "*customary* headings," to Bibles without notes and comments.

"2. Those renderings which gave a *Mahomedan colouring* (!!!) to the version, have been exchanged for such as express the meaning of the original in a way that excludes all extraneous or accessory ideas.

"3. The high-sounding and bombastic epithets given by Ali Bey to the Deity, and such combinations as '*His Majesty Jesus*,' '*Lady Mary*,' '*Lord Abraham*,' &c. have all been expunged; and the general style of the version has been reduced to those forms of sober simplicity by which the diction of sacred Scripture is so strikingly characterized."—*Facts*, p. 4.

More needs not be said. The Society, it is true, has corrected these mistakes *now*; but thousands of copies have been already circulated of a book pretending to be the Word of God, and yet teaching "doctrines opposed to the general tenor of Scripture on some important and fundamental points of Christian belief," and "colouring" the page of truth with the hues of the Koran.

The omission of prayer at the public meetings of the Society was another cause of just offence to the seceding party. In the eyes of infidels and papists, the Bible Society not only appears ridiculous, but its conduct confirms them in their errors, and tends to make proselytes to their views. What! men so little agreed on the meaning of the Bible which they combine to eulogize and circulate, that they cannot offer one prayer in common? "Therefore Christianity is an uncertain system," says the infidel; "therefore unity is impossible without an infallible Church," says the papist. Surely there could be no impropriety in offering the *Lord's Prayer* before the proceedings of a Bible Society? Surely no offence could be taken at *that*; though every man might interpret as he pleased. Surely the 19th Psalm, or the 67th, or part of the 119th might be conscientiously used by persons who meet for the very object of circulating these same productions. A Society for a Christian purpose realizing so small a proportion of Christian unity is indeed an anomaly.

Here then we touch the real merits of the whole question. The Society, as we have said, is no *union*, but a *combination of disunion*. The seceders have themselves broken up; some have returned into the old Society; Mr. Gerard Noel, in particular, cried *peccavi* so gracefully, that Mr. Cunningham regretted that he, too, had not seceded, and had an opportunity of engaging the sympathies of the "very desirable portion of his auditory."* Some have become members of the Society for Promoting Christian Knowledge, and some have remained unconnected with any Society of the kind. What has been the cause of this convulsion? The unsoundness of the seceders' principle. They seceded in the cause of unity, but they had not the elements of cohesion. They were no sooner exposed to their new test, than each particle obeyed the laws of its affinity, and it was found they could agree as little in Sackville Street, as in Exeter Hall.

* Mr. C.'s gallant periphrasis for the gentler sex.

Here we have experimental evidence of the value of that wisdom which, in the Christian Knowledge Society, ascertaining the soundness of each member's principles, and, by united prayer, works united sentiment and agency, and endeavours to obtain the divine blessing. That a mere Bible Society should adopt so stringent a regulation as a more extensive institution, would be neither necessary nor desirable; but, certainly, where eligibility to the Committee is the privilege of every member,—where that Committee is the authority under which TRANSLATIONS OF THE BIBLE are conducted, some security should be given for orthodoxy. We will conclude by repeating what we said on a former occasion, though we have little reason to hope any favourable result. This, we trust, will at least shew that we are not unfriendly to the ostensible object of the Bible Society.

Let the Bible Society adopt its cardinal rule, and pursue it steadily; let it exclude from all co-operation such as are *not Christians*; let it pass no invidious laws expressing an opinion on regular and dissenting ministers; let it circulate abroad, as at home, versions approved in the several Churches; let its new translations be effected by men of whose scholarship, sobriety, and orthodoxy, there can be no doubt among all Christians who hold the Head: let the Bible Society once do this, and she will be entitled to high praise; every consistent orthodox Dissenter would then support her; and though the Christian Knowledge Society would still possess a primary claim on Churchmen, yet they might, without impeachment of their consistency, patronize the other Society, while the Church at large would joyfully wish her good luck in the name of the Lord.—*Christian Remembrancer*, Vol. XII. p. 479.

LITERARY REPORT.

The complete Works of the late Rev. PHILIP SKELTON, Rector of Fintona, &c. &c. To which is prefixed, Burdy's Life of the Author. Edited by the Rev. ROBERT LYNAM, A.M. Assistant Chaplain to the Magdalen Hospital. In 6 vols. 8vo. London: 1824.

THE value of Skelton's works may be, in some measure, estimated from the frequency with which they are recommended by the ablest divines; and we perceive, that the proprietors of the present edition of his entire writings, with the life of the Author prefixed, have not neglected to avail themselves of our theological lists, in proclaiming their excellence. Our main object in the present notice, however, is to call the attention of the student to the vast reduction of price, at which the six octaves before us may now be ob-

tained. Instead of 3*l.* 12*s.*, at which they were originally published, the purchaser of the remaining stock in hand (W. Brown, of 130, Old-street), is enabled to offer them at 1*l.* 4*s.*; a sum which the two volumes on Deism alone have often realized. Such a sacrifice can only be made in the prospect of a rapid sale; and we sincerely advise a speedy application for a work, which ought to be in every theological library. Of Skelton's character, as a man, the Biography of Burdy affords an interesting sketch; of his character as a writer, the following observations, from the Preface of his Editor, are equally judicious and correct:—

“Skelton seems to have had in view all the excellencies of a divine orator, whose scope should be to teach clearly, to convince strongly, and to persuade

powerfully. Closely conversant with the Scriptures, and deeply imbued with their spirit, he explains the truths of religion perspicuously, and without any compromise or reservation. He is too full of sense and argument to be shallow; and, at the same time, his manner is too lively to admit the intrusion of dulness. With a vehemence arising from a deep conviction of the truth of Christianity, and from the sincerity of his own practice, he exerts a power of persuasion which none can resist, unless they have closed and scared their hearts against all the tender and solemn motives of religion."—p. vii.

Observations on the Origin and Treatment of Cholera, and other Pestilential Diseases; and on the Gaseous Oxide of Nitrogen, as a Remedy in such Diseases; as, also, in cases of Asphyxia from Suffocation and Drowning; and against the Effects of Narcotic Poisons. By JOHN HANCOCK, M. Med. Bot. and Zool. Soc. London; Phil. Soc. Brit. Guiana; Hon. Mem. Soc. Arts, Edin., &c. London: J. Wilson. 8vo. Pp. 90.

Our readers may probably think, that a notice of a pamphlet upon cholera would better suit the pages of a medical than of a religious periodical; but when the Clergy may, by a *single possibility*, be called upon to administer to their suffering flocks, it cannot be an unprofitable task, to point out those works which may be of advantage to them in the discharge of their duty. Dr. Hancock, (after a residence of upwards of a quarter of a century within the tropics, where, as well as in England, he has maintained the character of one of the first medical botanists and practical physicians of the age,) pronounces the fears of the contagionists a chimera; and takes such a clear, though, at the same time, scientific view of the origin and progress of the disease, that we at once pronounce his tract as one of sterling merit, and calculated to allay the fears of those sensitive, but feeble-minded individuals, who, for the last six months, have dreamt of nothing but pestilence, and famine.

The Pilgrim's Progress: by JOHN BUNYAN. Abridged for young persons: by the Rev. T. SMITH. London: Harris. 1831. Pp. 102.

AN abridgement of the "Pilgrim's Progress," is certainly one of the last undertakings which we should have expected in this age of book-making. John Bunyan did not write for children; or, at least, those children for whom he did write, would not be very grateful for a curtailment of the pleasure which he had prepared for them. We do not mean to say that Mr. Smith has not done all that could be done, in the task which he has attempted. He has preserved the sense, and purified the language, and in a great degree retained the spirit of the original; but still he is not John Bunyan. Some spirited wood-cuts illustrate the prominent incidents; and original stanzas, explanatory of the spiritual meaning of the allegory, are placed as headings to the chapters into which the little volume is divided.

Paternal Advice, chiefly to young Men on entering into Life. London: Groombridge. 1832. 32mo. Pp. 120.

THE most anxious prayer of a parent, is for the happiness of his child; and the lessons contained in this little volume, point the way to its fulfilment. Its *pithy* maxims, pointed anecdotes, and pious reflections, convey a variety of moral and religious instruction, in the most attractive form.

Village Psalmody: a collection of plain Psalm Tunes, for the use of country Churches. By the Rev. L. MARCUS, M. A. Curate of Biggleswade. London: Monro and May. 1832.

THIS collection contains seventy-nine Parochial Psalm Tunes, well chosen, and particularly adapted to the selections made by our venerable Society for Promoting Christian Knowledge. They are arranged for three voices, with an accompaniment for the organ. To a country congregation they will be found extremely useful, and not the less so, when we say that they may be purchased for five shillings and sixpence.

A Letter to the Bishop of Salisbury. By the Rev. W. TIPTAFT. Containing various reasons why he resigns his Living, and cannot continue a Minister of the Church of England. Southampton: 1832. 8vo. Pp. 12.

A candid and respectful Letter to the Rev. W. Tiptaft, late Vicar of Sutton Courtney, Berks; in answer to his fourteen reasons for leaving the Church of England. By the Rev. PETER HALL, M.A., Curate of St. Edmund's, Sarum. Salisbury: Brodie. 1832. 8vo. Pp. 32.

THAT these, or any other "reasons," should induce Mr. Tiptaft to secede from the Church of England is matter of very little concern to us; indeed, we think that the Church would be well rid of divers others, who, with the same notions, have not the same honesty as this reverend nonconformist. On Mr. T.'s theology and sanity, we had the painful duty of remarking some long time since; and we therefore willingly leave his present "reasons" in the able hands of Mr. Peter Hall.

Twenty Parochial Sermons, with an Appendix, containing Parochial Papers. By the Rev. CHARLES GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Oxford: Parker. London: Rivingtons. 1832. 12mo. Pp. xiv. 360.

THESE Sermons are strictly of a local nature, and are therefore chiefly valuable as patterns of what parochial sermons ought to be, than as adapted to the wants of families and individuals generally. With alterations and omissions, indeed, they may readily be accommodated to Christians in all situations and circumstances; but they are more exclusively fitted for the use of parishes under the same peculiarities as Sedgley. Mr. Girdlestone is evidently an earnest, judicious, and laborious parish priest; and all his energies are devoted to the duties of the profession, of which he is at once an ornament and a support. We especially recommend the appendix of parochial papers, at the end of the volume, to the notice and imitation of our clerical brethren; more particularly to those who have the care of a large manufacturing population. It is impossible to obtain the ears of all under

the care of such pastors, by means of the pulpit; while short addresses, put forth periodically, on the plan adopted by Mr. Girdlestone, may possibly be read by all, and cannot fail of working good with some. The entire volume, indeed, is well worthy of the thoughtful consideration of every Minister in the country.

A Sermon, preached in the Chapel of the General Theological Seminary of the Protestant Episcopal Church in the United States, on occasion of the Matriculation of the newly admitted Students of the Seminary. By B. T. ONDERDONK, D.D. Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the said Seminary. New York: printed at the Protestant Episcopal Press. 1831. 8vo. Pp. 16.

BISHOP ONDERDONK, in this discourse, has given a most clear and explicit view of the nature, duties, and responsibilities, of the ministerial office; and endeavoured to impress upon the minds of his hearers, in language at once impressive and affectionate, the obligations they are under (as candidates for holy orders) so to fulfil the arduous task to which they aspire, that, through the grace of God, they may be the blessed means of sowing the good "seed of eternal life," in the hearts of many who are now in danger of perishing for "lack of knowledge."

The Evidences of Christianity: stated in a popular and practical Manner, in a Course of Lectures, delivered in the Parish Church of St. Mary, Islington. By DANIEL WILSON, M.A. Vicar. Second Edition. In 2 vols. London: Stevens. 1832. 12mo. Pp. 379, 451.

OUR opinion of the first part of this work, stands recorded in the CHRISTIAN REMEMBRANCE for 1829, Vol. xi. pp. 667; and the appearance of the second volume did not seem to call for any additional remarks. With a repetition of the caveat, which we have always annexed to our notice of Mr. (now Bishop) Wilson, we recommend this elegant and portable reprint to the inquiring Christian.

A SERMON.

JOHN XV. 24.

If I had not done among them the works which none other man did, they had not had sin.

THE peculiar claim which our Lord addressed to the Jews was that of being a person foretold in a long train of prophecies, commencing from the very earliest period of the world, and reaching to about four hundred years before his coming, at which time the canon of the Old Testament was completed. This person was called the Messiah, or the Christ; two words which alike signify the Anointed One. As the Jews were accustomed to see their prophets, their priests, and their kings, severally to take upon them, and assume their offices by the ceremony of anointing, they would understand by the peculiar expression, "the Anointed One," one who should be all these three—a prophet, a priest, and a king. In the fulness of time came a person professing to unite all these characters—in short, professing to be the Messiah himself. But how was Jesus to prove himself such? Nothing less than miracles could be sufficient to sustain such a claim; and indeed it was particularly foretold that the Messiah would work extraordinary miracles. If Jesus therefore had not wrought miracles there would have been no sin in rejecting his pretensions; so far from it, that there would have been a credulity even dishonourable to God in allowing them: or if he had wrought miracles, but only such as might be otherwise explained, he might have been rejected as the promised Christ. Such a rejection would have been no sin. But our Lord in the text complains of the Jews, that their rejection of him was sinful, because he had proved himself to be their Messiah by sufficient tokens. He did among them the works which none other man did. He did among them the very works, which it was promised Messiah should do; and there was such a vast difference between his miracles and those of the greatest prophets who had gone before him, that there could be no reasonable doubt who he was. Great as were the miracles of the other prophets, Moses and Elijah particularly, neither in number nor in greatness could they be compared with those of Christ. Besides, Moses and Elijah acted as by the authority of God; Christ acted on his own only. The Jews had no cloke for their sin, no pretence by which they could excuse or defend it, when they treated him as a mere pretender to the title of the Messiah, and even so far from that character, that his very miracles were the work of Beelzebub the chief of the devils.

Christ therefore declares in the text, two points respecting the Jews; the one, that they committed sin in not receiving him for their promised Messiah; the other, that they might have done this without sin, provided he had not wrought among them the works which none other man did. Now the same thing exactly must apply to ourselves. God never would expect reasonable creatures to believe any thing of which he had not given them sufficient proof. If, therefore, Christ be really the Messiah, the proof must be complete to us that he was so;

otherwise, we might follow the example of the Jews in rejecting him, and yet be without sin.

The miracles of Christ have been committed to writing, and attested by competent testimony; that, namely, of the persons who witnessed the performance of them, and who staked their lives upon the truth of what they stated. We therefore know what things our Lord performed among the Jews as well as they themselves could have known them. The proof is not exactly of the same kind as it would have been had we seen them ourselves; but still it is a complete proof. We have abundant evidence that they occurred, and we, like the Jews, are left to draw our own conclusions.

To consider all the miracles of Christ is not necessary to our subject; though, if time permitted, and they could be examined severally, the weight of proof might appear the more irresistible. We will therefore, for the present, consider only two of these miracles, and then enforce the text.

Raising the dead appears to be the highest proof which can be afforded of miraculous powers. Elijah and Elisha had exercised this power, and it might therefore have seemed that the Messiah himself could have wrought no greater miracles than what those prophets had already performed. But in the cases of those dead persons whom they recalled to life, death had only very lately taken place. It was otherwise, however, in the instance of Lazarus, who had been dead four days, which, in the climate of Judea would be sufficient for producing very considerable putrefaction. To raise a putrid corpse by a word to life and health, is manifestly beyond the ordinary powers of nature. Grant that the fact took place, and we must grant also that no proof of Divine authority could be higher; that it was a work which no other man did; that if this were not sufficient ground for believing Jesus to be the Messiah, no ground sufficient ever could be had; and no man ever could be known to be that person whom God nevertheless, by his holy prophets, had so distinctly promised to send into the world.

Now the raising of Lazarus took place in the most public manner, in the presence of the people at large, people unfriendly to Jesus, so unfriendly that they immediately resolved upon his death. And yet what was their language? Did they deny, or attempt to deny, what they had witnessed? If it was no miracle, it was a fraud easily exposed. But, in truth, it was not a case which admitted of fraud, for Lazarus was known to have been four days dead—he was known to be alive—there could be no imposition here,—there was no room for imagination, that fruitful cause of changes, which, from their unaccountableness, men have sometimes considered miraculous. And to return to our question, What was the language of the chief priests and Pharisees? Did they say, This man doeth many impositions, and must therefore be destroyed? No: but “What do we? for this man doeth many miracles.” They admitted, then, that Lazarus had been dead, and was raised from putridity to life by a word. They would, doubtless, have denied it if they could. It is evident, then, that here was a miracle—a miracle, too, of the very highest conceivable kind.

But there was a still greater work than this performed by Christ—a work which is a proof that he acted by a power greatly superior to

that which wrought in Moses or the old prophets. Christ raised himself from the dead. It is said, indeed, that God raised him, and that he was quickened by the Spirit; but he also declared, "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again." The resurrection of Christ appears to have been the direct act of all the Persons of the Trinity. It certainly, however, was the act of Christ. Now, for a mere man to raise himself from the dead, for a man to have any share in such an act, is what cannot be conceived, what is plainly impossible; the moment he becomes possessed of such a power he ceases to be a mere man only. This was a character to which none of the ancient prophets could approach. Now in the resurrection of Christ there can be no room to doubt whether the alleged fact were a miracle or not. Who recorded the death of Christ? the writers, all of whom lived at the time—one of whom was certainly present, all of whom were probably so. The punishment of the cross was not one from which it was very possible to recover, especially where it had been inflicted for six hours; but we happen, in the case of Jesus, to have a separate proof that he really was dead before he was laid in the tomb. The Jews themselves, without intending it, supplied this proof: "Because it was the preparation, that the bodies should not remain on the cross on the Sabbath day (for that Sabbath day was an high day) they besought Pilate that the legs of the crucified persons might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side." Here, then, is abundant proof that Christ died. And who are the witnesses that he rose again? Those who were in constant intercourse with him for three years. Could they not have known his person? Those who had been separated from him for less than as many days,—could they have lost their recollection of him? And it was not for a passing moment, nor yet for an hour that he appeared to those who had known him: "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Could there have been any deception? And what inducement was there to the apostles to bear a false testimony? None. They gained nothing; but, on the contrary, in this world they lost every thing. "If in this life only," says St. Paul, "we have hope in Christ, we are of all men most miserable." Christ himself had given them the warning; "In the world ye shall have tribulation:" and indeed it was easy to see that if they called the master of the house Beelzebub, no better treatment would await those of the household. No conceivable motive could have operated with the apostles to expose themselves to sufferings, to dangers, and to death, for the sake of the resurrection of Christ, unless they had firmly believed it; and if they believed it, it must have been true, for it was a fact of that kind which does not admit of a mistake.

It may be said, that when our Lord spoke the words of the text, the great miracle of his own resurrection had not taken place. This is

true—but the resurrection of Lazarus had—besides many other signs and wonders, as evidently proving the divine character and authority of Christ. But we are not now considering his words in the text, so much in application to the Jews, as to ourselves. We are therefore justified in taking the great and crowning miracle by which the Son of God completed his earthly ministry. This puts the matter in a still stronger light; for if the Jews were without cloke or pretence for rejecting Christ before this mighty wonder was performed, it is easy to see what must be expected by ourselves who live afterward. But it was the certainty and the clearness of our Saviour's miracles which rendered their rejection so fatal.

Our Lord distinctly declares, that if he had not done these mighty works, the Jews would have been clear from sin, in refusing to receive him. It will therefore follow, that we are not to receive, as divine or miraculous, any thing which may be merely strange. Attempts are sometimes made, with great injury to real religion, to allege miracles as the causes of some uncommon events, and particularly of the cure of diseases, which are much connected with the imagination. But these have no proof of real miraculous original. If it be said that all the miracles of Christ are not alike great, (and this argument may be used against the gospel miracles themselves,) we answer, that such is not the truth. Admit that Christ raised himself, enough is allowed to shew that He was the Son of God, the Messiah. Then of course his apostles and evangelists were divinely commissioned and divinely inspired. Hence, what they have related must be true; hence, all the wonders which are stated in the New Testament to have been miracles, really are miracles; although it is to be recollected that by very far the greater portion of those events were such as could not admit the possibility of fraud or fancy; that there is no getting rid of them, without sturdily denying them in the face of as much evidence, as ever was brought to prove the reality of any historical fact whatever.

But what is the use of miracles? Clearly to prove or establish that which nothing less than miracles can establish. Now it is evident that no one claiming a commission from God could prove his claim without a miracle of some kind; and still less could he prove such a claim as that put forth by Him who avowed himself to be the Christ, the Son of the living God. Here, then, a miracle was necessary: if no miracle had been wrought, we might have rejected Jesus without sin, as we do reject Mahomet, for that very reason. But what could a miracle add now to the evidence of the gospel? As for any new truths, we are forbidden to expect them. For, as St. Paul strongly speaks, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed; as we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." And what will the old truths gain by new miracles? No new miracles can be greater than those which have already given the weight of their testimony to the truths of the gospel; and if men "hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is our Lord's own inferred declaration, and the truth of it was proved at the resurrection of Lazarus. The sudden cure of a sick person, or

any other supposed miracle at the present day, is what could be witnessed only by few; the rest must learn it by testimony. And what testimony can be superior to that which we already possess for the Christian miracles? And if testimony be good and recorded at the time, what real difference can there be in its credibility of the event, from the circumstance that it occurred one, or one thousand eight hundred years from the period in which we live?

Miracles, then, being apparently at the present day unnecessary, this alone should be a conclusive argument against any alleged miracle not absolutely capable of proof in itself. No such miracle has ever been brought forward at any considerable distance from the age of the apostles, and there is every reason to believe that none such ever will.

And now, my brethren, to return from false miracles to the true. As no miracle can be proved to have taken place since Christianity once took firm root in the world, so, on the other hand, we have such proofs of the divine authority of Christ, as no reasonable mind can resist; and which it is impossible to resist without making ourselves liable to the fearful condemnation of the unbelieving Jews. But, indeed, there is a danger still greater than absolute disbelief of Christ's pretensions. Such a disbelief may be removed by a careful and candid examination of the subject. But there is an unbelief whose seat is in the heart, which does not really make any question as to the authority of Christ, but which, with a dead coldness and insensibility, lives as though He had never come into the world. There is no cloke for this sin, no pretence, no excuse, whereby it may be palliated. It is holding the truth in unrighteousness. For what purpose did God send his Son into the world? To work miracles only, and to shew his almighty power? That was intelligible before:—St. Paul could say of the heathen nations to whom the gospel never came, "The invisible things of God from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." And if mankind were without excuse for not learning the power of God from nature, there certainly was no need of miracle to make them more so. No, my brethren, let us never lose sight of the use of miracles; that of proving the doctrine to be from God, and rendering us wholly inexcusable if we embrace it not in all its length and breadth. The belief of these miracles will be of little service by itself; it is a belief which any man can have who has ever thought or read upon the subject; but the belief of the doctrines which they confirm, and a course of practice conformed to that belief, will, through the sacrifice of the cross, save us in the last day. The great corruption of human nature, the impossibility that they that are in the flesh can please God, the need of a Saviour to fulfil that law which we have broken, and to give satisfaction to a justly offended God, the need of sanctification of the Spirit to conform our hearts to his will, and hence the need of those means whereby the Spirit has covenanted to operate,—baptism, prayer, the Lord's supper, the study of the Scriptures, the preaching of the word, the necessity of repentance, the power of faith, the realities of the future world;—these were the great truths which Christ

came to teach—and to give authority to which he employed the help of miracles. The sense of our corruption always present to us, will make us humble, watchful, cautious, penitent, and earnest to be saved from it and its consequences: the doctrine of a Saviour will make us thankful, faithful, pious, obedient, at peace with our consciences; the belief in a divine Comforter will give us inexpressible comfort and encouragement, and lead us to perform all those duties in which his help is more especially promised.

But our Lord has declared that the Jews had, by rejecting his miracles, both seen and hated both Him and his Father. They had seen the Father; for he that hath seen the Son hath seen the Father, since the Son is the brightness of his glory, and the express image of his person. We have not indeed seen Christ; but if we reject the miracle or the doctrine which he brings, we as much hate the Father as did the Jews. What a description to be classed with!—"haters of God!" The apostle places this crime amongst the most deadly; and no wonder, since the love of God is the first of duties. Let us, my brethren, take heed, how by listening to the language of the false or of the weak, we place ourselves in that devoted class: but let us look to Jesus the author and finisher of our faith, trusting, through his blood and mediation, to be presented a spotless church to his Father who sent Him.

H. T.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXIII.

CLEMENT OF ALEXANDRIA.

(Continued from p. 356.)

DANIEL HEINSIUS has observed in the three great works of Clement a regular series of progressive instruction, analogous to the three degrees of knowledge, which the ancient Mystagogues required in their disciples. These degrees were respectively denominated ἀποκάθαρσις, purification; μύησις, initiation; and ἐπίστυα, scrutiny; and so the converts and catechumens of the early Christians were gradually introduced to the more perfect communication of the Gospel doctrines at the celebration of the Eucharist. In accordance with these gradations, the *Exhortation to the Gentiles* (λόγος προτρεπτικός) is a discourse intended to convert them from the errors of idolatry; the *Pædagogus* proceeds to instruct the convert in the duties of a Christian; and the *Stromata* open to his mind the more recondite doctrines of the Gospel. That they were written also in the order of their subjects is sufficiently clear from internal evidences; so that the date of the *Stromata*, which has been already determined, will afford a convenient datum for approximating to that of the *Pædagogus* and the *Protrepticon*.*

* Thus the concluding sentence of the *Protrepticon* seems to prepare the way for the more advanced instructions of the *Pædagogus*; and the following retrospective reference in the *Stromata* (VII.) clearly indicates a more recent production:—Καὶ περὶ μὲν τῆς δεισιδαιμονίας ἱκανῶς οἶμαι ἐν τῷ Προτρεπτικῷ ἐγγραφομένῳ παρεσθῆσθαι.

The "*Exhortation*" commences by exposing the abominable practices and profane rites of the Heathen Orgies, as described by the poets, whom Clement properly regards as the authorized Mythologists of Pagan antiquity; and by reprobating the heinous vices of their Gods, which exceeded in depravity and licentiousness the grossest enormities of the worst of men. (c. 1, 2.) With respect to the objects of their senseless adoration, he describes them as "the works of men's hands, wood and stone;" and turns with horror and disgust from the cruelties and impurities which characterized their religious worship, and polluted their most solemn festivals. (c. 3, 4.) Adverting to the opinions of the philosophers, he proves that all their speculations respecting the nature of God and the immortality of the soul, were vague and undefined; and that such of them as gave the justest ideas on these important topics, derived them originally from traditional sources of inspiration. (c. 5, 6, 7.) He then proceeds to define the true nature of God, as set forth in the prophetic writings (c. 8.); insists upon his attributes of mercy and goodness, as motives to obedience (c. 9); replies to an objection which the Gentiles urged against the reception of Christianity, as interfering with the established rites and usages in which they had been bred (c. 10.); and, drawing a parallel between the impostures and falsehoods of Pagans, and the established truth of Christianity, he endeavours (c. 11, 12.) to bring the Gentiles from darkness to light, and from "the power of Satan unto God;" exhorting them, by faith, and obedience, and universal charity, to lay hold on the blessing of redemption through Christ. Φιλότιμοι τοίνυν πρὸς τὰ καλὰ, καὶ θεοφιλεῖς ἄνθρωποι γενώμεθα, καὶ τῶν ἀπαθῶν τὰ μέγιστα, Θεὸν καὶ ζωὴν, κτησώμεθα. Ἀρωγὸς δὲ ὁ Λόγος θαρρῶμεν αὐτῷ καὶ μὴ ποτε ἡμᾶς τοσοῦτος ἀργύρου καὶ χρυσοῦ, μὴ εὐχῆς ἐπέλθῃ πύθους, ὅσος αὐτοῦ τοῦ τῆς ἀληθείας Λόγου. (P. 93.)

Of the *Παιδαγωγός*, which is divided into three books, the first, consisting of thirteen chapters, is occupied chiefly in developing the character of the *Pædagogus*, and the nature and object of his instructions. The Teacher is Christ himself, ὁ τοὺς παῖδας ἡμᾶς εἰς σωτηρίαν ἄγων (c. 7.); and his precepts are calculated, if faithfully practised, to reform the morals and purify the heart. In order, therefore, to a due apprehension of them, the convert is exhorted to submit, with the docility of a child, to the divine law, and to cherish all those christian graces and tempers, of which eternal rest, in the presence of God, will be the ultimate reward. From this general admonition, the writer in the second book passes to a particular review of the life and conduct of a Christian, in regard to his appetites, his conversation, and his dress. Citing the opinion of *Antiphanes*, a physician of Delos, that a pampered stomach is a fertile source of disease, he recommends moderation and simplicity of diet (c. 1.); and advises, with respect to *drink* (c. 2.), that wine should be used temperately, and mixed with water, solely for the purpose of assisting digestion. He then proceeds (c. 3.) to the consideration of *furniture*, which should be useful rather than magnificent. At *entertainments* (c. 4.) all profane songs are strictly prohibited; *mirth* (c. 5.) must be free from ridicule, from vulgar jests and immoderate laughter; all impurity of conversation (c. 6.) must be carefully avoided; and (c. 7.) politeness and decorum studiously cultivated. Amidst much

curious information respecting the use of *garlands* and *unguents* at festivals, he observes, that "a man should not smell of perfumes, but of virtuous deeds." (c. 8.) In treating of *sleep* (c. 9.), he condemns the effeminacy of soft and magnificent beds, and recommends light suppers and moderate slumbers as conducive to health and long life. After speaking at large (c. 10.) on the subject of *marriage*, and the *procreation of children*, and inculcating the strictest chastity in wedded life, he adverts to the decencies of *dress*; condemns all excess of ornament; more especially (c. 11) in *sandals*; and reprobates (c. 12.) all superfluous ornaments of gold and precious stones, which sink in utter insignificance before the inward adornings of the mind. The book thus concludes:—

Ἔστω οὖν ἐπὶ μὲν καρποῖς τῶν χειρῶν ὑμῶν κόσμος ἅγιος, εὐμετάδοτος κοινωνία, καὶ ἔργα οἰκουρίας. Ὁ γὰρ διδοὺς πτωχῷ, δανεῖζει Θεῷ. Χεῖρες ἀνδρείων πλουτίζουνσιν ἀνδρείως. Τοὺς καταφρονούντας χρημάτων, καὶ περὶ τὰς μεταδόσεις εὐκόλους εἴρηκεν. Ἐπὶ δὲ τῶν ποδῶν, ἡ ἄσκησις πρὸς εὐποΐαν ἐτοιμότης ἐπιφανέσθω, καὶ ἡ πρὸς δικαιοσύνην ὁδοπορία. Καθετήρες δὲ καὶ περιδέρματα, αἰδῶς καὶ σωφροσύνη εἰσὶν. Τοιοῦτους ὁρμῶν χρυσοχαεῖ ὁ Θεός. Μακάριος ἄνθρωπος, ὃς εὗρεν σοφίαν· καὶ θνητὸς, ὃς οἶδε φρόνησιν· διὰ Σολομῶντος τὸ Πνεῦμα λέγει· κρείσσον γὰρ αὐτὴν ἐμπορευθῆναι, ἢ χρυσίου καὶ ἄργυρου θησαυρούς· τιμιώτερα ἔξ ἐστι λίθων πολυτελῶν. Αὕτη γὰρ ἡ ἀληθινὴ ὑκοσμία. Τὰ δὲ ὅσα αὐταῖς παρὰ φύσιν μὴ τιτράσθω, εἰς ἀπάρτησιν ἑλλοβίζων καὶ πλάστρων· οὔτε γὰρ θέμις βιάζεσθαι τὴν φύσιν, παρ' ὃ βεβούληται· οὔτε μὴν ἄλλος ἀμείνων ἂν εἴη τῶν ὧτων κόσμος, εἰς τοὺς κατὰ φύσιν τῆς ἀκοῆς καταβυζίνων πόρους, κατηχίσεως ἀληθοῦς. Ὁφθαλμοὶ δὲ ὑπαληλιμμένοι Λόγῳ, καὶ ὅσα εἰς αἴσθησιν διατηρημένα, θείων ἀκουστῆν καὶ ἁγίων ἐπόπτην παρασκευάζουσιν, δεκνύντος ὡς ἀληθῶς τοῦ Λόγου τὸ κάλλος τὸ ἀληθινόν· ὃ ὀφθαλμός οὐκ εἶδεν, οὐδὲ οὗς ἤκουσε πρότερον.

Continuing his instruction, in the third book, Clement discourses (c. 1.) at large upon *beauty*; argues that that which is within alone deserves the name; and thence infers (c. 2.) that, instead of attiring the body in costly garments, the soul, by daily contemplations on the Supreme Being, should deck itself with the vestments of purity and devotion. He then directs a vehement invective against effeminacy in men (c. 3.); against extravagant establishments of servants, equipages, eunuchs, and other appendages, the provision for which detracts from the means of charity to the poor (c. 4.); and against the indecencies (c. 5.) which were commonly practised in baths. Having proved that none but the Christian can be considered truly *rich* (c. 6.), he recommends *frugality* (c. 7.) as the means by which wealth can be rendered most available to the good of our fellow-creatures. Breaking off into a variety of unconnected topics, he adverts (c. 8.) to the efficacy of *similitudes* and *examples* in conveying instruction; recommends the *bath* (c. 9.) for purposes of health and cleanliness; and various *athletic exercises* (c. 10.) for invigorating the body. He then proposes a variety of regulations (c. 11.) for the general conduct of life; deprecates *games of hazard* and theatrical entertainments; enforces a devout and

decent behaviour in public worship; and concludes (c. 12.) with a series of scriptural quotations applicable to every situation in life, and the subjoined prayer to the Pædagogus, in which the doctrine of the Trinity is clearly and explicitly recognized.

Ἰλάθῃ τοῖς ᾧς, παιδαγωγέ, παιδίοις, πατὴρ, ἡγίοχῃ Ἰσραὴλ, υἱὲ καὶ πατὴρ, ἐν ἡμῶν, Κύριε. Δὸς δὲ ἡμῖν, τοῖς σοῖς ἐπομένοις πιραγγέλμασι, τὸ ὁμολῶμα πληρῶσαι τῆς εἰκόνης, αἰσθάνεσθαι τε κατὰ κράτος, ἀγαθοῦ τοῦ Θεοῦ, κριτοῦ τε μηδ' ἑπικροῦ· καὶ πάρασχῃ ἅπαντα αὐτοῖς, ἐν εἰρήνῃ τῇ σῇ πολιτευομένους, ἐν τῇ σῇ μετατιθεμένους πόλει, ἀκυμάντως τῆς ἁμαρτίας τὸν κλύδωνα διαπλεύσαντας, γαληνιώντας ἀγίῳ συμφέρεσθαι Πνεύματι· σοφίᾳ τῇ ἀνεκφράστῳ, νύκτωρ, μεθ' ἡμέραν, εἰς τὴν τελείαν ἡμέραν εὐχαριστοῦντας αἰνεῖν, αἰνοῦντας εὐχαριστεῖν, τῷ μόνῳ πατρὶ καὶ υἱῷ, υἱῷ καὶ ἁγίῳ, παιδαγωγῷ καὶ διδασκάλῳ υἱῷ, σὺν καὶ τῷ ἁγίῳ Πνεύματι· πάντα τῷ ἐνὶ· ἐν ᾧ τὰ πάντα· ἐν ᾧ τὰ πάντα· ἐν ᾧ τὸ ἀεὶ· οὐ μέλη πάντες· οὐ δόξα, αἰῶνες. Πάντα τῷ ἀγαθῷ, πάντα τῷ καλῷ, πάντα τῷ σοφῷ· τῷ δευκαίῳ τὰ πάντα. Ὡς ἡ δόξα καὶ νῦν, καὶ εἰς τοὺς αἰῶνας. Ἀμήν.

The most elaborate of Clement's works consists of a series of disquisitions on a variety of subjects, sacred and profane; thrown together, like *pieces of tapestry* of divers colours, with little regard to order or connexion. Hence the title *Stromata*, of which the following explanation is given by Casaubon, in his *Animadversions on Athenæus*, (Lib. I. c. 6. p. 4.):—*Constat ex veterum lectione, et stragula superiora, et involucrum istud, quod antiquiores στρωματόδεσμον, recentiores στρωματεῖς vocarunt, variis coloribus distincta fere fuisse. Inde translate eæ dictiones ad res significandas varietate insignes: cujusmodi fuit piscis στρωματεὺς dictus, ob coloris aurei virgas per totum illius corpus perductas; inquit Athenæus, lib. 7. Similiter et viri docti Excerpta sua ex variis auctoribus, aut proprie etiam scripta, sed veterum referta testimoniis, soliti στρωματόδεσμα vel στρωματεῖς appellare; ut Clemens Alexandrinus, &c. Nicephorus translates the word Contexta, with an explanation to the same effect:—In Contextorum libris non solum pleraque ex divinis literis sternit et contexit, verum etiam si quid apud Græcos est scitu dignum assert. Et simul Græcorum atque barbarorum dogmata, necnon falso nominatæ scientiæ, hæresiarcharum et philosophorum opiniones explicans, multivagam omnis generis doctrinæ exhibet institutionem. Quapropter ex varietate materiæ merito illi talem sortiti sunt inscriptionem.* The beginning of the first book is unfortunately lost, and with it probably the writer's own definition of the term. There is, however, a graphic illustration of the nature and intent of the work at the close of the seventh book, which may be here appropriately subjoined.

Ἐοίκασι δὲ πῶς οἱ Στρωματεῖς οὐ παραδείσοις ἐξησκημένοις, ἐκείνοις τοῖς ἐν στοιχείῳ καταπεφυτευμένοις εἰς ἡδονὴν ὕψους· ὅρει δὲ μᾶλλον συσκιῶ τινὶ καὶ δασεῖ, κυπαρίσσοις καὶ πλατάνοις, δάφνῃ τε καὶ κισσῷ, μηλαίαις τε ὁμοῦ καὶ ἐλαίαις, καὶ συκαῖς καταπεφυτευμένῳ, ἐξεπύττειν ἀναμειγμένης τῆς φυτείας καρποφοροῦν τε ὁμοῦ καὶ ἀκάρπων δένδρων, διὰ τοὺς ὑφαφεῖσθαι καὶ κλέπτειν τολμῶντας τὰ ὄρια, ἐθελούσης λανθάνειν τῆς γραφῆς. Ἐξ ὧν δὴ

μεταμοσχεύσας καὶ μεταφυνεύσας ὁ γεωργὸς, ῥῥαῖον κατακοσμήσει παρά-
δεισον, καὶ ἄλσος ἐπιτεπέεε. Οὐτ' οὖν τῆς τάξεως οὔτε τῆς φράσεως στο-
χάζονται οἱ Σγρωματεῖς· ὅπου γε ἐπίτηδες καὶ τὸν λέξιν οὐχ' Ἕλληνες εἶναι
βούλονται, καὶ τὴν τῶν ὄγμάτων ἐγκατασποράν λεληθότως, καὶ οὐ κατὰ τὴν
ἀλήθειαν πεποιήνται, φιλοπόνοῦς καὶ εὐρετικοὺς εἶναι τοὺς εἰ τινας τύχοιεν
παρασκευάζοντες.

To enter into a full analysis of the *Stromata* in the present number, would far exceed our allotted limits. We must, therefore, reserve the continuation of the article till next month.

LAST WORDS OF THE DYING.

LADY JANE GREY.—This excellent but unfortunate lady, who one of the first victims to the popish prejudices of Queen Mary, concluded her address to the spectators of her execution in the following words.—“I beseech you all to bear me witness, that I here die a true Christian woman, professing and avouching from my soul, that I trust to be saved by the blood, passion, and merits of Jesus Christ my Saviour only, and by no other means; casting far behind me all the works and merits of mine own actions, as things so far short of the true duty I owe, what I quake to think how much they stand up against me. And now I pray you all pray for me and with me.” Then, kneeling down, she said the *Miserere* in English; and, shortly, placing her head upon the block, added, “Lord, into thy hands I commend my spirit.” At this signal, her head was severed from her body at one stroke by the executioner, to the universal regret of the English nation, even those most attached to Queen Mary.

HOBART, BISHOP OF NEW YORK, UNITED STATES.—It having been announced to this truly Christian Prelate, that no hope could be entertained of his recovery, he with a firmness and composure that melted every heart, said, “Well, God’s will be done.” After a short pause he exclaimed, “The sacrament, the sacrament! that is the last thing—that is all—let me have it!” Preparations were accordingly made; and the officiating minister had reached that part of the confession, where we “acknowledge and bewail our manifold sins and wickedness, which we from time to time have committed by *thought, word, and deed*,” when he was interrupted by the Bishop observing, “You know the Church expects us to pause over these words; pause now, repeating one of the words at a time till I request you to go on.” This was done; and the pauses in each case were so long, that a fear was entertained that he had lost his recollection or fallen asleep. This, however, was not the case; he repeated each word, and after the third^d pause, added, “Proceed, I will interrupt you no more.” The prayer of consecration being ended, in compliance with the American rubric, he asked to hear read the ninety-third hymn. As soon as this was done, he sang clearly the second and third verses; received the blessed elements typical of a Saviour’s love, and took his farewell of the world.

HYMNS.

FOR THE SECOND SUNDAY IN ADVENT.

MORNING.—ISAIAH, CHAP. V.

Set in a high and favoured place,
 Like chosen plants we stand;
 Nurtured with God's peculiar grace,
 And guarded by his hand.

But where are found the heavenly fruits
 His vineyard should afford?
 Shall worldly cares, and vain pursuits
 Be offered to the Lord?

Pardon, O God, our deep offence!
 Take not thy grace away;
 Nor leave our souls without defence
 The fierce destroyer's prey.

Spare thy unworthy creatures still;
 Our low affections raise;
 And make us faithful to thy will,
 And fruitful to thy praise.

EVENING.—ISAIAH, CHAP. XXIV.

No, from His place, with glorious state surrounded,
 Comes the great God in judgment's dreadful hour.
 Now shall the earth, with guilt and shame confounded,
 Tremble beneath the terrors of his power.

Vengeance and wrath shall break her strong foundation!
 Wasting and curse the pride of sin destroy!
 Whelm'd are her sons in common desolation;
 Shame for their pomp, and wailing for their joy.

Triumph, ye saints! proclaim the awful story!
 Few though ye be, the gleanings of the plain:
 Shout! for your King, the Lord, the God of glory,
 Comes with his people gloriously to reign!

CURÆ EXEGETICÆ.

SWEDENBORGIANISM.

MR. EDITOR,

YOUR readiness, at all times, to come forward in the defence of truth, has induced me to transmit for refutation, the following views of the atonement, as given out by those who assume not a little, by styling themselves members of the "New Church;" the doctrines of which they aver, and that too most confidently, to be irrefragable.

I. The scape goat is the one only instance, specifically detailed, of a simultaneous representative transfer of sins, with the application of the priest's HAND to the HEAD of the victim. The pollution it contracted, and its consequent unfitness for the altar, is the strongest possible negative evidence that the animals were slain as immaculate as they were selected, (Lev. xvi. 21—26.) The sacrifices, besides prefigure a feast—were presented, as upon a TABLE, for the Lord to eat, which he was supposed to do upon their consumption by fire; hence the expression, sweet-smelling savour, the Lord's bread and his meat, (Mal. i. 7, 12.) Can what the Deity accepts as food, be the punishments and torments of sinners? Could it be the punishments and torments of His own Son?

II. The prophets of the Old Testament carried our griefs and bore our sorrows, (Isaiah xx. 2, 3; Hosea i. 2—9; iii. 1, 2; 1 Kings xx. 35—38; Ezek. xii. 3—9.) And the iniquities of the two houses of Judah and Israel are expressly stated to have been laid on Ezekiel (chap. iv. 4—6); but no atonement for, no removal of, sin, either then, or since, has happened; as the after awful denunciation, (Ezek. iv. 16, 17,) and the present prevalence of it, too sadly testify: it was the "non-reception of their God-breathed truths, the prophets represented," thus becoming visible signs of the woeful degeneracy and impending destruction of their countrymen, (Ezek. xii. 11.) So our Lord not only verified Isaiah's prediction, (liii. 4, 11); but "as no less a being" than the "Grand Prophet," the "Lord of the prophets," the "very, or Divine, Truth," the "Word Incarnate," he submitted even to the cross; thus, in the most signal manner possible, "exhibiting, in an external and visible manner, their blasphemous treatment," both "in life and doctrine," of the biblical truths—of the word—of himself—and of his very self, as an object alike of their "corporeal and spiritual vision."

III. But, surely, neither the blood of this innocent person, shed 1800 years ago, nor a belief in this transaction, has, or can procure for us the blessings of redemption. With equal reason may it be insisted, that "to eat his natural flesh," or "to drink his natural blood," is indispensably necessary for salvation, (John vi. 53—56); or that "the robes of the saints are literally washed in blood;" and that by such a process they are made white. It is not natural, or material, blood which is here meant, but the Divine truth proceeding from the Lord, and contained in his holy word; for as the blood of the human body, by its circulation, imparts health and strength, vigour and beauty, to the whole bodily system, so the blood of Christ, "the spiritual truth of his word," imparts to his "mystical body, the Church," health and

strength, vigour and beauty, to its every member in their varied stations and degrees. 'Is not blood the life of ALL flesh? (Levit. xvii. 14.) So the blood of Christ—of the Lamb—of the Son of man, denote "the spiritual, the Divine life of the Lord," consequently, "of his word, since the words of the Lord, like the Lord himself, are Spirit, Truth, and Life," (John vi. 63; xiv. 6.) It is this spiritual blood, and this alone, that cleanses, purifies, sanctifies, regenerates. Hear the Saviour's words: "Sanctify them through thy truth: thy word is truth: for their sakes I sanctify myself, that they also might be sanctified through thy truth." (John xvii. 17, 19.)

IV. In the Jewish sacrifices the death of the victim was not regarded as to the idea of punishment, nor is its dying ever spoken of in the appointment of the ceremonial; but the slaying of it was merely considered as a necessary part of its preparation for food, and no more conveyed the idea of the punishment due to the offerer than "the reaping of the corn," which, in the offering of the first fruits, was presented, "as well as the animal sacrifices," to be "consumed upon the altar," sheerly and barely considered as viands of which the Lord was invited to partake.

V. To sacrifice did not originally mean to slay, to kill, to deprive of life; but to make sacred, devote, and dedicate. When Aaron offered the Levites for an offering of the children of Israel, he did not put them to death, but "purified, cleansed, and set them apart," for "the ministry;" and thus sacrificed or consecrated them to the perpetual priesthood, (Numbers viii. 11,) that they might execute the service of the Lord, (Isaiah lxvi. 20, 21.) The process which constituted them an offering, is minutely mentioned, Numbers viii. 6—12. In chapter vi. 18, we learn how they became "a burnt offering." As such a burnt offering, Jephthah's daughter was consecrated to serve in a state of perpetual virginity, "in the tabernacle, in holy things." A belief in her natural death has originated in a mistranslation of *Thaneh*, which is to rehearse with, (see Judges v. 11,) not to lament, (Judges xi. 40.) "Slain and dead she was to temporal concerns, but alive to the service of the Deity and the interests of religion." By some process, vaguely denominated "passing through the fire," Ahaz devoted his son as a "burnt offering to the impure service of Moloch, the idol god of the Ammonites;" it is certain, however, he did not kill him, from the fact that after the death of Ahaz, his son Hezekiah reigned in his stead, (2 Kings xvi. 30.)

VI. Sacrifices and burnt offerings were only by Divine permission, most decidedly not by the Divine concurrence, (Jer. vii. 22, 23; Ps. li. 7); it was to check among the Jews the Gentile propensity to homicide; they were permitted, they were tolerated, (Deut. xxxii. 17; Ps. cvi. 36—38; Gen. xxii. 10); as well as to answer, "in the counsels of infinite wisdom," the "further use" (by being slain, as well as selected, without blemish) of becoming representatives of the clean and harmless affections of the righteous man, which should be offered upon "the altar of a consecrated and renewed heart;" typifying thus that presentation of our bodies, as a living sacrifice holy and acceptable to God, which is man's only reasonable service, (Rom. xii. 1.)

VII. The word atonement, in the original Hebrew, denotes a covering; and in the Greek, an inward change. In the New Testament, the Greek word is invariably translated reconcile, except in the 5th of Romans and 11th verse, where atonement, or At-One-Ment, is substituted. *Who* is to be covered? *Who* is to be inwardly changed? *Who* is to be reconciled or atoned? Not the "Father of lights, with whom is no variableness neither shadow of turning;" who is "the same yesterday, to-day, and for ever," (James i. 17; Heb. xiii. 8.) Not the Great Jehovah, the Good Shepherd; "I am Jehovah," says he, "I change not; therefore, ye sons of Jacob, ye are not consumed," (Mal. iii. 6.) No, it is man, mutable man, not the immutable one, who is to receive the atonement, or reconciliation. What says the apostle: "God has reconciled or atoned us to himself by Jesus Christ. God was in Christ reconciling or atoning the world unto himself," (2 Cor. v. 18, 19;) "And not only us, but we also joy in our Lord Jesus Christ, by whom we have received the atonement or reconciliation," (Rom. v. 11.)

VIII. Neither καταλλαγή, nor its corresponding verb, signify reconciliation or atonement, *i. e.* at-one-ment, or in agreement, anger, or abatement of it. *How*, then, is the desired-for covering to be put on, the inward change to be effected, the reconciliation, or atonement, to be received? We answer, in the words of holy writ, "through our Lord Jesus Christ," *i. e.* his divinely inspired word, through whose sacred and bright truths, immediately we apply them to our lives, the atonement may be said to be received; inasmuch as this, alone, is the prefigured spiritual sacrifice, the only efficient cleansing of our will, the altar of our minds, which can bring us into at-one-ment, or agreement, and conjunction with our Maker, empower us to exchange our evil affections for good affections, and to put on, "as a covering, the beautiful garments of Jerusalem."

PERCUNCTATOR.

WE think our correspondent, "Percunctator," attaches by far too much importance to the efforts of Swedenborgianism. "The new Church!" the very name is enough to condemn it with men of ecclesiastical, nay, scriptural knowledge. If any true Church can be a new one, Christ must have founded a false Church. But the objections, which he states as those on which the members of this new Church build their modest claim to subvert the old, must surely expose it to the contempt of any man capable of comprehending a syllogism.

I. The first Swedenborgian objection proposed by Percunctator, amounts to this:—The scape goat, when the sins of the people were laid upon it, became unfit for the altar; this is negative evidence that every animal was slain as immaculate as it was selected; hence, we suppose, it is intended to be argued that the slain animals could be no representation of a vicarious atonement, because the sins of the people were not transferred to it.

The illuminati of the "new church" should have here recollected that, supposing the dispensation of redemption to be such as we state it, it could not have been adumbrated in all its parts by any single

ceremony ; could such have been the case, indeed, the burthensome character of the Mosalt ritual would have been greatly diminished. Nor could any single ceremony correspond minutely to its antitype. Thus the animals were not tortured, though Christ was ; and their bodies were consumed by fire, which his was not. The great doctrine to be inculcated in sacrifice, was that of vicarious atonement ; and as long as this was distinctly represented, circumstantial peculiarities were disregarded. Thus the sacrifice of the scape goat had two parts ; one goat was sacrificed immaculate, to intimate that our Lord died really so ; the other was charged with the sins of the people, to shew that Christ really *took away* sins. The two goats together clearly conveyed the idea of an immaculate sufferer, and a transfer of sins. The victims are constantly called atonements, sin offerings, &c. Now they were so either literally, or figuratively. Those who deny the atonement of Christ, will not, we suppose, contend for that "of bulls and of goats." If they were a figurative atonement, what atonement, save that of Christ, they could prefigure, we will thank the "new Church" theologians to inform us.

But "the sacrifices prefigure a feast." We think not. They *were* feasts. They could not be types of themselves. They were types of gospel joy and salvation through the atonement. See Isaiah xxv. 6 ; Rev. xix. 9. The partakers of the victim partook *sacramentally*, and received, by the participation, the benefits of the atonement, which the ceremony represented. The Lord's supper does not *prefigure* a feast, but it *is* one ; it is that whereby the atonement of Christ is applied to the souls of the communicants. As to the question, "Can what the Deity accepts as food, be the punishments and torments of sinners?" We reply, certainly not, and the sacrifices represented no such thing. They represented the *death* of Christ, and nothing beside. "Could the Deity accept *as food* the punishments and torments of his Son?" No ! But the Deity could and did accept the death of his Son as a satisfaction for the sins of the world ; and thus he accepted the death of an animal slain in representation of that event, and by his command.

II. The instances quoted by "Percunctator," from the Old Testament, to prove that the *prophets* "bore our griefs and carried our sorrows," wholly ramble from the point, except Ezek. iv., the wording of which, indeed, may suggest a plausible argument ; but which, in reality, is to be referred to the same class with the others. In none of the other passages is there any mention of the prophets "bearing griefs" *vicariously*. What they suffered, they suffered *typically* ; not to deliver the people from suffering the same, but to shew them what would be the consequence of persisting in their sins. Ezek. iv. is to be interpreted on the same principle. God did not lay on the prophet the sins of the people in such a sense that they were to be acquitted in consequence ; Ezekiel personated them prophetically or typically, and represented the punishment which their sins would incur. But of Christ it was declared, "he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes are we healed." "His own self bare our sins in his own body on the tree." We

challenge the Swedenborgians to produce any thing like this applied to any other prophet.

III. ❖ But the atonement of Christ by blood *must* be figurative." Why?

"It is not natural or material blood which is here meant, but Divine truth, &c." That is, human folly is to determine what was the office of Divine wisdom! If not the *blood*, but the *doctrine* of Christ, secures our redemption, certainly there never was a more incongruous or irreconcilable figure of rhetoric than that which puts the former for the latter. Substitute "Divine truth," for blood, in Acts xx. 28; 1 Pet. i. 19; or in Heb. ix. 12—14: "Neither by the BLOOD of goats and calves, but by *his own* DIVINE DOCTRINE he entered in once into the holy place, having obtained eternal redemption for us. For if the BLOOD of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: *how much more* shall the DIVINE DOCTRINE of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" That is, if a triangle have three sides, how much more shall a square have twenty! Do the Swedenborgians really mean to accuse St. Paul of writing such nonsense as this?

IV. "In the Jewish sacrifice the death of the victim was not regarded as to the idea of punishment." Why, then, is it spoken of as a sin offering? "Nor is its dying ever spoken of in the appointment of the ceremonial." This is contrary to fact. The slaying of the victim is often spoken of, which, we apprehend, is the same thing. "Is not blood the life?" says the Swedenborgian. If so, it follows that the mention of bloodshedding includes the idea of death.

V. "To sacrifice did not originally mean to slay, to kill, to deprive of life, but to make sacred, devote, and dedicate." What argument the Swedenborgian founds upon this assumption, we know not; but the contrary is notoriously the fact. The verb זבח *always* has the radical meaning of slaughter, and answers to the Latin *mactavit*. Every offering need not be a sacrifice, though every sacrifice is an offering. But the burning of the Nazarite's hair did not constitute him a *burnt* offering; nor was Jephthah's daughter, in *any* sense, a burnt offering, unless she was so in the *literal* sense. Many commentators think that וזעליתיהו should be rendered, "or I will offer it up;" and we confess we are agreed with them.

VI. "Sacrifices and burnt offerings were only by Divine permission; MOST DECIDEDLY not by the Divine concurrence." What shall we say to such a "*most decidedly*?" Is it ignorance or impudence? Is the whole Mosaic law, with all its *positive commands*, forgotten? Commands which, in many instances, were issued under the severest penalties. And against all this are two solitary places of scripture to be quoted? The Jews, from seeing the application of sacrifices to the expiation of sins, came to understand them, not as the visible signs and instruments of an atonement wrought out by other means, but as the actual atonement for sins, which justified them in living what lives they pleased. This was a kind of transubstantiation. Against this perversion of the doctrine, the texts Jer. vii. 22, 23, and

Ps. li. 7, were directed ; and there are other texts to the same effect. Sacrifices and burnt offerings could not, certainly, propitiate God ; they were the appointed applications of a real propitiation, and, *as such*, acceptable, and no further. The *real* propitiation did not extend to impenitent sinners ; and, therefore, these could scarcely expect to be expiated by the *typical*. The *heart* was what God required ; the sacrifice, independently of this, could afford no satisfaction. But the truly religious heart among the Jews, would not fail to offer the sacrifice because this was the command of God. Compare Ps. li. 16, 17, with 19.

VII. The verb כפר, undoubtedly, has the radical meaning of *covering* ; that it also has the sense of *atonement*, it seems impossible to doubt. The כפרה, or *covering* of the ark, the LXX. call *ἱλαστήριον*. The derivative sense is taken from the idea of interposing a covering or shelter to protect the sinner. Thus the blood of Christ protects us from the anger of God. The term καταλλαγή, brings us to the same meaning by a different root. It implies, literally, a change in the condition of two parties, and, according to its ordinary acceptation, a change from enmity to peace. This is exactly the state of matters with respect to God and sinners.

MONTHLY REGISTER.

THE CHURCH BUILDING SOCIETY.

Report for 1831-1832.

THE Society, since its last Report, has proceeded steadily in the fulfilment of its important designs. In the last year, 78 new applications have been received, and 72 new grants have been made. In 19 cases, there have been additional grants, in consequence of the increase of accommodation proposed to be given. The whole number of grants made in the last year, amounts therefore to 91. The sum, voted by the Committee in aid of the different applications, make a total of 11,489*l.*; and 19,329 additional sittings have been provided, of which 13,541 are free and unappropriated. In the preceding year, the sum of 15,479*l.* was voted, and the sittings provided, amounted to 24,265.

Such have been the operations of the Society during the last year. The total amount of sittings in different places of worship belonging to the Church of England, which the Society, since its first establishment, has assisted in providing, is 227,320 ; of these, 166,544 are free and unappropriated, and towards the funds raised

for this important object, the Society has been enabled to contribute 148,160*l.*

Gratifying testimonies of the accomplishment of the Society's designs, have been received from different Clergymen, who have received its aid.

The Committee have also the pleasure to announce the following contributions from Diocesan and District Committees:—

	£	s.	d.
Canterbury Diocesan Com. . .	140	0	0
Oxford Diocesan Committee . .	73	10	0
Plymouth District Committee .	23	19	6
Devon & Exeter District Com.	30	9	3
East Cornwall District Com. . .	26	2	0
Durham Diocesan Committee .	46	4	6

The Society's efficiency has been demonstrated by what it has already effected ; and it has therefore as strong a claim as ever upon the liberality of all those who feel an interest in its welfare, and are anxious to promote its designs. The disposable balance on the 31st of March, was 14,296*l.*; and as the grants voted in the last year, amounted to 11,489*l.*, it is clear, that without a continuance of that

liberal support, which the Society has received, it will, ere long, be without the power of dispensing the aid, from which such extensive good has resulted. The Committee, therefore, cannot conclude their Report, without earnestly calling the attention of the friends of the Church of England, to the claims and wants of this excellent and most beneficial Institution. They found the claims of the Society upon the good already accomplished, not fewer than 227,320 sittings, of which 166,544 are

free and unappropriated, having been obtained by its aid and encouragement.

To those who may be desirous of promoting the objects of the Society by bequests towards the building, enlargement, or improvement of churches and chapels in any particular neighbourhood, it may be proper to suggest, that the Society, being now incorporated, can act as trustees, to carry into effect the desired application of any funds intrusted to its charge.

REV. W. J. ROBER, *Secretary*.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.

THE following Grants were voted on the 6th of June, in aid of erecting New School Rooms; viz. Scarborough, York, 170*l.*; Henham, Essex, 20*l.*; Dixon, Monmouth, 20*l.*; Bury, Lancashire, 200*l.*; and Haworth, Yorkshire, additional, 10*l.* A Grant of 50*l.* was also restored to the parish of Gnosall, Staffordshire; the plan for erecting two large School Rooms at

that place having been revived, with a prospect of success.

The Committee assembled again on the 12th instant, to make arrangements for adopting the National Schools at Westminster, as the model Schools, and training establishment, of the Society. They are situated near the Abbey, and are better adapted for the purpose of Central Schools.

POLITICAL RETROSPECT.

DOMESTIC.—The Bill for fixing the boundaries of the newly-enfranchised, or enlarged districts, and those for the Reform of the Scottish and Irish representation, are in progress.—Two amendments of the latter were moved by Mr. O'Connell; one, directly to restore the suffrage to the forty-shilling freeholders, was lost by a majority of 49; the other, to effect the same indirectly, was rejected without a division. A Bill, brought in by the Marquess of Northampton, is also in progress, to annul the practice of seats in the House of Commons being vacated by those members who may be appointed to offices under the crown.

The expression of an irritated populace against the highest characters in the country, we regret to state, has

been most openly displayed. The King did not escape both insult and missiles, when passing through the town of Brentford, and again at Ascot Heath; and the 18th of June, the day which, with Britons, ought ever to be one of the most grateful feeling and attachment toward the Duke of Wellington, was marked by personal insult to him. The Duke had been to the Tower, and on returning home, through the city, was followed and assailed by a mob of miscreants. While at Lincoln's Inn, the members and students collected themselves with the greatest promptitude and effect, and formed a large body, to escort him in perfect security beyond the reach of his enemies, who followed the hero of Waterloo with the base

cry of "Long live Napoleon Buona-parté!" till, finding their attempts personally to injure the defender of their country frustrated, they dispersed. Addresses, expressive of attachment and respect to these royal and noble persons, have been forwarded by several of the most highly respectable bodies in the country.

The general appearance of the country, and the prospect of an abundant harvest, both of hay and corn, is very cheering.—The commercial and manufacturing interests continue to labour under very great depression.

FRANCE.—The disturbed state of France, to which we have had occasion to revert so frequently, has continued to increase in the provinces; whilst in the metropolis, the spirit of insubordination has broken out into the most daring revolt. The strength of the Carlist party is evident from the fact, that the Duchess of Berri, often having traversed the southern provinces in perfect security, has entered those of the west, where she is openly acknowledged, and acts as regent of the kingdom. Several departments in each of these parts, are in arms; and those of Maine et Loire, Vendée, Loire Imperieuse, and Deux Sèvres, are declared by the government of Louis Philippe, to be in a state of siege. The annunciation of a victory, and the dispensing of the honours, as they are called, do not obtain belief in Paris, where reports are circulated, that the advantages have been on the side of the Carlists; and the Orleans king is known to be sending large reinforcements of troops into the disturbed districts.

No particular commotion occurred in Paris till the 5th of June, the day appointed for the interment of General Lamarque, whose attachment to republican principles, had made him a great favourite with that party. The number of persons assembled to join in the procession, is estimated at one hundred

and fifty thousand, whilst the spectators are stated to have been at least as numerous.

The polytechnic and military schools have been suppressed by royal ordinance; promising the benefits of a new plan of education to those pupils who have not engaged in the late disturbances.

BELGIUM.—Louis Philippe, and King Leopold, have had an interview at Compeigne, where the negotiations for the marriage of the latter to the daughter (Louise) of the former, and for the support of the Belgium kingdom against Holland, and any powers which may ally themselves with her in opposition to the Belgic claims, are supposed to have been concluded. Advices from various parts of the Continent speak very confidently of such an alliance having been entered into by several northern powers; and the increase of military preparations both in Holland and Belgium, since Leopold's return from Compeigne, seems to indicate in each an expectation of an appeal to arms.

SYRIA.—The siege of Acre is said to be terminated. On the 26th of April, Ibrahim obtained a victory over the Pacha of Aleppo, who was advancing to the relief of Acre with a convoy of one thousand camels, the whole of which were captured by the conqueror, who despatched news of his success, with several of the prisoners to confirm the truth of it, to the commander of the latter place, and with an assurance that the town should not be plundered, nor the inhabitants injured, and that himself should be permitted to retire into Egypt, where a liberal pension should be allowed him for his support.

BRAZIL.—The anniversary of the abdication of Dom Pedro has been marked by attempts, both at Rio de Janeiro and Pernambuco, to reinstate him in his former authority. These attempts have failed.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

An Ecclesiastical Commission has been issued by Government, to ascertain the value of every kind of Ecclesiastical property.

ST. LEONARD'S CHURCH, EXETER.—The newly erected Church in this parish was lately opened, by the Rev. R. Housitch, father of the Rector, who preached from 1 Kings viii. 13, 27. It is a very neat edifice, and adds much to the appearance of that quarter of the suburbs. It was crowded in every part, and its capacity and mode of interior arrangement will supply a deficiency that was daily becoming to be more felt in that direction. It has not been consecrated, but will be so on the return of the Bishop to the Diocese; his Lordship having permitted its use in the interim, rather than that the inhabitants of that increasing populous district should be longer inconvenienced by being deprived of the means of attending their parish church.

FALL OF STAMFORD CHURCH.—Early on Friday, the 1st ult., nearly the whole of the roof and body of St. Michael's Church, in Stamford, fell into a mass of ruins. The building had been for some time under the hands of masons, who were employed to effect what it was hoped would be an improvement, by widening the span of the arches, and diminishing the number of the pillars, so as to admit a better view and hearing of the clergyman by the congregation. In the course of this work, it was discovered that some of the pillars which were removed had given support to the tower of the church; and so great was the alarm which arose for the safety of that part of the edifice, that the contract, which had been entered into with a young builder, was suspended, and more experienced architects were called in; their attention was immediately directed to shoring up and propping the tower, and this difficult job seemed to be nearly effected, when heavy rains unfortunately set in, and as part of the walls of the church, being uncovered, were exposed to the influence of the wet, the whole of the roof, and a part of the parapets fell in, and the church is now in a mere heap of ruins which it is dangerous to approach. To add to the calamity, the fall and wreck of the timbers of the roof have still further weakened the supports of the tower, which has in consequence declined from the perpendicular considerably towards the south east, and is so extensively cracked from the bottom to the top, on both the south and east sides, that it is hourly expected to come down; and it is even feared that great mischief may, by its fall, be done to the surrounding houses. The parish, on the suggestion of the newly presented rector (the Rev. C. Swain) had at first agreed to re-pew the church, with a view to increase the number of sittings; and as this improvement would necessarily interrupt the performance of divine service for some months, the further suggestion of removing at the same time some masses of ancient stone work, and giving lightness to the body of the church was entertained, and contracts were entered into for executing the whole of the work at an expense of about 650l. According to the present aspect of things, a charge of at least 3,000l. will be incurred in restoring the church and the tower, every stone of which, it seems, must be taken down!

Since writing the above we are glad to find that certain steps have been taken for the restoration, or rather rebuilding, of this structure. The Boston Herald says, "Dr. Goddard, the Archdeacon of Lincoln, has twice visited Stamford on this business; and hopes are entertained that, through his representation, considerable assistance will be afforded to the parish from the funds of the Society in London for Building and Repairing Churches and Chapels."

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ST. PAUL'S SCHOOL.—On Wednesday, May 23, was held the apposition of St. Paul's School. A learned and highly respectable assemblage were present. The Captain (Mr. Osborne) commenced with reciting an address in Greek, in honour of the founder, Dean Colct. Mr. Dalton then delivered one of similar purport in Latin; and Mr. Windle, a third, in English. All were classical and well written, and called forth general approbation. The Captain and Mr. Howes then recited two excellent compositions, which had obtained the prizes: one in Latin hexameter, "*on the Restoration of the Temple of Jerusalem by Nehemiah*;" the other, "*an elegy*," by David, in Greek trimeter Iambic. At the conclusion, the High Master presented those gentlemen with the prizes. Mr. Swinny next recited an Essay on the causes of the Superiority of Thucydides over Herodotus, which had obtained the Head Master's prize. The proceedings terminated with recitations; amongst which was particularly distinguished a passage from the

"*Clouds of Aristophanes*," in which Mr. Hawkins and Mr. Finch appeared as *Strcsiadcs* and the *Scholar*.

ADDRESS OF THE BISHOPS.—His Majesty's reply to this customary address, on occasion of the Royal birth-day, was most satisfactory. The king declared, unequivocally, his unalterable determination to uphold the Church in the full enjoyment of all its rights and privileges, considering the unimpaired prosperity of the Establishment in which he had been educated as essential alike to the temporal and spiritual welfare of the people. This declaration His Majesty desired might be made public. The Queen, in her reply, was greatly affected, and concluded with the following: "My Lords, I am particularly obliged to you for this declaration of attachment, at a period when I am most cruelly and undeservedly insulted and calumniated upon many occasions."

SATURDAY MAGAZINE.—At a special meeting of the Society for Promoting Christian Knowledge lately held, it was resolved that 2,000*l.* be appropriated for the purpose of distributing cheap tracts of a religious tendency, to counteract the evil effects likely to be produced upon the public mind, by the weekly diffusion of 300,000 cheap publications which are now issuing from the press. The committee have already opened an office at the west end of the Strand, No. 445, and it is expected they will publish their first number the first Saturday in July, under the title of the "Saturday Magazine."

A charter of incorporation has been granted by His Majesty, on the petition of W. Tooke, Esq. F.R.S. to the "Society for the Diffusion of Useful Knowledge." The London general Committee is recognized as the governing body of the Society, and of which committee the Lord Chancellor is constituted the first Chairman, Lord J. Russell the first Vice-Chairman, and Mr. Tooke is named as Treasurer of the Society.

THANKSGIVING PRAYER.—His Majesty held a Court at St. James's, on Wednesday, May 30. An order in council was agreed upon at a privy council, for the Archbishop of Canterbury to prepare a prayer to be used in all churches and chapels, to return thanks to Almighty God for the abatement of the grievous disease with which this kingdom has lately been visited.

CLERGY ORPHAN SOCIETY.—The annual public examination of the children educated in these schools, under the patronage of their Majesties, took place on Thursday, May 24, at the school-house, St. John's Wood, in the presence of the Archbishops of Canterbury and York, the Bishops of London, Bangor, Bristol, Carlisle, Llandaff, and Gloucester; Archdeacon Cambridge and Dr. Shepperd, the treasurers of this institution, several of the committee, many of the clergy, and a numerous assemblage of ladies and gentlemen. At the close of the examination, the Archbishop of Canterbury, the president of the charity, expressed himself as much gratified by the manner in which the boys and girls had acquitted themselves, affording a satisfactory proof that they had been well and carefully taught, and that they had been diligent to profit by the instruction given to them in these schools. A quarterly general court was afterwards held at the Freemasons' Tavern, where ten orphan children of clergymen—viz., five boys and five girls, were elected into this institution.

ELY.—A very handsome subscription has been entered into at this place, to which the Bishop and the Dean and Chapter have contributed most liberally, for the purpose of defraying all the expenses incurred by the awful visitation of cholera, with which this city has been afflicted. By this means, the tradesmen and others in the town, who have already suffered severely, will be relieved from the burden of an additional parochial rate for the purpose. The amount subscribed is about 400*l.*, of which the Bishop and Dean and Chapter have contributed about half.

The Archdeacon of Oxford begs to give notice to the Clergy, Churchwardens, and others attending his Visitation at Bicester, that the Visitation will be postponed from Wednesday, June 27th, inst. until a later and more convenient opportunity.

The Lord Bishop of Oxford held his annual Confirmation in Oxford on Monday last, at which 379 persons were confirmed, all of whom appeared to be deeply impressed with the importance of the rite, and paid marked attention to the excellent charge which his Lordship delivered at the conclusion of the service.

The Bishop of London will hold confirmations at the following times and places during the present month:—

Sunbury	Monday,	July,	2,	at Eleven.
Staines	Same day,	—	—	at Three.
Hillingdon	Wednesday,	—	4,	at Eleven.
Rickmansworth	Same day,	—	—	at Three.
St. Albans	Thursday,	—	5,	at Ten.
Edmonton	Tuesday,	—	10,	at Eleven.
Cheshunt	Same day,	—	—	at Three.
Ware	Wednesday,	—	11,	at Ten.
Barkway	Same day,	—	—	at Three.
Saffron Walden	Thursday,	—	12,	at Eleven.
Thaxted	Same day,	—	—	at Three.
Great Yeldham	Friday,	—	13,	at Ten.
Halsted	Same day,	—	—	at Two.
Great Bromley	Saturday,	—	14,	at Eleven.
Thorp	Same day,	—	—	at Three.
St. Peter's, Colchester	Monday,	—	16,	at Ten.
Kelvedon	Same day,	—	—	at Three.
Southminster	Tuesday,	—	17,	at Eleven.
Maldon	Same day,	—	—	at Three.
Chelmsford	Wednesday,	—	18,	at Eleven.
Braintree	Thursday,	—	19,	at Eleven.
Dunmow	Same day,	—	—	at Three.
Bishop's Stortford	Friday,	—	20,	at Eleven.
Harlow	Same day,	—	—	at Three.
Ongar	Saturday,	—	21,	at Eleven.
Theydon Garnon	Same day,	—	—	at Three.
Orset	Monday,	—	30,	at Three.
Rochford	Tuesday,	—	31,	at Eleven.
Great Wakering	Same day,	—	—	at Two.

The Bishop of Lincoln intends to hold confirmations in Hertfordshire, Bedfordshire, and Buckinghamshire, at the places, and on the days undermentioned:—

Bedford	Tuesday,	July,	3.
Newport Pagnel	Wednesday,	—	4.
Olney, Stony Stratford	Thursday,	—	5.
Buckingham	Friday,	—	6.
Winslow	Saturday,	—	7.
Aylesbury	Monday,	—	9.
Wendover, Amersham	Tuesday,	—	10.
Wycombe, Prince's Risborough	Wednesday,	—	11.
Great Marlow, Burnham	Friday,	—	13.
Beaconsfield, Iver	Saturday,	—	14.
Shenley	Monday,	—	16.
Hertford	Tuesday,	—	17.
Hatfield	Thursday,	—	19.
Stevenage, Coterred	Friday,	—	20.
Baldock, Hitchin	Saturday,	—	21.
Luton, Dunstable	Monday,	—	23.
Amphill	Tuesday,	—	24.
Biggleswade	Wednesday,	—	25.

Mr. Edward Drax Free, an individual who was formerly a benefited clergyman, and vicar of Sutton, Bedfordshire, and who obtained peculiar notice some time since from the nature of the proceedings in the Ecclesiastical Court against him, lately went before the Lord Mayor to solicit a summons to be issued against a magistrate, on the following serious charge:—Mr. Free stated, that he lent the gentleman in question a valuable copy of an old edition of the Bible, containing an introductory discourse on the Revelations, by the learned Junius, assisted by his friend Crevellius. This book was particularly valuable in the eyes of the literati, on account of the scarce discourse, and also because it was the second edition of Tyndal, printed at Antwerp, for which he was afterwards strangled and burnt! The party to whom Mr. Free lent the book stated, that

for a similar copy he had refused one hundred guineas from the Duke of Sussex, and begged to be permitted to make extracts from the marginal notes, and also from the discourse. Permission was granted; and applying for a return of the book, Mr. Free experienced great difficulty in obtaining it; and when he did so, he found that his friend had taken his permission to "extract" in a literal sense, and had actually extracted the most inestimable portion to a black-letter virtuoso,—viz. the discourse by Junius. He had in vain sought to recover the lost treasure, and his application, by letter and otherwise, having failed, he found himself compelled to request the assistance of a magistrate, in order to recover his property.—The Lord Mayor granted the request. And on Saturday, the 16th ult., Mr. Offer, a magistrate of the Tower Hamlets, was summoned under the following circumstances:—Mr. Drax Free said, that in 1831, Mr. Offer told him he was going to publish a work, showing the progress of improvements in the Bible. He offered to lend Mr. Offer, Tindal's Bible, dated 1800, a very rare edition, and containing a great curiosity, namely, "Preliminary Observations by Junius on the Revelations." When Mr. Offer returned the Bible, he found these Observations had been extracted. A similar edition had fetched one hundred guineas, but he was now rendered comparatively worthless.—Mr. Offer, with great indignation, denied the charge, which was made, he said, for a very unworthy purpose. The Bible had never contained any observations of Junius, though it contained some curious notes, and a duplicate copy of the Revelations.—After some angry conversation, the Lord Mayor dismissed the summons, saying he had no jurisdiction in the case.

IRISH TITHE REPORT.—The second report of the select committee on Irish Tithes has been printed. It repudiates the idea of any portion of Church property being held in trust for the poor, and recommends that the composition for tithes should be compulsory. It also suggests, that in future the payment of tithes should fall upon the landlord and not the occupier, and that the state should eventually become itself the proprietor and collector of a perpetual land-tax to be substituted in the place of tithe. The report concludes by recommending the abolition of Church cess, and a new valuation of Church property.

CLERGY RELIEF.—Notice has been issued from the Council Office, that the fund of 60,000*l.* is now ready for advances to the clergy, under Mr. Stanley's Tithe Bill.

TITHES IN LONDON.—At Guildhall, on Tuesday, the Rev. Mr. Beckwith, Rector of St. Alban's, Wood-street, and St. Olave, Silver-street, summoned Mr. S. Cleasby, of Broad-street, for 26*l.* 18*s.*, being an arrear of twenty-nine quarters, due on three tenements belonging to him in Silver-street. The houses were burnt down ten years ago, and not having since been rebuilt, Mr. Cleasby had refused to pay tithes. The rector limited his claim to the arrears for seven years, due at Christmas last. After arguments had been heard on both sides, Mr. Alderman Kelly said he thought it his duty to dismiss the summons. He thought that so long as there was no occupation of premises there should be no tithe. No tithe was paid in the country on an unoccupied farm, and he did not see why a piece of ground on which there was no house should pay tithe. Such summonses were not beneficial to the cause of the clergy. The counsel who attended on behalf of Mr. Beckwith said he would certainly apply for a distress warrant against Mr. Cleasby to the Barons of the Court of Exchequer, as the Act of Parliament directed.

An address to the King, from the clergy of the Diocese of Bristol and its vicinity, about to be presented, praying His Majesty to enforce a more religious observance of the Lord's day among his subjects; and that His Majesty's privy council will, by relinquishing their cabinet meetings on Sundays, furnish the first evidence that the memorial in question has been productive of a good effect.

MERCHANT TAILORS' SCHOOL.—The Annual Election of Senior Pupils of this excellent Institution to Fellowships of St. John's, Oxford, took place in the beginning of last month pursuant to Statute. The gentlemen elected were Messrs. S. H. Russell, J. A. Hessey, and G. M. Correll. On the conclusion of the examination several original compositions in Greek, Latin, and English, were delivered by the eight monitors, in the presence of the Master and Wardens of the Company, the President and Senior Fellows of St. John's, and a very numerous and respectable assemblage of visitors, the whole of whom appeared to derive high gratification from the proficiency and talent displayed in these performances.

ETON MONTEM.—The Triennial Celebration of the "Montem" took place on Tuesday. On the present occasion the sum of money collected exceeded the collection of any former period, amounting to 1200*l*. Mr. Williams, the son of the bookseller and publisher of the Eton classics, is the fortunate individual who is enriched by this popular contribution, to defray his outfit to King's College, Cambridge. At 12 o'clock, according to a previous announcement, their Majesties, accompanied by Prince George of Cambridge, the Duchess of Saxe Weimar, and attended by Lord and Lady Howe and children, and Lady Gore and family, arrived in three carriages at the chambers of the Rev. Dr. Keate, and from thence passed into the quadrangle of the College, which was crowded by well-dressed people, principally old Etonians or relations and connexions of the scholars. The procession, after parading before their Majesties, proceeded in military order, with banners flying, and accompanied by the bands of the Life Guards and Scotch Fusiliers, to Salt Hill. The order of the procession was well preserved throughout, and about two o'clock reached the principal seat of action, Salt Hill, when the main body of the army being drawn up in line, a detachment, headed by a flag-bearer, proceeded to conclude the ceremony of the day, and that important personage having ascended the hills from whence many a rustic was propelled by the staffs of the constables with suitable action, unfurled his ensign, and twirled and twisted it in every variety that his ingenuity could think of. The boys then roared another edition of cheers for their colours, and for the King and Queen, and so terminated the ceremony of the Montem.

The royal carriages immediately drove away, while the whole army of hungry youths flew upon the substantial repast laid out for them at the magnificent inns of the Windmill and the Castle, in both of which all the beds were taken down to make way for the tables of these young devourers.

A notice was recently given in Boston Church of the organist resigning his situation. This resignation is, we understand, the result of an unconquerable disgust at the conduct of the Churchwardens, in seeking to reduce him to a miserable dependant on the capricious wishes of the mob. It is said that he was offered 20*l*. a year additional, if he would decline to play the usual tune on the entrance of the Mayor, as an insult to the Magistracy. He rejected the offer in disdain.

ST. ALBAN'S ABBEY.—A Public Meeting was held last month at the Thatched House Tavern, the Bishop of London in the chair, to adopt means for preserving that beautiful monument of antiquity from the destruction with which it is now threatened. This object has been strenuously pursued by Earl Verulam, who was present upon the occasion, as well as many other persons of high station, whose local connexions with, or general admiration of, the venerable structure, induced them to attend. A statement of the damage done, and the funds necessary for the effective restoration of the Abbey, was made by Mr. Donaldson; and resolutions directed to the objects of the meeting having been passed, a committee was appointed, which is to report progress to another meeting of the Subscribers before the work is commenced. The sum required is 15,000*l*. The sum of 1,000*l*. was promptly subscribed at the Meeting; and we are glad to see the subscriptions increasing.

DIRECTIONS TO CHURCHWARDENS BY THE ARCHDEACON OF ELY.—In enumerating the defects which I have most frequently had occasion to notice, I would specify, in the first place, the dampness which is too often found in these sacred edifices. It would be superfluous for me to expatiate on the injurious consequences of dampness both to the fabric of the church itself, and to those who assemble within its walls. The evil ought always to be remedied as speedily and effectually as possible, both to promote the neatness and durability of the structure, and the health and comfort of those who resort thither for the purposes of public worship.

The state of the belfries, also, is in some cases very unsatisfactory. Where the number of bells is complete, one, or perhaps more, are cracked; or the frame-work, in which they are suspended, is so much decayed and out of order, that they cannot perform their functions.

I have also frequently had occasion to remark that the towers are not sufficiently secured against the intrusion of birds and the entrance of rain or snow. When the filth and litter deposited by the former are saturated with the moisture occasioned by the latter, we cannot wonder that the process of decay should be greatly accelerated.

There is another appendage of the church which is too often neglected, and that is the church-yard fence. By suffering it to be in a ruinous condition, you allow the

precincts of that sacred spot, which, without any tinge of superstition, ought to be regarded with feelings of respect, and which may probably be endeared to some of you by many tender and cherished recollections, to be desecrated by the steps of every unlawful intruder.

Now, all these are points to which you are bound, by the solemn obligation of an oath, to give your attention; and they are evils which you are bound, by the same obligation, to correct and redress. In swearing that he will truly and faithfully execute the office of a churchwarden within his parish, each individual binds himself, according to the 85th canon, to take care and provide that the churches be well and sufficiently repaired; and so, from time to time, kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain and even, and all things there in such orderly and decent sort, without dust or any thing that may be noisome or unseemly, as best becometh the house of God. He also engages to take the like care that the church-yards be well and sufficiently repaired, fenced and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth.

And I would here remind you, that, till you are sworn, you can do no legal act as churchwardens, nor can you have any authority, whatever you may expend on the church account, to make or levy any rate, or take any other method to reimburse yourselves.

Your proper and legitimate mode of proceeding, when any repairs are to be carried into effect, especially if they be of an expensive nature, is to obtain an estimate beforehand of the sum requisite for the purpose. You are then to give legal notice of a vestry-meeting, before which this estimate should be laid. If, after legal notice, parishioners voluntarily absent themselves from such meeting, they are equally bound by the resolutions of those who attend, and are considered, in the eye of the law, as giving their assent to whatever resolution is there passed. But, if no parishioners attend after convenient notice, the churchwardens alone may make the rate.

With regard to the number of votes which each parishioner is entitled to give, it is to be observed, that, if he has been assessed or charged upon in respect of any annual rent, profit, or value, not amounting to 50*l.*, he shall be entitled to give one vote and no more. And for every 25*l.* additional, he will have the privilege of an additional vote: yet so, nevertheless, that no inhabitant shall be entitled to give more than six votes.

When a rate has been made, it should always be collected before the amount be expended. Should any person, who has been duly rated, refuse or neglect to pay, he may be summoned before two justices, who are to direct the payment of what is due in respect of such rate, provided the sum ordered to be paid do not exceed 10*l.* above the costs, to be ascertained by such justices.

Besides attention to every thing that relates to the fabric of the church, and the furnishing whatever is requisite for the due solemnization of public worship therein, the canons require you to see that all persons during the time of divine service behave themselves orderly, soberly, and reverently, kneeling at the prayers, standing at the belief, sitting or standing quietly and attentively at the reading of the Scriptures, and the preaching of God's word;—that none walk, talk, or make any noise in the church, to the disturbance of the duty which is there performed;—that none contend or quarrel about place;—that no idle persons abide in the church-yard or church-porch, during the time of divine service or preaching, but that they either come in or depart. It is also part of your office to see that no persons are tippling in the public-houses or beer-houses during the performance of divine service.

I think it necessary that you should be distinctly apprised that you are not empowered to dispose of any thing that appertains to the Church—such as the bells, the lead, or whatever else may be annexed to it, without having previously obtained a faculty from the Bishop's Court for so doing; and that, if you take such an unwarrantable step, it is at your own peril. You are the legally constituted trustees of the property of the Church—I mean its moveable property,—and, therefore, you are answerable for its undergoing any diminution or deterioration. Indeed, your very title of 'Churchwarden' appropriately designates your office as the lay-guardians of the Church. If, then, it should appear that you have disposed of any of the said property with the consent of the parishioners, but without the consent of the Ordinary, i.e. without a faculty, for the purpose of defraying in whole, or in part, the necessary Church-rates, which must otherwise have been defrayed by the parishioners themselves, you may be compelled to replace the same at your own expense. For, otherwise, the parishioners might all concur and

combine to defraud the Church of her bells, her plate, and other property placed therein, for the honour of God, and the due solemnization of public worship, in order to relieve themselves from the payment of parish rates, or for their own private and fraudulent emolument.

If any one who bears the office of Churchwarden should ever be guilty of such a flagrant violation of the trust reposed in him, I shall certainly think it my duty to see that the offence be visited with the utmost severity. And I shall esteem it a favour if my clerical brethren will, without delay, notify to me any such act of delinquency (should any such occur), that no time may be lost in applying the legal remedy.

There is another caution, which I think it right to avail myself of this opportunity of suggesting, and that is, that you never, upon any account, substitute an unsightly or less durable material, for one of an ornamental or lasting quality. I am sorry to say that this has too often been practised in the case of Church windows, in which there are many instances where the mullions have been spoiled and disfigured by the substitution of wood or brick instead of stone, and the beauty of the light and elegant tracery of the heads has been entirely destroyed by mortar superseding glass.

In the few remarks which I made in the beginning of this address, on the state of the Churches in general, I noticed the great prevalence of dampness. That this evil may be obviated, in the instructions which you will this day receive from the hands of the Deputy Registrar, you will find, very generally, directions to make a drain round your respective Churches. And I will here beg leave to offer you some suggestions relative to the best mode of carrying these directions into effect.

In the first place, as a preliminary step, and as being in itself conducive to the dryness of the fabric, lower the soil round the Church as much as local circumstances will admit. Then dig out the soil close to the walls of the Church, to a proper depth; which, where it is practicable, should, at least, be as low as the floor of the interior. Pave the bottom of the drain with bricks laid in mortar, in a concave form, that the water may not penetrate further, and may be carried off as expeditiously as possible. Upon this narrow pavement, place saughing tiles, with the convex surface uppermost, or hollow bricks, with the flat sides upwards; only taking care that they are not suffered to fit so close to each other as to impede the water in its passage to the drain. Afterwards, fill up the trench with shingles, fragments of bricks, stones, gravel, or any material of so coarse a nature as may suffer the rain and droppings from the roof to pass through instantaneously. Let all the water which is thus received be conducted out of the Churchyard by means of a pipe laid under-ground, or by a continuation of the paved drain, so that no wound may be inflicted on the feelings of survivors by any thing which has the appearance of violating the depositories of the dead. By the adoption of this plan, you will find all that greenness and discoloration of the walls which are at once offensive and injurious to the edifice, will gradually disappear.—*June, 1832.*

BRITISH ASSOCIATION.—The Second Meeting of the British Association for the Advancement of Science, was held in Oxford, on Monday, the 18th ult. and the five following days, at which some hundreds of gentlemen, including the most illustrious scientific characters, were present. The first meeting of this Society was held at York in September last, and was attended by upwards of three hundred persons, including many distinguished Members of this University, and of other learned and scientific bodies in different parts of the United Kingdom. At the Oxford Meeting, the following Reports were presented:—

1. On the recent Progress of Mathematical Analysis, in reference particularly to the differential and integral Calculus, by the Rev. George Peacock.
2. On the State and Progress of Astronomical Science, in reference particularly to Physical Astronomy, by Professor Airy.
3. On the Data and Desiderata for calculating the Time and Height of High Water, by W. J. Lubbock, Esq.
4. On the present State of Meteorological Science, by James D. Forbes, Esq.
5. On the Progress of Optical Science, by Sir David Brewster.
6. On the State of our Knowledge concerning the Phenomena of Sound, by the Rev. Robert Willis.
7. On the Phenomena of Heat, by the Rev. Professor Powell.
8. On Thermo-Electricity, by the Rev. Professor Cumming.
9. On the Recent Progress of Chemical Science, by James W. F. Johnston, Esq.
10. On the State and Progress of Mineralogical Science, by the Rev. Professor Whewell.

11. On the Waste and Extension of the Land on the East Coast of Britain, and on the question of the Penetration of the Relative Level of the Sea and Land, by Robert Stevenson, Esq.

12. On the Principal Questions recently settled, or still agitated, in the Philosophy of Botany, by Professor Lindley.

The President of this Meeting was the Rev. William Buckland, D.D. F.R.S. &c. Canon of Christ Church, and Professor of Geology and Mineralogy in this University.

The Vjce-Presidents—Sir David Brewster, D.C.L. F.R.S. L. & E. Corresponding Member of the Institute of France, &c., and the Rev. William Whewell, F.R.S. &c., and Professor of Mineralogy in the University of Cambridge. The Oxford Secretaries are Charles Daubeney, M.D. F.R.S. Professor of Chemistry, and the Rev. Baden Powell, F.R.S. Savillian Professor of Geometry.

The Authorities of the University, with great kindness to the Association, allowed the General Meetings to be held in the Sheldonian Theatre, and the Sectional Meetings and other business of the Association to take place in the very convenient suite of rooms in the Clarendon Buildings.

The Sectional Committees chose the following officers:

PHYSICS, &c.	{ President, Dr. D. Gilbert. Secretary, Rev. H. Coddington.
CHEMISTRY, &c.	{ President, Mr. J. Dalton Secretary, Mr. Johnston.
GEOLOGY, &c.	{ President, Mr. Murchison. Secretary, Mr. J. Taylor.
NATURAL HISTORY, &c.	{ President, Mr. P. Duncan. Secretary, Professor Henslow.

CITY OF LONDON SCHOOL OF INSTRUCTION AND INDUSTRY.—On Monday, the 18th of June, the Twentieth Anniversary Dinner for the benefit of the above Institution, took place at the London Tavern, Bishopsgate, William Taylor Copeland, Esq. in the chair. A handsome contribution was made; and the following simple addresses were delivered by two of the children.

BOY.—“*Generous Patrons*,—We poor boys present ourselves before you with grateful feelings. We never can forget that it is for our sakes you meet, and that it is the great Author of all good who has disposed your benevolent hearts to regard, to pity, and to relieve us. You have clothed and instructed us, and we bring with us some of the little productions of our industry. May our conduct, through life, answer your hopes and reward your exertions. Though humble in station, may we always be industrious and useful. May we fear God, honour the king, obey our parents, and live with thankfulness under the laws and constitution of our country. O heavenly Father, we would not seek to be great, but teach us to be good. May thy favour crown our labours, and shower upon our gracious benefactors every blessing both in time and eternity.”

GIRL.—“*Generous Patrons*,—Deign to receive from a poor girl, in the name of her poor companions and herself, the humble, but sincere, tribute of gratitude. Behold us instructed and clothed by your benevolent care. You have also placed us in the paths of duty and religion. Receive, with ours, the thanks of our parents. May our lot in society be contented and industrious, adorning the Christian profession, and studying to be useful to the community. Thus, whilst you have taught our hands to work, and our hearts to sing the praises of the God of charity and compassion, may you be witnesses of the beneficial fruits of our labour, and the good conduct of our lives. We now present before you the works of our little hands, and trust to receive your smiles and approbation; but above all, the infinitely condescending mercy and guardian care of Him who is the Father of the friendless, and God over all, blessed for ever more. Amen.”

THE LADY CHAPEL.—A selection of sacred music was performed on the 21st ult. in St. Saviour's church, Southwark, in aid of the funds now collecting for the restoration of the Lady Chapel, and the altar screen. The sum still required, we understand, is about 1,000*l.*, there having been already raised by the liberality of the public more than 3,000*l.* Towards the required amount, this concert must have contributed in a respectable degree, as the attendance was numerous and brilliant, consisting principally of ladies.

ORDINATIONS.—1832.

<i>Bath & Wells</i> .. { April 22.	<i>Llandaff</i> April 8.	<i>Peterborough</i> .. April 29.
June 10.	<i>Lichf. & Cov.</i> .. May 6.	
<i>Chester</i> April 15.	<i>Lincoln</i> June 17.	<i>Rochester</i> { April 29.
<i>Chichester</i> June 17.	<i>Norwich</i> May 20.	June 10.
<i>Exeter</i> April 29.	<i>Oxford</i> June 17.	<i>Salisbury</i> April 15.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Adams, Simon Thomas		Fell. New	Oxf.	Oxford
Baily, William Perceval	B.A.	Clare Hall	Camb.	Rochester
Barker, Henry Raymond	M.A.	Merton	Oxf.	Oxford
Bingham, Charles Heppuff		Caius	Camb.	Lincoln
Bird, Christopher Wentworth	B.A.	St. John's	Camb.	Rochester
Bloxam, John Rouse	B.A.	Dem. Magdalen	Oxf.	Oxford
Bolton, Robert Thorley		Clare Hall	Camb.	Chichester
Bonnin, Thomas Scott	B.A.	Queen's	Camb.	Peterborough
Bower, Henry Tragonnell	B.A.	St. Peter's	Camb.	Rochester
Brown, Langton Edward	B.A.	Trinity	Camb.	Oxford
Browne, T. B. H.	B.A.	Jesus	Oxf.	Oxford
Browne, Robert William	B.A.	Fell. St. John's	Oxf.	Oxford
Buckingham, James	S.C.L.	Wadham	Oxf.	Exeter
Buckley, Thomas	B.A.	Corpus Christi	Camb.	Chester
Burningham, Thomas	B.A.	Trinity	Oxf.	Norwich
Butterton, George Ash	M.A.	St. John's	Camb.	Rochester
Cameron, Archibald Allen	B.A.	Pembroke	Oxf.	Oxford
Carpenter, Charles T.	M.A.	Sidney	Camb.	Exeter
Case, Thomas	B.A.	Worcester	Oxf.	Rochester
Chambers, John William	M.A.	St. John's	Oxf.	Norwich
Chanter, John Millr.	B.A.	Oriel	Oxf.	Exeter
Chatfield, Allen William	B.A.	Trinity	Camb.	Rochester
Chaytor, Henry	B.A.	St. Mary Hall	Oxf.	Rochester
Clarke, William Wilcox	B.A.	Wadham	Oxf.	Norwich
Clayton, William John	B.A.	Queen's	Camb.	Rochester
Cookson, Frederick	B.A.	Corpus Christi	Camb.	Lich. & Cov.
Coope, William John	B.A.	St. Mary Hall	Oxf.	Norwich
Corbould, William	B.A.	Emmanuel	Camb.	Norwich
Cottle, Thomas	M.A.	Pembroke	Oxf.	Salisbury
Coulcher, George	M.A.	Corpus Christi	Camb.	Norwich
Cox, James	M.A.	Christ Church	Oxf.	Oxford
Crawford, Charles John	B.A.	Wadham	Oxf.	Chichester
Crawley, John Lloyd	B.A.	Trinity	Oxf.	Peterborough
Dalton, James Edward	B.A.	Fell. Queen's	Camb.	Norwich
Davies, John	B.A.	Trinity	Camb.	Lincoln
De Boudry, Daniel		Magdalen Hall	Oxf.	Lincoln
Denison, George Anthony	M.A.	Fell. Oriel	Oxf.	Oxford
Du Heaume, George	M.A.	Fell. Pembroke	Oxf.	Oxford
Dunlap, Arthur Philip		Fell. St. John's	Oxf.	Oxford
Eaton, Henry Charles	B.A.	St. John's	Camb.	Lincoln
Eaton, Henry Charles	B.A.	St. John's	Camb.	Rochester
Fellowes, Edmund F. B. B.	B.A.	St. John's	Camb.	Exeter
Fisher, John Thomas	S.C.L.	Jesus	Camb.	Bath & Wells
Fisk, George	S.C.L.	Corpus Christi	Camb.	Rochester
Fitch, Adam	B.A.	Christ	Camb.	Rochester
Garlike, Thomas Charles	B.A.	Clare Hall	Camb.	Exeter
Gathercole, Michael Augustus	Lit.			Lich. & Cov.
Goldney, Adam	B.A.	Trinity	Camb.	Oxford
Groome, John Hindes	B.A.	Pembroke	Camb.	Norwich
Grose, Thomas	M.A.	Clare Hall	Camb.	Oxford
Hall, Robert Edward	B.A.	Emmanuel	Camb.	Lincoln
Hamilton, John William	M.A.	Trinity	Camb.	Norwich
Hanbury, Alfred	S.C.L.	St. Mary Hall	Oxf.	Norwich
Hawkins, Edward	B.A.	Fell. Pembroke	Oxf.	Oxford

Name.	Degree.	College.	University.	By Bishop of
Hayley, Burrell	B.A.	Worcester	Oxf.	Chichester
Heelis, Richard	B.A.	Queen's	Oxf.	Lich. & Cov.
Hickson, Charles	B.A.	Magdalen Hall	Oxf.	Lincoln
Hildyard, Horatio Samuel		St. Peter's	Camb.	Rochester
Hocker, William	B.A.	Exeter	Oxf.	Exeter
Hollings, Richard	B.A.	St. John's	Oxf.	Lich. & Cov.
Houlditch, Henry Lovelace	B.A.	Christ	Camb.	Exeter
Hughes, Thomas William	B.A.	St. Edmund H.	Oxf.	Norwich
Ingram, George		Queen's	Camb.	Rochester
Irvine, John		Magdalen Hall	Oxf.	Rochester
Jeune, Francis	M.A.	Fell. Pembroke	Oxf.	Oxford
Jones, Pelham	B.A.	St. John's	Camb.	Chester
Kempe, Henry George	B.A.	Exeter	Oxf.	Exeter
Kingdon, John	B.A.	Pembroke	Oxf.	Exeter
Kirkness, William John	B.A.	Queen's	Camb.	Exeter
Lendon, Abel Seyer	B.A.	Christ Church	Oxf.	Peterborough
Lewin, G. Ross		Catharine Hall	Camb.	Exeter
Long, Henry Churchman	B.A.	Christ	Camb.	Norwich
Lynn, George Goodenough	B.A.	Christ	Camb.	Oxford
Martin, Edward William	B.A.	St. John's	Camb.	Rochester
Massingberd, Algernon L.	B.A.	Trinity	Camb.	Norwich
Molson, William	B.A.	Queen's	Camb.	Norwich
Moody, George	B.A.	St. John's	Camb.	Chester
Morgan, John Blackstone	B.A.	Trinity	Oxf.	Oxford
Nelson, John	S.C.L.	Trinity Hall	Camb.	Norwich
Nicholls, Lewis Anthony		St. David's	Lamp.	Llandaff
Nicholson, Patrick Charles		St. Bees		Chester
Norgate, Thomas Starling	B.A.	Caius	Camb.	Norwich
Oldknow, Joseph	B.A.	Christ	Camb.	Lincoln
Orde, Leonard Shafto	B.A.	Queen's	Camb.	Rochester
Pawsey, Frederick C. G.	B.A.	Emmanuel	Camb.	Lincoln
Payne, Edward	B.A.	New	Oxf.	Oxford
Penleaze, John	B.A.	Magdalen	Oxf.	Norwich
Penson, John Pavitt	B.A.	Worcester	Oxf.	Oxford
Poole, George Ayliffe	B.A.	Emmanuel	Camb.	Bath & Wells
Poole, Thomas	B.A.	St. John's	Camb.	Lich. & Cov.
Powell, Richmond	B.A.	Trinity	Camb.	Chichester
Pritchard, Charles	B.A.	St. John's	Camb.	Rochester
Prosser, James	B.A.	Catharine Hall	Camb.	Lincoln
Pyemont, John	B.A.	Lincoln	Oxf.	Norwich
Rees, Amaziah	Lit.			Llandaff
Robbins, George	B.A.	Magdalen	Oxf.	Salisbury
Robinson, John Ellill	M.A.	Christ Church	Oxf.	Oxford
Simpson, Henry Trail	B.A.	Trinity	Camb.	Rochester
Smith, Charles Lessingham	M.A.	Fell. Christ	Camb.	Lincoln
Spicer, Stephen Ralph	B.A.	Worcester	Oxf.	Salisbury
Stanton, Thomas	B.A.	Christ	Camb.	Lincoln
Stevens, Henry	B.A.	Oriel	Oxf.	Rochester
Stowe, Solomon John	B.A.	Trinity	Camb.	Lincoln
Tarbutt, Arthur Charles	B.A.	Wadham	Oxf.	Oxford
Tatham, Arthur	B.A.	Magdalen	Camb.	Rochester
Tennyson, Charles	B.A.	Trinity	Camb.	Lincoln
Trenchard, William Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Toogood, Jonathan James	B.A.	Pembroke	Oxf.	Bath & Wells.
Upton, James Samuel	M.A.	Trinity	Camb.	Chichester
Vaughan, John James	B.A.	Merton	Oxf.	Salisbury
Venables, Richard Lister	B.A.	Emmanuel	Camb.	Rochester
Vickers, William	B.A.	Queen's	Camb.	Norwich
Wade, Charles James	B.A.	Jesus	Camb.	Bath & Wells
Warmoll, Sayer Stone	B.A.	Queen's	Oxf.	Norwich
Warren, Charles	B.A.	Trinity	Camb.	Peterborough
Webster, Josias Gardiner,	B.A.	Exeter	Oxf.	Norwich

Name.	Degree.	College.	University.	By Bishop of
Wellesley, Hon. Gerald	M.A.	Trinity	Camb.	Lincoln
West, Thomas Dennett	B.A.	St. Peter's	Camb.	Chichester
Whalley, Daniel Constable	B.A.	Pembroke	Camb.	Norwich
Whyte, James Richard	B.A.	Oriel	Oxf.	Exeter
Whytehead, Robert	B.A.	St. John's	Camb.	Lincoln
Wickham, William Provis Trelawny ..	M.A.	Balliol	Oxf.	Bath & Wells
Williams, George	B.A.	Trinity	Camb.	Rochester
Willy, George	B.A.	St. John's	Camb.	Bath & Wells
Wright, Henry Wildey	B.A.	Magdalen Hall	Oxf.	Rochester

PRIESTS.

Alford, Walter	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Allen, William Burkitt	D.C.L.	Fell. St. John's	Oxf.	Oxford
Armstrong, Henry	B.A.	Christ	Camb.	Rochester
Baker, George	B.A.	Corpus Christi	Camb.	Norwich
Barker, Frederic	B.A.	Jesus	Camb.	Chester
Barrick, Robert	M.A.	Fell. Queen's	Camb.	Rochester
Bird, Henry	B.A.	Corpus Christi	Camb.	Norwich
Blackburne, Francis Theophilus	B.A.	Jesus	Camb.	Bath & Wells
Bolden, John Satterthwaite	B.A.	Trinity	Camb.	Chester
Bradford, William M. R.	M.A.	Magdalen Hall	Oxf.	Lincoln
Brettel, George	B.A.	Exeter	Oxf.	Norwich
Browne, George Augustus,	M.A.	Magdalen	Oxf.	Oxford
Browne, Thomas	B.A.	Corpus Christi	Camb.	Chichester
Calvert, Raisley	B.A.	Queen's	Camb.	Peterborough
Childe, Charles Frederick	B.A.	Emmanuel	Camb.	Rochester
Clayton, George	B.A.	Christ Church	Oxf.	Rochester
Cobden, Halsted Edwin Cobden	M.A.	St. John's	Camb.	Rochester
Cooper, H. J.	M.A.	St. John's	Camb.	Salisbury
Cox, Richardson	B.A.	Corpus Christi	Camb.	Norwich
Curties, Thomas Chandler	B.A.	Fell. St. John's	Oxf.	Oxford
Dawson, Frederick Ackers	M.A.	Brasenose	Oxf.	Oxford
Donnison, James Watson Stote	B.A.	University	Oxf.	Lincoln
Doveton, John Bazett	B.A.	Downing	Camb.	Bath & Wells
Draper, William Yorke	B.A.	Wadham	Oxf.	Bath & Wells
Eagles, John King	B.A.	Trinity	Camb.	Bath & Wells
Emly, Frederic Septimus	M.A.	Wadham	Oxf.	Peterborough
Evans, Frederic	B.A.	Corpus Christi	Camb.	Norwich
Ewbank, William Withers	B.A.	Christ	Camb.	Rochester
Fendall, James	M.A.	Fell. Jesus	Camb.	Rochester
Fitzroy, Frederick Thos. Wm. Coke ..	M.A.	Fell. Magdalen	Camb.	Rochester
Fremantle, William Robert	M.A.	Magdalen	Oxf.	Oxford
Fry, James	B.A.	St. Edmund H.	Oxf.	Chichester
Graham, William Hall	B.A.	Exeter	Oxf.	Norwich
Gray, Henry	B.A.	Christ Church	Oxf.	Rochester
Green, Joseph	B.A.	Corpus Christi	Camb.	Lincoln
Greene, Edward	B.A.	Dem. Magdalen	Oxf.	Oxford
Hale William	M.A.	Magdalen Hall	Oxf.	Rochester
Harper, Henry John Citty	B.A.	Queen's	Oxf.	Lincoln
Harrison, Jasper Nicolls	M.A.	Fell. Worcester	Oxf.	Oxford
Heartley, Charles Abel	M.A.	Fell. Corp. Chr.	Oxf.	Oxford
Hoare, Richard Peter	B.A.	Trinity	Camb.	Salisbury
Hore, William Strong	B.A.	Queen's	Camb.	Exeter
Hutchinson, Thomas	B.A.	Clare Hall	Camb.	Lincoln
Hutton, Rufus	B.A.	Exeter	Oxf.	Exeter
Irving, William	B.A.	Jesus	Oxf.	Bath & Wells
Johnson, Arthur	B.A.	Christ Church	Oxf.	Exeter
Law, William	M.A.	Fell. Trinity	Camb.	Rochester
Leah, Thomas	B.A.	Queen's	Camb.	Exeter
Lewis, Robert George	M.A.	Wadham	Oxf.	Norwich
Lloyd, Charles	B.A.	Jesus	Oxf.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Luttrell, Alexander Henry Fownes	B.A.	Pembroke	Camb.	Bath & Wells
Luxmoie, Charles	B.A.	King's	Camb.	Rochester
Madan, George	B.A.	Stud. Ch. Ch.	Oxf.	Oxford
Maidland, Thomas Henry	B.A.	Oriel	Oxf.	Exeter
Morgan, James W.	B.A.	Trinity	Camb.	Bath & Wells
Morrell, Henry Cox	M.A.	Christ Church	Oxf.	Oxford
Morrell, Henry John	B.A.	Exeter	Oxf.	Exeter
Naylor, Thomas Beagley	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Newnham, George William	M.A.	Fell. Corp. Chr.	Oxf.	Bath & Wells
North, William	M.A.	Jesus	Oxf.	Oxford
Nurse, John	B.A.	Merton	Oxf.	Bath & Wells
Orme, George Cave	B.A.	Jesus	Camb.	Lincoln
Osborne, Hon. Sidney Godolphin	B.A.	Brasenose	Oxf.	Lincoln
Page, Luke Flood	M.A.	Corpus Christi	Camb.	Norwich
Parsons, Francis Crane	B.A.	Worcester	Oxf.	Bath & Wells
Partington, Henry	B.A.	Stud. Ch. Ch.	Oxf.	Oxford
Phillips, George	M.A.	Fell. Queen's	Camb.	Rochester
Phillott, Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Pidsley, Sydenham	B.A.	Worcester	Oxf.	Exeter
Price, Edward	S.C.L.	St. John's	Camb.	Lincoln
Reynolds, Henry	M.A.	Jesus	Oxf.	Oxford
Rhodes, William Francis	B.A.	Trinity	Camb.	Norwich
Robinson, John Travers	B.A.	Jesus	Camb.	Lincoln
Roche, William	B.A.	Trinity	Oxf.	Exeter
Rodd, Charles	B.A.	Exeter	Oxf.	Exeter
Rooper, William Henry	B.A.	University	Oxf.	Lincoln
Sampson, Lewis William	B.A.	Fell. King's	Camb.	Rochester
Sampson, Daniel Dod	B.A.	Trinity Hall	Camb.	Bath & Wells
Saxton, Charles Waring	M.A.	Christ Church	Oxf.	Oxford
Scobell, John Samuel	B.A.	St. Peter's	Camb.	Exeter
Scott, Robert	M.A.	Balliol	Oxf.	Bath & Wells
Serjeant, James	B.A.	Queen's	Camb.	Exeter
Severne, William	M.A.	Queen's	Oxf.	Peterborough
Smith, Henry Cupper	B.A.	Christ	Camb.	Norwich
Sprigg, William	B.A.	St. Peter's	Camb.	Norwich
Sunderland, Thomas Lister Joseph	B.A.	Caius	Camb.	Lincoln
Thackeray, George	B.A.	Fell. King's	Camb.	Rochester
Thackeray, Joseph	M.A.	Fell. King's	Camb.	Rochester
Thompson, William Thomas	B.A.	Jesus	Camb.	Norwich
Thornton, William	M.A.	Corpus Christi	Camb.	Peterborough
Tinkler, John	M.A.	Fell Corp. Chr.	Camb.	Rochester
Veale, W. H.		Magdalen	Oxf.	Exeter
Waller, Ernest Adolphus	B.A.	Brasenose	Oxf.	Chichester
Wethered, Florence James	B.A.	Fell. King's	Camb.	Rochester
West, John Thomas Eliot	B.A.	Christ	Camb.	Norwich
Wilford, Francis T. B.	B.A.	Exeter	Oxf.	Exeter
Wheeler, William	M.A.	Dem. Magdalen	Oxf.	Oxford
Wingfield, George	B.A.	Emmanuel	Camb.	Lincoln

Deacons, 125—Priests, 98—Total, 223.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Denniss, Edwin P.	Domestic Chapl. to Lord Panmure
Moore, Edward	Domestic Chapl. to Earl Cornwallis
Saunders, Augustus Page	Head Mast. of Charter House School.
Williams, William	Domestic Chapl. to the Earl of Warwick.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Austen, John Thos.	Aldworth, V.	Berks	Salisbury	St. John's Coll. Camb.
Barker, R.	{ Cottingham, V. with Skidby, C.	{ E. York	York	Bp. of Chester

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Boulton, George ..	{ Preston Crapes, R. to Charwelton, R. Great Malvern, V.	{ Northam. Peterboro	{	C. Knightley, Bt.
Card, Henry, D. D.	{ to Dormington, V. with Bartes, C.	{ Worcester Worcester	{	Foley, Esq.
Dobree, John Gale..	Newbourn, R.	Suffolk	Norwich	Sir W. Rowley, Bt.
Dugmore, Henry ..	Pensthorpe, R.	Norfolk	Norwich	Rev. R. Hammond
Evans, John	{ Llanboudy, V. to Llanglydwen, R.	{ Carnar.	St. David's	{ Bp. of St. David's Lord Chancellor
Ewbank, W. Withers	Grindon, V.	Durham	Durham	Sherburn Hospital
Gwatkin, Richard ..	Barrow-upon-Soar, V.	Leicester	Lincoln	St. John's Coll. Camb.
Halton, L. Miles ..	{ Woolhampton, R. to Thruxton, R.	Berks	Salisbury	Mr. & Mrs. Halton
Harrison, John Butler	Evenley, V.	Hants	Winchest.	Mrs. Harriet Halton
Kennaway, Chas. E.	Chipping Campden V.	Northam.	Peterboro	Magd. Coll. Oxford
Kingsley C.	Clovelly, R.	Gloster	Gloster	Lord Barham
Langdon, Charles ..	Queen's Canal, V.	Devon	Exeter	Sir J. H. Williams, Bt.
Le Grice, Frederick .	Great Gransden, V.	Somerset	B. & W.	James Langdon, Esq.
Lewis, Edward	Llanbedr, R.	Hunts	Lincoln	Clare Hall, Camb.
		Brecon	St. David's	Duke of Beaufort
	Minor Can. of the Cath.	Ch. of St. Paul		D. & C. of St. Paul's
	and Minor Can. of Coll.	Ch. of Westminster		D. of Westminster
Lupton, James	{ and Blackburnton, V. to St. Mich. & Trin, R.	Oxford	Oxford	Ch. Ch. Oxford
	Queenhithe	London	London	D. & C. of St. Paul's
Morley, George	Newport Pagnell, V.	Bucks	Lincoln	Lord Chancellor
Peers, J.	District Ch. W. Wycombe	Bucks		
Prowde, Richard ..	Illovingham, P.C.	N. York	York	Earl of Carlisle
Schomberg, Alex. W.	{ Felthorpe, R. and Ringland, V.	{ Norfolk	Norw.	{ Bp. of Norwich Bp. of Ely
Serrell, H. D.	Milton Puddimore, R.	Somerset	B. & W.	Wm. Melliar, Esq.
Sproston, George ..	Oldbury, C.	Worcester	Worcester	V. of Halesowen
Stone, Samuel	Norwich, St. Augustine, R.	Norfolk	Norwich	D. & C. of Norwich
Tasker, Henry	Soham, V. with Barway, C.	Camb.	Norwich	Pemb. Coll. Camb.
Twining, Daniel ...	{ Stilton, R. to Thetford, R.	Hunts	{ Lincoln	{ Bp. of Lincoln D. & C. of St. Paul's
Ward, J. Thornborrow	Askam, V.	Westmor.	Carlisle	Earl of Lonsdale
Ware, Henry	Isadock, R.	Cornwall	Exeter	Ld. & Ly. Grenville
West, John	Aisholt, R.	Somerset	B. & W.	John West, Esq.
	East Lulworth, V.			
Witt, E. D.	{ to hold by disp. Coombe Keynes, V. with Wool, V.	Dorset	Bristol	John Bond, Esq.
Woodforde, Thomas .	Almsford, R.	Somerset	B & W.	Rev. F. Woodforde

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Archer, James	Middleton, R.	Lancas.	Chester	Lady Suffield
Bennett, Thomas ..	{ Bocconoc, R. with Broadoak, R.	{ Cornwall	Exeter	Lord Grenville
Bond, William	{ Mutford, V. with Barnby, R. and Wheatacre, All Sts. R.	{ Suffolk Norfolk	Norwich	Caius Coll. Camb.
Brice, John	{ Aisholt, R. and Grenton, R.	{ Somerset	B. & W.	{ Rev. John Price S. Kekewich, Esq.
Carter, Samuel	Ringland, V.	Norfolk	Norwich	Bp. of Ely
Cottle, Wyatt	{ Chaisey, V. with Mow'sford, C.	{ Berks	Salisbury	Lord Chancellor
	Rainham, St. Mary,			
Dewing, Edward ..	{ and St. Marg, R. with Heloughton, V.	{ Norfolk	Norwich	William Ainge, Esq.
Durham, Jas. George	Newport Pagnell, V.	Bucks	Lincoln	Lord Chancellor
Frear, Robert,	Hovingham, P.C.	N. York	York	Earl of Carlisle
Fulham, Edward ..	{ Preb. in Cath. Ch. of Chichester & Guildford, St. Nicholas, R.	Surrey	Winchest.	D. of Salisbury

<i>Name</i>	<i>Preferment</i>	<i>County</i>	<i>Diocese</i>	<i>Patron</i>
Haggitt, George	Soham, V. with Barway, C.	Camb.	Norwich	Pemb. Coll. Camb.
Holwell, E. Offspring	Plymtree, R.	Devon	Exeter	Prov. Oriel Coll. Oxf.
Iveson, Arthur	East Bradenham, R. } & Shouldham, C. } & Shouldhamthorpe, C. }	Norfolk	Norw. }	Thomas Oxley, Esq.
	and Tottenhill, P.C. }			Thomas Hare, Esq.
	Askam, V. }	Westm.	Carlisle	Bp. of Ely
Leech, J. Langton. .	and Bingham, }	Cumb.		Edward Bolton, Esq.
	Fell. of Coll. Ch. of Manchester }			
Mallory, John H. ..	and Mobberley, R. }	Chester	Chester	Rev. J. H. Mallory
	Aldborough, R. }	Norfolk	Norwich	Lord Suffield
Norris, Robert	and Tattenford, }			
	with Tatterset, R. }	Norfolk	Norwich	Sir Chas. Chad, Bt.
	Bierton, V. }			
Smith, Thomas	with Buckland, C. }	Bucks	P.of D.&C. of Lincoln	D. & C. of Lincoln
	and Stoke Mandeville, C. }			
	and Carsington, R. }	Derby	Lichfield	Dean of Lincoln
Talbot, Thomas ..	Tivetshall, St. Mary, R. }	Norfolk	Norwich	Earl of Oxford
	and St. Marg, R. }			

Goodison, Benjamin Croft.... Chapl. to H. M.'s Forces at Cape of Good Hope.

Pilkington, William Probat. Fell. of Magd. Coll. Oxford.

Thorp, Robert Alder Fell. of Corp. Chr. Coll. Oxford.

OXFORD.

ELECTIONS.

In Convocation, the Rev. H. Duke Harrington, M.A. Fellow of Exeter College, the Rev. Peter Hansell, M.A. Fellow of University College, and the Rev. John William Hughes, M.A. of Trinity College, were nominated Masters of the Schools, for the ensuing year.

In Convocation, the nomination of the Rev. Charles Wightwick, B. D. Fellow of Pembroke, to be a Commissioner of the Market, was unanimously approved.

In Convocation, the sum of 200*l.* was voted from the University Chest, in aid of a fund now raising in order to effect certain improvements between Christ Church and Pembroke, by removing several old houses which intercept the view, and confine the thoroughfare in front of those Colleges.

Mr. Richard Wood, of St. John's College, has been admitted an Actual Fellow of that Society.

The Rev. Isaac Williams, M. A. of Trinity College, has been admitted Actual Fellow of that Society.

Edward Caswall, from Marlborough School; Henry Hall Davis, Commoner of Magdalen Hall; and William Cockin, Commoner of Brasenose College, have been elected Scholars of Brasenose College.

Thomas Edward Morris, Edward John Randolph, Arthur Ralph Barnes, and Thomas William Ware, (elected from Westminster School) have been admitted Students of Christ Church.

The Rev. Jasper Harrison, M.A., Scholar of Worcester College, has been elected Fellow on Mrs. Eaton's Foundation. Messrs. William Whitehead and Charles Bradley, Scholars on the same Foundation.

Mr. William Beadon Heathcote has been admitted Scholar of New College.

The Rev. William John Copeland, M.A. and Thomas Legh Cloughton, B.A. Scholars of Trinity College, have been elected Probationary Fellows; and Joseph Webster, of Trinity College, and James Cowles Prichard, Scholars of that Society. At the same time, William Henry Ley, of Pembroke College, was elected Blount Scholar of Trinity College.

Messrs. Stewart Adolphus Pears, and John Matthias Wilson, have been elected Scholars of Corpus Christi College.

Messrs. S. H. Russell, J. A. Hessey, and G. K. Morrell, have been elected from Merchant Tailors' School, to Fellowships of St. John's College.

PRIZES ADJUDGED.

Theological Prize.—"On the Fulness of Time at which Christ appeared on Earth," Anthony Grant, B.C.L. Fellow of New College.

Chancellor's Prizes.

Latin Verse.—"Attila," John Thomas, Scholar of Trinity.

English Essay.—"The Study of different Languages, as it relates to the Philosophy of the Human Mind," Benjamin Harrison, M.A. Student of Christ Church.

Latin Essay.—"De Stoicorum Disciplina," Thos. Legh Cloughton, M.A. Probationary Fellow of Trinity.

Sir Roger Newdigate's Prize.

English Verse.—"Staffa," Roundell Palmer, Scholar of Trinity.

The names of those Candidates, who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each classes prescribed by the statute, stand as follow :—

FIRST CLASS.

J. S. Brewer, Comm. of Queen's Coll.
F. H. Doyle, Commoner of Christ Church.
Frederic Rogers, Comm. of Oriel Coll.

SECOND CLASS.

C. W. Borrett, Demy of Magdalen Coll.
R. E. Copleston, Fell. of Exeter Coll.
W. W. Fowler, Commoner of Pemb. Coll.
T. James, Commoner of Christ Church.
J. L. R. Kettle, Lord Crewe's Exhibitioner of Lincoln.
C. E. Lefroy, Comm. of Christ Church.
Alfred Menzies, Scholar of Trinity Coll.
William Richardson, Comm. of Wadham.
W. W. Stoddart, Fell. of St. John's Coll.
E. P. Vaughan, Comm. of Balliol Coll.

THIRD CLASS.

T. Bachelor, Gent. Comm. of Magd. Hall.
H. Blackall, Student of Christ Church.
T. Calvert, Probat. Scholar of Queen's Coll.
T. Dand, Probat. Scholar of Queen's Coll.
P. D. Hadow, Commoner of Queen's Coll.
G. D. Johnson, Comm. of St. John's Coll.
Henry Jones, Commoner of Jesus Coll.
C. H. A. Martelli, Comm. of Trinity Coll.
Richard Prichard, Commoner of Jesus Coll.
John Rowlandson, Comm. of Queen's Coll.
Joseph Salt, Commoner of Balliol Coll.
T. H. Sotheby, Comm. of New Inn Hall.
H. E. Strickland, Comm. of Oriel Coll.
G. Thistlewaite, Comm. of Brasenose Coll.
William Wayman, Comm. of Exeter Coll.
F. B. Wright, Commoner of Queen's Coll.
C. P. Wyatt, Commoner of Christ Church.
H. T. Young, Comm. of Balliol Coll.

FOURTH CLASS.

F. Anson, Student of Christ Church.
G. T. Baker, Commoner of Christ Church.
Hon. C. B. Bernard, Comm. of Balliol Coll.
J. R. Burgess, Commoner of Oriel Coll.
J. Burnett, Comm. of St. Edmund Hall.
D. Deboudrey, Gent. Comm. of Magd. Hall.
J. F. Ferrier, Gent. Comm. of Magd. Coll.
John Irvine, Comm. of Magdalen Hall.
John Kent, Commoner of Wadham Coll.
H. N. Loring, Commoner of Exeter Coll.
E. Lowndes, Comm. of Magdalen Hall.
Joseph Martin, Commoner of Jesus Coll.

G. B. Rogers, Comm. of Pembroke Coll.
E. M. Stanley, Comm. of Worcester Coll.
A. J. Sutherland, Student of Christ Church.
A. W. Tooke, Gent. Comm. of St. Alban Hall.

Bowyer Vaux, Commoner of Trinity Coll.
Number of Fifth Class, 105.

Examiners.—C. W. Stocker, D.D. Alban Hall; T. W. Lancaster, M.A. Queen's College; R. D. Hampden, M.A. Oriel College; and W. Sewell, M.A. Exeter College.

We understand that the Fourth Class of this year contains *exclusively* the names of those gentlemen, who, not being ambitious of honours, but merely taking up sufficient books for a common examination, performed their exercises in such a manner as to be considered worthy of public notice.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

The Very Rev. John Merewether, of Queen's Coll., Dean of Hereford, Grand Comp.

DOCTORS IN CIVIL LAW.

Sir David Brewster, K.H. F.R.S. Corresponding Member of the Institute of France.

Robert Brown, Esq. F.R.S. Vice-President of the Linnæan Society.

Michael Faraday, Esq. F.R.S. Corresponding Member of the Institute of France.

John Dalton, Esq. F.R.S. Member of the Institute of France.

BACHELOR IN DIVINITY.

Rev. James Robertson Holcombe, Fell. of Jesus Coll. Prebendary of St. David's.

BACHELOR IN CIVIL LAW.

Francis Povah, Fell. of St. John's Coll.

BACHELOR IN MEDICINE, WITH LICENCE TO PRACTISE.

W. Dallas Bernard, M.A. of Wadham Coll.

MASTER OF ARTS.

Rev. Edw. Auriol, Chr. Ch. Grand Comp.

Henry Barton, Bras. Coll. Grand Comp.

Rev. Thomas Furnival, Queen's Coll.

Rev. John Purton, Trinity Coll.

Robert A. Hornby, Oriel Coll.

Thomas Prickard, St. Mary Hall, G. Comp.

Robert Rolland, St. Mary Hall.

John White, Queen's Coll.

Rev. James Vaughan, Balliol Coll.

John Cooke, Balliol Coll.

Henry Clark, Worcester Coll. Grand Com.

Rev. Sackville Usher B. Lee, Oriel Coll.

George Frederick Arthur, Trinity Coll.

Rev. William North, Jesus Coll.

M. E. N. Parker, Oriel Coll. Grand Comp.

Patrick Boyle, Oriel Coll. Grand Comp.

Rev. William John Phillpotts, Oriel Coll.

Rev. Robert Dyet, Alban Hall.
 Rev. Tobias Furneaux, Magdalen Hall.
 William Duke, Magdalen Hall.
 Rev. Thomas William Webb, Magd. Hall.
 Rev. George Andrew Jacob, Worcester.
 Rev. Edward Ness, St. Mary Hall.
 Hon. C. A. Murray, Fell. of All Souls' Coll.
 William Watts, Scholar of University.
 T. T. Bazely, Fell. of Brasenose Coll.
 George Barton, Brasenose Coll.
 Robert Lloyd, Brasenose Coll.
 Temple Hillyard, Brasenose Coll.
 Chas. Wordsworth, Stud. of Christ Church.
 Samuel Irton, Fell. Queen's Coll.
 Rev. Edward Pole, Exeter Coll.
 Rev. Thomas Inglis Steward, Exeter Coll.
 Henry Horn, Fell. of Magdalen Coll.
 Wm. R. Fremantle, Fell. of Magd. Coll.
 Rev. William Curling, Wadham Coll.
 William John Blew, Wadham Coll.
 Robert Bentley Todd, Pembroke Coll.
 Rev. John James, Jesus Coll.
 Thomas Griffiths, Jesus Coll.
 Sir J. Mordaunt, Bart. Christ Ch. Grand
 Comp.
 Lord Ashley, Christ Church.
 Viscount Sandon, Christ Church.
 Octavius S. Morgan, Christ Church.
 Rev. George Madan, Christ Church.
 Charles Boyle, Fell. of All Souls' Coll.
 Bonamy Price, Scholar of Worc. Coll.
 Rev. C. J. Laprimadaye, St. John's Coll.
 Richard Heelis, Queen's Coll.
 Rev. Richard Bellamy, Pembroke Coll.
 Rev. T. B. G. Moore, Pembroke Coll.
 Rev. H. B. Snooke, Pembroke Coll.

BACHELORS OF ARTS.

Henry Hutton, Trinity Coll. Grand Comp.
 George W. Owen, New Inn Hall.
 George James Riddell, New Inn Hall.
 Edward D'Oyly Barwell, New Inn Hall.
 Dugald Campbell Gill, Alban Hall.
 Hastings Howes Harington, Magd. Hall.
 Robert Sykes, Magdalen Hall.
 Henry H. Crommelia, Magdalen Hall.
 Mark Antony Hartnell, Magdalen Hall.
 Thomas Cooper, Magdalen Hall.
 Edward Lowndes, Magdalen Hall.
 John Southwell Ifill, Magdalen Hall.
 Henry Jones, Jesus Coll.
 Thomas French, Jesus Coll.
 Thomas Jones, Jesus Coll.
 Francis B. Cole, Christ Church.
 Robert Waller, Brasenose Coll.
 Lomas Miles, Queen's Coll.
 Robert James Dunn, Exeter Coll.
 Henry Hobhouse, Balliol Coll.
 Edmund Dawe Wickham, Balliol Coll.
 Allan Maclean Skinner, Balliol Coll.
 Hon. Henry Charles Cadogan, Oriel Coll.
 Thomas Stevens, Oriel Coll.
 George Carwithen, Oriel Coll.
 Christopher Rawlins, Oriel Coll.

Arthur Whipham, Trinity Coll.
 Peregrine Arthur Ibert, Trinity Coll.
 Hew Stuart Powell, Trinity Coll.
 Richard Wood, Fell. of St. John's Coll.
 Edward Alston, Fell. of St. John's Coll.
 William Cave, St. Mary Hall, Grand Comp.
 Hon. Chas. Brodrick Bernal, Balliol Coll.
 David Thomas Knight, Lincoln Coll.
 George Arney, Brasenose Coll.
 Charles Turner, University Coll.
 William Henry Pooke, Worcester Coll.
 George Lillingston, Worcester Coll.
 Frederick Downes Panter, Trinity Coll.
 John Harman Samler, Pembroke Coll.
 John Chas. Wm. Leslie, Exeter Coll.
 Arthur Stonehouse, Wadham Coll.
 James Edwardes Sewell, Fell. of New Coll.
 James F. Ferrier, Magdalen Coll.
 C. R. Moore, Chr. Church, Grand Comp.
 Charles Edward Lefroy, Christ Church.
 Francis Hastings Doyle, Christ Church.
 Vernon Pearce Taylor, Christ Church.
 Robert Williams, Christ Church.
 Richard E. Roberts, Edmund Hall.
 Philip Scholfeld, University Coll.
 John L. R. Kettle, Lincoln Coll.
 Chas. John D. Marsden, Lincoln Coll.
 Robert Spofforth, Lincoln Coll.
 Charles Roe, Trinity Coll.
 John Rowlandson, Queen's Coll.
 Francis Bowcher Wright, Queen's Coll.
 George Ferris Whidborne, Queen's Coll.
 John Finden Smith Phabayn, Queen's Coll.
 James Allan Smith, Queen's Coll.
 William Warde Fowler, Pembroke Coll.
 George Dent Johnson, St. John's Coll.
 W. W. Stoddart, Fell. of St. John's Coll.
 Richard Prichard, Jesus Coll.
 Edward Protheroe Vaughan, Balliol Coll.
 Patrick Douglas Hadow, Balliol Coll.
 Hugh Edwin Strickland, Oriel Coll.
 Frederick Rogers, Oriel Coll.
 James Robert Burgess, Oriel Coll.
 Henry Lewis Stephens, Oriel Coll.
 Arthur William Tooke, St. Alban Hall.
 Harry Jelly, St. Alban Hall.
 William John Birch, New Inn Hall.
 Thomas Dickenson, Magdalen Hall.
 James Burnett, Magdalen Hall.
 John Garwood, Magdalen Hall.
 John Little, Magdalen Hall.
 Henry Wildey Wright, Magdalen Hall.
 William Macquarie Cowper, Magd. Hall.
 Richard Parson, Magdalen Hall.
 Henry Wm. Mawre Light, University Coll.
 John Henry Allen, Brasenose Coll.
 George Thistlethwaite, Brasenose Coll.
 Charles Henry Oakes, Merton Coll.
 William Cooper Johnson, Merton Coll.
 John Wetherall, Lincoln Coll.
 John Hamilton Bond, Worcester Coll.
 John French, Worcester Coll.
 James W. Joyce, Stud. of Christ Church.

Charles Woodcock, Student of Christ Ch.
 Edward Paget, Student of Christ Church.
 Alexander D. Kelly, Christ Church.
 Alleyne Cox Yard, Exeter Coll.
 William Wayman, Exeter Coll.
 William Mountford Stracy, Exeter Coll.
 Richard Peter Warren, Exeter Coll.
 Thomas Davis, Queen's Coll.
 Benjamin Davis, Queen's Coll.
 James Walrond Burrough, Queen's Coll.
 Nicholas Rice Callender, Queen's Coll.
 John Kington Newbold, Queen's Coll.
 Charles Neale, Queen's Coll.
 Chas. W. Borrett, Demy of Magdalen Coll.
 William Buckler, Magdalen Coll.
 William Richardson, Wadham Coll.
 John Kent, Wadham Coll.
 Henry Tufnell Young, Balliol Coll.
 David James Lewis, Jesus Coll.
 Richard Evans, Jesus Coll.
 Thomas Williams, Jesus Coll.
 Joseph Salt, Balliol Coll. Grand Comp.
 J. Greenfield, Bras. Coll. Grand Comp.
 A. W. Radcliffe, Brasennose Coll.
 William Rigden, Magdalen Hall.
 Daniel de Boudry, Magdalen Hall.

William Eyre, Magdalen Hall.
 Henry Osborne, Balliol Coll.
 Thomas Egerton, Christ Church.
 J. W. W. Tyndale, Christ Church.
 Hon. Arthur E. D. Dillon, Trinity Coll.
 Bowyer Vaux, Trinity Coll.
 James Liptrott, Worcester Coll.
 Frederick Wickham, Fell. of New Coll.

The following gentlemen have been admitted *ad eundem* :

John Read Corrie, M.D. C. C. Coll. Camb.
 T. S. Turnbull, M.A. Pres. of Gonville and Caius Coll. Camb.
 J. Blackburn, M.A. St. John's Coll. Camb.
 R. Willis, M.A. Fell. of Gonville and Caius Coll. Camb.
 E. S. Halswell, M.A. St. John's Coll. Camb.
 W. Garnons, M.A. Sid. Sus. Coll. Camb.
 H. E. Fawcett, M.A. Trinity Coll. Camb.
 W. Miller, M.A. St. John's Coll. Camb.
 James Cumming, M.A. Trin. Coll. Camb.
 Walker Gray, M.A. St. John's Coll. Camb.
 James Bowstead, M.A. C. C. Coll. Camb.
 J. B. James, B.C.L. Queen's Coll. Camb.
 James Dunn, M.A. Trinity Coll. Dublin.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been appointed Barnaby Lecturers:

Mathematical.—Rev. Francis Martin, Trinity Coll.

Philosophical.—Wm. Hamilton Turner, Pembroke Coll.

Rhetorical.—Rev. Edward Baines, Christ's Coll.

Logical.—Rev. John Croft, Christ's Coll.

Robert Gordon Latham, Esq. Scholar of King's Coll. has been elected a Fellow of that Society.

James William Lucas Heavyside, Esq. B.A. of Sidney Sussex Coll. has been elected a Foundation Fellow of that Society; and the Rev. Charles James Shaw, M.A. a Fellow on Smith's Foundation.

Roger Buston, B.A. of Emmanuel Coll. has been elected a Tyrwhitt's Hebrew Scholar of the first class; and John Æmilius Shadwell, B.A. Scholar of St. John's Coll. a Tyrwhitt's Hebrew Scholar of the second class.

M. Claudius Germas, of St. John's Coll., and French tutor in the Grammar School at Huntingdon, has been elected Teacher of the French language for this University, in room of the late M. Jean Baptiste Goussell.

PRIZES ADJUDGED.

MEMBERS' PRIZES.—*For Bachelors of Arts.* 1. James Spedding, Trinity Coll. 2. H. S. H. Hildyard, B.A. St. Peter's Coll.—

^a Subject, *Qua præcipue parte debilis sit et manca Veterum Philosophorum de Officiis doctrina?*

For Undergraduate.—James Hildyard, Christ's Coll.—Subject: *Inter silvas Academi querere verum.*—No second prize awarded.

PERSON PRIZE (for the best translation of a passage from Shakespeare into Greek verse)—Henry Lushington, Trinity Coll. Subject, Julius Cæsar. Act II. Scene 2. Beginning—

Cal.—“*Cæsar, I never stood on ceremonies.*”

And ending, “*Seeing that death, a necessary end, will come when it will come.*”

SIR WILLIAM BROWNE'S MEDALS, for Greek Ode. } James Hildyard,
 Latin Ode. } Christ's Coll.

Epigrams.—William Nicholson, Christ's Coll.

Subjects:

Greek Ode.—*Quid dedicatum poscit Apollinem Fates?*

Latin Ode.—*Occultum quatiente animo tortore flagellum*

Greek Epigram.—*Quis enim celaverit ignem, Lumine qui semper proditur ipse suo?*

Latin Epigram.—*Illo sum: humani nihil a me alienum puto.*

THE CHANCELLOR'S MEDAL for the best English poem: William Chapman Kinglake, of Trinity Coll.—Subject, *The taking of Jerusalem in the first Crusade.*

Trinity College Examination.—Alphabetical List of the first classes.

SENIOR SOPHS.

Boteler	Hankinson
Brown	Kemplay
Fowler	Phelps
Gowring	

JUNIOR SOPHS.

Birks	Morton
Forsyth	Pryor
Gooch	Selwyn
Hoare	Smyth
A. Hulton	Stevenson
Marsh	F. Williams

FRESHMEN.

Allen	Le Mottee
Blackburn	Merivale
Burnett	Murray
J. Cooper	Musgrave
Dixon	Rawle
Goulburn	Ross
Grote	Scrivener
Harley	Senger
Heisch	White
Howes	

At the close of the examination at St. John's College, the First Class in each year was arranged as follows:

THIRD YEAR.

Pound	Quirk	Massey
Creuze	Howlett	J. H. Bai
Paley	J. Thompson	

SECOND YEAR.

Bullock	Coates
Low	Jenner
J. Wood	Wharton
Trentham	White
Bryer	Nevin
Iley	Sandford
Weldon	Meyley
Giles	Huxtable
Rolfe	C. Cotterill

FIRST YEAR.

Sylvester	W. H. Smith
Cotterill	Gipps
Seudamore	Curtis
Gibbons	Lambert
Bishop	A. Smith
Ireland	Bensted
Waltham	Bateson
Hutchinson	Etty
Pillard	W. Laing
Legrew	Drake
Hope	R. Barber
Beadon	Makinson

Lord John Beresford, Lord Claud Hamilton, the Hon. Charles Maynard, and Sir John Nelthorpe, Bart. have been admitted of Trinity Coll.

At St. Mary's, Bryanston-square, Edward Yardly, Esq. of Lincoln's Inn, and Fellow of Magdalene Coll. in this University, to Elizabeth, third daughter of the late John Taylor, Esq. of Everley, near Scarborough.

At Canterbury, the Rev. John Sandys, M.A., Minister of St. Paul's Church, Islington, and Fellow of Queen's Coll. in this University, to Mary Almgira, youngest daughter of the late Rev. Cooper Willyams, M.A. rector of Kingstone, Kent.

Tugwell Robins, Esq. B.A. Fellow of Magdalene Coll. in this University.

DEGREES CONFERRED.

DOCTOR IN PHYSIC.

Edward Beck, Esq. of Jesus Coll. comp.

BACHELORS IN DIVINITY.

Rev. Thomas Gregory, St. John's Coll.
Rev. Robert Little, Sidney Coll.
Rev. G. B. Paley, Fellow of St. Peter's Coll.
Rev. S. Fennell, Fellow of Queen's Coll.
Rev. J. Malmsbury Kirby, Queen's Coll.
Rev. Jos. Taylor, Fell. of St. John's Coll.

LICENTIATE IN PHYSIC.

Leonard Richard Willan, St. Peter's Coll.
Thomas Briggs, Caius Coll.

MASTERS OF ARTS.

W. Aldwin Soames, Fellow of Trin. Coll.
Rev. E. Pickering Williams, Trinity Coll.
James Taylor Ingham, Trinity Coll.
Charles Morris, Trinity Coll.
Francis Michael M'Carthy, St. Peter's Coll.
Rev. W. S. P. Wilder, Caius Coll. comp.
R. Flemming Hartley, Queen's Coll.
Francis Scott, Trinity Coll.

BACHELORS IN CIVIL LAW.

John Platt, Trinity Coll.
Lord Augustus Fitzclarence, Trinity Coll.
Rev. John B. James, F.L.S. Queen's Coll.
Rev. John Morgan, Sidney Coll.

BACHELORS IN PHYSIC.

Charles James B. Aldis, Trinity Coll.
William Holt Yates, St. John's Coll.
George Wilson, St. John's Coll.
Matthew Scholefield, Caius Coll.
Joseph Jones, Caius Coll.
Edward Williams, Queen's Coll.
Arthur Todd, Holroyd, Christ's Coll.
George Pardoe, Caius Coll.

BACHELORS OF ARTS.

William Brooke, Fellow of King's Coll.
 W. Wigan Harvey, Fellow of King's Coll.
 John Carey, Trinity Coll.
 Alex. Fowden Haliburton, St. John's Coll.
 Charles George, St. John's Coll.
 Charles Sawbridge, St. Peter's Coll.
 James Walter E. Ellis, Caius Coll.
 William Dark Daniel, Caius Coll.
 Fitzjames Watt, Caius Coll. comp.
 James Curtis Somerville, Trinity Hall.
 Cowdell Chapman, Corpus Christi Coll.
 Richard G. L. Blenkinsopp, Trinity Coll.
 Thomas Daniel Holt Wilson, Trinity Coll.
 James Garnett, Trinity Coll.
 David Williams, St. John's Coll.
 J. C. Morpiew, St. Peter's Coll. comp.
 George Thomas Hall, St. Peter's Coll.
 Phillip Brandon Backhouse, Clare Hall.
 Charles Erskine Mayo, Clare Hall.
 William Monkhouse, Caius Coll.
 Edward Freeman, Corpus Christi Coll.
 Charles Johnson Snape, Queen's Coll.
 Weston Fullerton, Emanuel Coll.
 Archibald Campbell, Trinity Coll.
 Beilly Porteus Hodgson, Trinity Coll.*

The Rev. Henry Parsons, M. A. of Balliol College, Oxford, and the Rev. John Calthorp, M. A. of Brasenose College, Oxford, have been admitted *ad eundem* of this University.

At a meeting of the Syndics of the Public Library, it was agreed as follows:—
 "As it appears to the Syndics that the present Librarian is inadequately remunerated for the time and attention which he devotes to the discharge of the duties of his office: agreed, that it be recommended to the Senate to increase the salary of the present Librarian from 210*l.* to 300*l.* a year; and to pay the additional 90*l.* out of the common chest; the augmentation to commence from Lady Day 1832."—It was intended that a grace should be offered to the Senate, agreeably to the above recommendation, but it was subsequently withdrawn in consequence of a letter which was received from Mr. Lodge, in which, we believe, that gentleman requested that the proposed increase might be deferred until several improvements, connected with the University, had been carried into effect.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 21, Professor Cumming, Vice-President, being in the chair. The conclusion of Sir J. Herschel's Memoir was read, "On a ma-

chine for resolving certain equations."

The construction of such a machine was originally contemplated only as a speculative possibility; but Sir J. Herschel happened to be at that time engaged in investigating the elliptical orbits of some of the most remarkable double stars; and in the course of this inquiry he had continual occasion for the numerical resolution of the cases of such equations in every state of the data. Finding the preliminary trials requisite for establishing a rapid convergence of the successive approximations consume a great deal of time, even more than the approximations themselves when once effectually entered upon, he set himself to consider whether some simple contrivance, free from such objections, might not be found, which would give him by inspection at least a first approximation to the solution, and thus prove of immediate practical utility. The paper contains a description of a construction which has been used by him for this purpose; and of modifications of this construction by which several extensions of such equations may be solved. Mr. Willis read a paper "On the use of the ventricles of the larynx." Mr. Willis conceives that the larynx is closed by the mutual pressure of the upper ligaments which lie above the ventricles, and which are locked by the pressure of the air itself, instead of being, as is commonly supposed, closed by muscular action, acting on the vocal ligaments which lie below the ventricles, in which case every increase of pressure would require an increase of effort to keep the larynx close. This opinion has recently been remarkably confirmed by a case which occurred in the Middlesex hospital; in which a person who attempted suicide laid open the larynx in such a manner that the internal motions of the parts could be observed. Professor Henslow commenced the reading of a memoir containing observations on a monstrosity of the common mignonette, tending to throw light upon the question recently discussed among botanists respecting the classification of that plant. After the meeting, Mr. Willis gave a lecture, illustrated by experiments, upon various points connected with the subject of sound. He exhibited Weber's correction of Savart's statement concerning the form of the nodal lines in tubes vibrating longitudinally; and Mr. Wheatstone's experiment to shew the conspiring or counteracting vibrations of the parts of a glass plate, into which its nodal lines divide it; by holding it, while vibrating, opposite to both ends of a bent pipe. Mr. Willis noticed also the differ-

ences between Weber's experiments upon the effects of a free reed joined to a tube of variable length, and his own experiments on the same subject made and published independently. Weber had produced greater modifications of tone by such tubes, but had altogether overlooked the vowel quality which they communicate. Mr. Willis shewed the application of the principles thus discovered in the *Chinese organ or Ching*, and various other combinations, and exhibited Weber's experiment of the compensation of reed pipes.

A meeting of the Philosophical Society was held on Monday evening, June 4, Dr. F. Thackeray, the Treasurer, in the chair. A memoir, by J. Hogg, Esq. of Perthshire, was read, containing descriptions of the classical plants of Sicily, founded on personal observations of the author, and compared with the mention of them found in ancient authors: Theophrastus, Dioscorides, Pliny, and the poets Theocritus and Moschus. Professor Henslow exhibited drawings illustrative of his memoir on the classification of mignonette. Dr. Clark exhibited and commented on a semi-double foetus of a pig, similar in many respects to the monstrous human foetus described by him in the last part of the Transactions of the Society; and Professor Cumming performed a series of experiments illustrative of Mr. Faraday's recent discoveries in magneto-electricity. It was shewn, both by the common galvanometer and by one of gold leaf, that the galvanic current exercises a momentary power of induction upon a wire in its neighbourhood; that a similar effect is

produced by a magnet suddenly moved transversely to the wire; also by a piece of soft iron moved so that its ends suddenly acquire or lose a magnetic character by the action of the earth's magnetism, and, finally, by moving the wire itself so as to intersect the terrestrial magnetic curves. It was shewn also that a permanent deflection of the galvanometer needle was caused by the rotation of a brass disk under the influence of a magnet; and by the rotation of a cylindrical magnet round its own axis. The induced magneto-electricity was proved by its effects upon the nerves of a frog, to be capable of transmission through fluid conductors.

The anniversary meeting was held on Tuesday, June 5, Dr. Haviland, Vice-President, in the chair. The Treasurer's accounts were read and passed, and the following officers were elected for the ensuing year: President, Rev. Prof. Sedgwick. Vice-Pres. Dr. Haviland.

Rev. Prof. Cumming.
Rev. Geo. Peacock.

Treasurer, Dr. F. Thackeray.
Secretaries, Rev. Prof. Henslow.
Rev. W. Whewell.

Council .. Prof. Miller.)
Rev. Prof. Clark. (Old
Rev. Prof. Jarrett. (Memb.
Rev. J. Jenyns
Rev. H. Coddington, (New
Rev. J. Cape. (Memb.
Rev. R. Murphy.

Steward of }
the Reading Room, } Rev. J. Lodge.

NOTICES TO CORRESPONDENTS.

The subject of "J. P.'s" communication has already been discussed in the Supplement to the Protestant Journal for December, 1831, pp. 953, 954; and more at length by the Rev. Professor Lee (in his Prolegomena to the Biblia Polyglotta Londinensis Minora, p. 29, of the folio Edition) who has shewn that the supposed testimony of Maruthas is inapplicable to the point for which it is adduced by J. P.; and before him, by Professor Wiseman of Rome. As we have mentioned the Protestant Journal, we take this opportunity of again strongly recommending it as a periodical ably written, and well suited to all who love our Reformed Church.

We should have thanked "T. S." in our last Number for his very interesting communication, but we hope shortly to make amends, by aiding his argument in our own way.

A Country Newspaper, "in the Dissenting interest," referring to the Article in our last Number on the Evils of Dissent, asks, "Where are our champions to refute such charges?" Echo says, "Where?"

"R. C." has been received.

On account of the extent of our Ecclesiastical department for this month, we are obliged to defer our Law Report, as well as many other articles now in type.

THE CHRISTIAN REMEMBRANCE.

AUGUST, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons, preached before the University of Oxford. By the Rev. EDWARD BURTON, D.D. Regius Professor of Divinity, and Canon of Christ Church.* 8vo. Pp. 451. London: Rivingtons. 1832.

A MORE beautiful volume of Sermons than this it has rarely been our good fortune to criticise. Dr. Burton is a character who would receive the respect of the wise and good under any circumstances; but in the present day such characters are rare as they are valuable. Had other counsels prevailed in the nation, Dr. Burton is one of those who would now be instructing the Church from a higher position; but malice itself must acquit the Doctor of all such ambition now. He is no politician—he has no connexion with the minister;—he is only an orthodox Christian, a profound scholar, a complete divine, a sincere, talented, and accomplished man. But there are higher rewards, even on earth, than the smiles of prime ministers: and of these, not the least is the universal respect and approval of the wise and good. This blessing Dr. Burton eminently enjoys. The class, for whose approbation he writes, is one which formerly constituted the majority of the British nation, as it has always constituted, and continues to do, her moral strength and political energy: its ranks have been miserably thinned by liberalism and innovating ignorance; but (thanks to the providential guardianship which protects this nation) they are not prostrated, and never will be, until the sins of the nation call for those conspicuous judgments, which “begin at the house of God.” It will be an evil sign for this country when she forgets her obligations to the University of Oxford. Resolute in the protection of our rights, by whomsoever invaded,—whether by factious democracy, or by insolent despotism,—whether by rampant fanaticism, or sceptered

superstition,—the University of Oxford has invariably been the steady friend—the bold and undaunted assertor of the nation's liberties, in the face of calumny, and even of peril. She has ever, as her learned professor now exhorts her to do, built the fair fabric of profound and elegant learning on the rocky foundation laid by the apostles and evangelists; and she has invariably committed the merits of her cause, under God, to the sure approval of that “sole philosopher,” Time. She has appealed from the stormy and passionate determinations of the day to abstract truth and reason; and her appeal has been well confirmed. Her worthy son follows the track of his venerable parent; he writes not for ephemeral applause; and though we will not do him the injustice to believe him indifferent to the verdict of his audience, yet we do think that the great merits of that verdict, are, in the Doctor's opinion, its probable ratification with a dispassionate posterity. Above all, there is a tribunal where *sermons* must be tried, when *other literature* will perish in the wrecks of an universe; when “the fire shall try every man's work, of what kind it is.” Conscious that he has done his best endeavour to meet that awful scrutiny, the preacher may be content to miss the general approval of men; and even find consolation, when his efforts may not always be rewarded with the favourable opinion of those whom he most deeply honours.

Dr. Burton's sermons are, as all sermons should be, especially adapted to prevalent opinions. The accomplished teacher's excellence is stated, on Divine authority, to consist in bringing forth out of his treasure things new and old. The old is to furnish the matter; the new to enforce the application. It has been sometimes observed as extraordinary, that, since the preacher's themes and motives so far exceed those of every other orator, and preachers are permanently stationed throughout the country, the proportion of standard pulpit eloquence should be so small. The true explanation of this seeming fact we take to be, that the preacher's themes, though magnificent, and of universal personal interest, infinitely above every other, are still unrecommended by the charm of *novelty*. Let a new doctrine be broached, and celebrity is not long behind, though eloquence may lag. But the Christian minister, who has any sense of his obligations, *dares* not be novel. In Christian theology antiquity is truth. To “stand in the way,” and “ask for the old paths,” is what he must do, and what he must direct his flock to do. Hence, doubtless, many thousand sermons, heard with interest, and committed immediately to obscurity, are preached every Sunday, which, were they written on any topic but Christian faith and duty, would be received with admiration, and purchase their author a permanent name in the literature of his country. Such being the repugnance of men to old truths, though their souls' salvation may be therein concerned, it is the wisdom of

the preacher to introduce them with that seasonable accommodation, which, binding them upon considerations of present interest, may procure for them acceptance and regard.

“———Velut pueris absinthia tetra medentes
Quàm dare cogantur, priùs oras pocula circum
Contingunt mellis dulci flavoque liquore,
Ut puerorum ætas improvida ludificetur
Laborum tenuis ; interca perpotet amarum
Absinthii laticem, deceptaque non capiatur,
Sed potius tali tactu recreata valescat.

The Doctor's sermons, accordingly, are mostly of a local or occasional character. We have only space for a few random extracts, illustrative of their style or doctrine.

The following is a felicitous illustration of Socinian inconsistency. The text is Col. iii. 13.

If Jesus Christ were a mere man, by no possible figure of speech could he be said to have forgiven the Colossians, to whom St. Paul was then writing: he could not have forgiven them any personal injury, for no intercourse had ever taken place between them; and the very hypothesis of his being a mere man precludes the notion of his forgiving them their sins, which is the attribute and function of God alone.

I have a right to assume that there is some force in this argument, because the Unitarians have felt the necessity of altering the text, in order to evade the support which it gives to the doctrine of Christ's divinity. There are to be found in this passage some various readings, and some manuscripts read, not as *Christ hath forgiven you*, but as *THE LORD hath forgiven you*. The most distinguished of the Unitarian translators (Mr. Belsham) adopts the latter reading—*Even as the Lord freely forgave you, so also do ye*; and he prefers this reading because he interprets the *Lord* to mean *God*, and thus gets rid of the conclusion which would follow from forgiveness of sins being attributed to Christ. That there is nothing incorrect or unusual in interpreting the *Lord* to mean *God*, may readily be conceded; but this is not the sense in which the term *Lord* is interpreted by the same translator in another passage, containing a disputed reading. I allude to the well-known passage in the Acts, (xx. 28.) where St. Paul says to the Ephesian elders, *Feed the church of God which he hath purchased with his own blood*. Here the Unitarian translator substitutes the *Lord* for *God*, and reads, *Feed the Church of the Lord which he hath purchased with his own blood*; and the reason of his preferring this reading is, because he understands the *Lord* to mean *Christ*: whereas in the former passage he substituted the *Lord* for *Christ*, because he understood the *Lord* to mean *God*: so that in one place an argument for the divinity of Christ is to be evaded by interpreting the *Lord* to mean *God*, and in another place a similar argument is to be evaded by interpreting the same word to mean *Christ*.—Pp. 102, 103.

On the atonement of Christ, scarcely more could be said in the same compass than what follows:—

The doctrine of the atonement is not a mere speculative doctrine, one which we may embrace, or not, as we please, and the rejection of which is to be classed among involuntary errors: if it be true, and if we believe it to be true, (for God has made the application of it to ourselves to depend upon our own faith,) then we shall rise again to everlasting life: but if there be no such doctrine, then we have no promise, and we can have no certain hope, that we shall rise again at all. Let a man reject the Scriptures altogether, let him deny that *in Adam all die*, and then he may not see the necessity or the fitness of Christ's atonement. But will he be a gainer by this miserable unbelief? He may not believe that death is the lot of all men in consequence of one man's sin: but from some cause or other

knows that he himself shall die : and how does he know, without the light of Christianity, that from that death he shall ever rise again ? Will abstract reasoning lead him to this conclusion ? Let him look to the sages of Greece and Rome, and he will see them, as wise perhaps, or wiser than himself, lost in the ocean of perplexity, or wrecked on the shoals of atheism. Does he think that his own virtues will raise his body from the grave ; and that these are sufficient to insure him the happiness of heaven ? This is, in fact, the creed of those unhappy persons, who reject the atonement of Christ. They may not like to speak of the sufficiency of human merit, or of claiming heaven as a right ; but if they do not look for redemption from sin and its punishment, through the righteousness and the death of Christ, they must trust to themselves : they must think, that what they have done well, will atone for what they have done amiss : and let every one look into his own heart, and see, whether this is a belief which will open to him the happiness of heaven. There may be difficulties in the doctrine of the atonement : the very notion of it is fraught with mystery : but God has revealed enough to make faith *an anchor of our souls, both sure and steadfast*. That Christ having the Divine nature added to the human, should be perfectly free from sin, is not difficult to be believed : that having taken our human nature, he should be subject to death, is also a point which we might expect : that his divine nature should enable him to rise again from the dead, is agreeable to our notions of divinity : so that in these three positions, viewed separately and distinctly, human reason would find nothing which it might not readily adopt. That God should accept the death of Christ as an atonement for the death of all men, is undoubtedly an article of faith : it is one which, if God had not revealed it, we could never have discovered : the pride of reason may reject it, and the coldness of philosophy may reduce it to a name ; but *we have not so learned Christ ; we know, that it is appointed unto all men once to die ; and, after death, the judgment* : and who is there amongst us that looks into his own heart, that sees there a consciousness of sins for which he will hereafter be judged ; that hears the comfortable assurance, that these sins may be washed away in the blood of Christ, who will not say with a thankful, though a fearful heart, *Lord, I believe, help thou mine unbelief* ?—Pp. 360—363.

The following remarks are excellent, and admirably timed :—

One man preaches justification by faith only, and in so doing he is undoubtedly right : he lays the only foundation which can be laid ; but then he is not satisfied without condemning those who do not lay as much stress on faith as himself : he calls them legalists, or some such opprobrious name, and so he violates Christian charity. Others, again, see the evil effect of preaching up faith without works : but they are not satisfied with enforcing practical holiness themselves, they condemn the other party as hypocrites or fanatics, and so they violate Christian charity.

We may see another instance in the opinions which are held concerning amusements. One man thinks it wrong to mix in society : he looks upon certain recreations as sinful ; and there can be no doubt that to him they would be sinful : he ought to abstain from them. But when he condemns the man who has not these scruples, he steps beyond the line of his duty ; as St. Paul says, he is judging another man's servant : he violates Christian charity. This failing is easily seen by the man who allows himself these indulgences : he thinks there is no sin in enjoying certain pleasures, and St. Paul has told him plainly, that he may enjoy them ; but he has not told him to ridicule or condemn the man who denies himself these pleasures for conscience sake. He has nothing to do with another man's conscience : and if he blame him for not doing that which he thinks sinful, he is himself committing a sin—he violates Christian charity.—Pp. 446, 447.

I would confine the remarks which I have made to no party. I wish the term *party* could for ever be expelled from the Christian's vocabulary. It ought

to have no place there : and it would have no place there, if all who profess the Gospel would practise the charity of the Gospel. But I am afraid that such is not the case in the present day. *Iliacos intra muros peccatur et extra.* I am advocating no compromise of principle, no trimming and equivocating for the sake of a shallow and specious conformity. Conformity, however, and peace and charity are worth greater sacrifices than what some men imagine ; and he who gives the right hand of fellowship to one that differs from him in opinion is much more likely to make that difference less, than he who draws round him the narrow limits of an exclusive creed.—P. 449.

This volume contains an admirable, and (we think) perfectly conclusive sermon on the highly interesting doctrine of an intermediate state ; and two sermons on Christian education, both excellent. The professor does not hold the Oxford system perfect (as what human is ?) ; but it may be useful to contrast the style of a gentleman, a Christian, and a scholar, with the jargon of a Bulteel. Long may the Church reap the benefit of the learned professor's labours, before he shall enter into their reward !

ART. II.—*The Sacred History of the World, as displayed in the Creation and subsequent Events, to the Deluge. Attempted to be philosophically considered, in a Series of Letters to a Son.* By SHARON TURNER, F.S.A. and R.A.S.L. London: Longman and Co. 8vo. Pp. xvi. 520.

THE name of Sharon Turner has, for many years, been so intimately connected with the literary history of this country, that any work coming from his pen is entitled to a more than common share of consideration, even should its intrinsic merits be of an inferior description. The present work, however, calls for no apology from us for introducing it to the notice of our readers, since we conscientiously affirm that we have derived more amusement and solid instruction from its pages than from any of the previous writings of the distinguished author. This may probably have arisen from the circumstance that "the sacred history of the world" is a subject of more engrossing interest than the mere detail of the acts and deeds of our fellow-men ; at all events it is one more peculiarly adapted to our pages, and consequently of a more attractive character to persons, whose province it is to point out to the Christian world the excellencies, or warn them against the errors, of the writers of the day.

Few of our readers, we should suppose, are ignorant of Mr. Turner's "England ;" the first portion of which, containing the history of the Anglo-Saxons, was published many years ago, and at once raised the author to the highest rank in the republic of letters. Nor did the subsequent volumes, which comprise not only the political, but also

the moral, events of English history (if we may so express it) to the death of Queen Elizabeth, disappoint the expectations excited by his earlier labours. And we could not, we believe, point out a single work where so much information may be gathered respecting the religion, language, poetry, and general literature of our country. The progress of the reformation, from the century before Luther, to its establishment in Great Britain, forms a chapter which might advantageously be studied by the whole clerical world. To enter, however, into the merits of a work of such importance and extent as the History of England is here impossible; we shall, therefore, confine our observations to the subject which primarily elicited these remarks.

The want of a selected and concentrated view of such facts and reasonings on the creation, intellectual design, and Divine economy, of the world we inhabit, corresponding to our acquirements in other branches of science and philosophy, has long been experienced. This want is now to a considerable extent supplied, and our author has, in a new and familiar manner, exhibited the Divine Mind in connexion with the production and preservation, and with the laws and agencies of visible nature; and endeavoured (in his own words) to lead the youthful inquirer to perceive the clear and universal distinction that prevails between the material and the immaterial substances in our world, both in their phenomena and in their principles.

The views unfolded by this attempt to penetrate into the arcana of nature, harmonize with those suggested by revelation, and consequently the true foundation of the sacred history of the earth that we inhabit is developed. And upon this foundation we hope Mr. Turner will rear a superstructure at once honourable to himself and advantageous to his country. The present volume promises well: but, from the preface, we have higher anticipations of those which are to succeed—as the history of mankind, subsequent to the deluge, comes down to us in a more tangible shape; and the redemption perfected in the person of our Saviour is of a higher and holier interest than all that happened before, or can come after.

The volume is addressed in a series of twenty-two letters to a beloved son, to whom Mr. Turner is anxious to supply the want he himself felt of information full and explicit upon a subject of such deep interest and importance; and each letter contains matter for contemplation and comment, far greater than our limited pages can supply. A brief analysis must therefore suffice. The creation of the earth, of course, first occupies the attention of the author; and the letters upon this point take a philosophical and correct view of the system of the universe, or rather of that portion of it subjected to our finite comprehension. In the general arrangement, the order laid down in the book of Genesis is adhered to. The local creation

and gradual diffusion of plants—their fossil traces—and remains in subterranean strata; and their adaptation to the uses of the animal world, are next defined, in a style at once concise and comprehensive. Then follow the things innumerable, generated in the “great deep,” from the leviathan that “takes his pastime therein,” to the most minute works of the God of nature. Birds, beasts, and insects succeed. Their classifications into orders and genera—their general qualities—number—food—organs of sense—voice and feelings—with a philosophical view of the character of their mental capacities, and the phenomena at times observable in their organization, are dilated upon with a science and perspicuity at once delightful and instructive.

At length we arrive at the crowning work of creation, The formation of man—the principle and process of his being—the divine image and likeness—nature of human knowledge—man’s free agency and free will. Nor are his physical construction and powers overlooked. The erect head and form—the wonderful and appropriate construction of the hands and feet—and all the exquisite, but essential, peculiarities which contribute to his vast superiority above that creation over which the Almighty declared he was to have dominion; all have been studied by Mr. Turner, with the eye of a philosopher and Christian. The twenty-second and last letter concludes the volume, with a dissertation upon “The first state and residence of the human beings created—The beginning of language—The fall of man—Corruption and vices of the general population—Its universal destruction by a deluge.”

Such is a faint outline of “The Sacred History of the World;” but the marrow within is not to be thus lightly dismissed. In the present æra of danger and desolation, of infidel speculation, and thaumaturgical idealities, when the poison of scepticism is mistaken for the bread of life, and the idle traditions of enthusiastic men for the very word of God, we cannot allow such sterling pages to enter the world of letters without our “*imprimatur*.” To the disciples of David Hume, and those shallow philosophers who represent “a miracle as the violation of the laws of nature,” we recommend the following clear and uncontrovertible arguments, laid down by our author upon this point.

Avoid, therefore, all absurd prejudices theoretically against miracles. They are inseparable from existence. Creation was a miracle. Its subsistence is not less so. The true idea of a miracle is, that it is an act of Divine power—an event which the material laws of nature without the greater law of the Divine agency could not effect. To describe a miracle as a violation of the laws of nature, is an incorrect and an inapplicable definition; for all the laws of nature are in continual violation and counteraction by each other. Fire burns, but

water extinguishes it. Water is fluid, but cold converts it into a solid, and heat into air. It is the established course of nature, that all its laws should be thus violating each other. It is by such a violation that we roll yearly round the sun. This is the result of the attractive line continually violating the law of that propulsive force which every planet has received. These two laws are in a constant struggle, each violating the other; neither prevailing; and, therefore, the result of their increasing conflict and counteraction is that forced compromise, ever resisted by each but maintained by their very resistance, which appears in our circuitous orbit. We now go round the sun by no willing movement: instead of flying off from it, as one law urges us to do; and instead of falling into it, to which the other is always drawing us—this mutual violation of each other's law compels our planet into that elliptical circuit which is the artificial product of this appointed contest.—Pp. 70, 71.

We heartily wish that certain miracle-mongers would read the entire letter from which the above is extracted, as it is calculated to remove many erroneous opinions, and to confirm those which are sound. The very nature of a miracle is so little understood, perhaps from being so little studied, that a few observations, a little sterling ore dug from the mine before us may not be unprofitable. What, then, is a miracle? It is the exerted will and agency of that Deity, who is an unexcludable, and ever-permeating, and intrinsic portion, as it were, of all nature; in other words, of all the works of his hands; these works HE superintends, governing by his natural laws in the usual course of things, but by the special operation of a miracle, whenever he deems it proper to do so. And we beg all "who profess and call themselves Christians," as well as those unfortunate beings who prefer darkness to light, to remember that HE alone is the judge of the necessity or expediency of such an interference; but whatever he chooses to do for the benefit of his creatures, there is nothing to prevent him from accomplishing. He has no controller nor superior; nor does he take counsel from us as to the time, the manner, or the fitness of his interposition. When therefore, as every page of the inspired volume proclaims, the manifestation of His superior power, or the production of effects to which the common laws of the universe are inadequate, became expedient, then what is specially needed specially ensues. The Divine agency forthwith acts and produces visible effects beyond the power of natural causes to occasion; and thus evidences its own operation.

By following this argument a little further, the palpable and gross absurdities enacted in the Scotch Church, under the sanction of Mr. Irving, and pronounced by him and other misguided persons to be manifestations of the re-appearance upon earth of the Holy Spirit, may be brought to an unerring test. It requires no great depth of thought, no extensive application to the history of the Providence of God, to feel convinced that he would never interfere in the course of this world, without adequate reason, and for the benefit of his creatures. Mr. Irving's pretended inspiration will not bear either test. At

least, our poor understanding can discover neither the truth of the reasons alleged by his disciples, nor the benefits likely to be deduced by the christian world at large, through the instrumentality of a man pronounced by his own church to be guilty "*flagrantis delicti*," against the discipline he had sworn to observe; and, in other respects, manifesting unequivocal signs of a powerful but perverted intellect.

The object of our author throughout the volume, as he himself expresses it, is to provide a "knowledge that will assist us to appreciate the Creator's ends and operations in the course of nature which he has established, and in the direction and application of his providential economy to ourselves, as well as to our inferior fellow-creatures." "Let all things be done to the glory of God" appears, indeed, to be his motto, and forcibly recalls to our mind the lines appended by the "judicious and industrious Master Isaacson" (as Fuller calls him) to his work upon Chronology, published two hundred years ago.

In thee did I begin, by thee go on,
To thee, O Lord, be the conclusion;
Thy glory was the end; O let me never
From any work of mine thy glory sever.
And when, at last my soul, I do commend
Into thy hands, thy glory be my end.

As every page bears testimony to the truth and sincerity with which the express design is fulfilled, we are at no loss for confirmatory extracts; the difficulty is to select the best where all are good. "The lily of the valley;" "the sparrow that falleth not without His knowledge;" "the heavens declaring the glory of God;" "the firmament shewing his handy work;" have found "speech and language" through Mr. Turner; and we hope "their voices" will be effectually "heard" to the "maintenance of true religion and virtue."

What heart, for example, will not sympathize with the best of feelings called forth by a minute inquiry into the mysteries of the vegetable world?

What an exhilarating feeling is this! For who is this Being, that so condescends? Who thus reveals himself to us with features, and feelings, and qualities so gracious and so amiable? Nothing less than uncontrollable and irresistible Omnipotence! Nothing could be more terrible—nothing more dreadful to us and to all sentient nature, than the being of his absolute, unlimited, and almighty potentiality, if he were not as good and gracious as he is infinitely powerful. Nor would even general or abstract goodness avail us. Each human individual is so petty an object, compared with such stupendous majesty, that it cannot but be, at all times, a subject of infinite importance, whether the Lord of such multitudes of beings will be—is—or means to be—benign and kind to us? He answers this awful question to us all by his vegetable creations. Would a tyrant have produced them? Could they have arisen if he had been indifferent towards us, if we had not been the objects of his kindest forethought and most elaborate care? No! His benevolent philanthropy comes to us with an expressive voice, and in a personal visitation, in every sweet flower and pleasing foliage around

us, in every fruit and food that delight our taste, or refresh our bodily necessities. They are manifestly intended to have this effect, or they would not have been thus created. It is us whom they benefit, not their Great Provider.—P. 137.

He indeed, as Dr. Young piously observes, in his Night Thoughts,

"could know
No motive but ~~their~~ bliss;"

and, in the infinite variety of the creation, consulted only the happiness of man "made in his own image." This has been felt and acknowledged in a striking manner by many of our first poetical writers, whose souls have been attuned to celestial harmony by the contemplation of the ever-watchful providence of God, which is beautifully exemplified by Thompson, in his hymn upon the seasons.

"These, as they change, Almighty Father! these
Are but the varied God. The rolling year
Is full of thee. Forth in the pleasing spring
Thy beauty walks; thy tenderness and love.
Wide flush the fields; the softening air is balm;
And every sense and every heart is joy.

* * * * *

Thy bounty shines in autumn unconfin'd,
And spreads a common feast for all that live."

How natural in the heart thus warmed into holy rapture to add,

"Soft roll your incense, herbs, and fruits, and flowers!
In mingled cloud to him, whose sun exalts,
Whose breath perfumes you, and whose pencil paints."

We now come to the fifth day of creation, when Elohim commanded "the waters to bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And here it is worthy observation, that the two earliest classes of animated beings were those that were to inhabit the two fluid mediums on our globe, the water and the air. At this part of his book, Mr. Turner enters into a philosophical, but at the same time comprehensible, disquisition upon the nature and property of these elements, and the physical construction of the creatures destined to populate them. His chapter upon "the forms and colours of fishes—their general character—voices in some—their serenity and habitual comfort," is an admirable combination of the "*utile et dulce*;" and the notes extracted from the writings of the most distinguished naturalists, both foreign and British, contain a fund of interesting matter which we have seldom seen equalled.

The same observations will apply to the history of "the fowls of the air;" for the same spirit of religious gratitude is displayed, whatever the subject may be. When, for instance, the multiplicity of creation forces itself upon the attention of the enquirer, he says,

As we contemplate such endless masses of living things, we are sometimes tempted to ask, Why so many? Why such an exuberance of creation? My own reason answers, to its private satisfaction, and from its own feeling—the gift of life, for whatever space small or great, is a gift which Deity alone can give; which is His noblest donation; and which, being attended with comfort as its universal law and most general result, is the greatest blessing that any creature can receive. All other blessings may be added to it; but none can be enjoyed without it. The more largely it is given, the more extended is the benefaction; and, therefore, every multiplication of it becomes an ampler display of the magnificent and illimitable benevolence of its bestower. The greater the multiplicity of his creatures, the more certainly my sense and judgment perceive of his gracious, generous, and affectionate nature. He loves to make living beings of every sort and form, and to provide for their pleasurable enjoyment of the life he gives. The occasional interruptions of pain to any, are but exceptions, unavoidable in such a profusion of varied existence; always bear but a small proportion to their comfort; and are usually made conducive to good, in some respect or other. It is only wonderful that the gratifications of each, in such diversified multitudes, so little clash together; and that these, amid such an universal desire and active search for their distinct and peculiar enjoyments, should so rarely give pain to each other. As Paley has most justly said, “pain is no where the object of creation;” it is the temporary accident, but not the ruling law.—P. 332.

The sixth stage, or day of creation, now claims our attention. This commenced with the formation of quadrupeds, insects, and reptiles, which completed the animals that inhabit our globe. Here, as before, the peculiar conceptions and inventions of the Deity, both in their external figure, and physical powers, are manifested. We find that the Creator has made nothing that is unuseful; nothing so insulated as to have no relations with any thing else; nothing which is not serviceable or instrumental to other purposes besides its own existence; nothing that is not to be applicable or convertible to the benefit of his sentient creatures, in some respect or other. And this panorama of creation cannot fail to be instrumental in preserving our minds from the fanciful theories of philosophy, as well as from those of ignorant superstition. Our understandings must of necessity be enlarged by surveying, in all its richness, grandeur, and diversity, the intelligent and benevolent productions of the will of God; and our ideas of him must consequently become more sublime, and our feelings towards him, more grateful, affectionate, and duteous.

The remainder of our space must, however, be devoted to the contemplation of our first parents and their immediate descendants. This, in the Mosaic narrative, is placed immediately after the completion of the animal kingdom, when God said, “Let us make man in our image, after our likeness.” It was the high and glorious destiny of man that he should be appointed to be the image and likeness of God. Like the animal classes, he consists of a material body, and the immaterial principle of life; but he differs from them in this great and distinguishing peculiarity, that his mental principle is of a diviner nature, and is stated to have originated from the Deity himself. For

such is the plain meaning conveyed by Scripture ; where, after mentioning the material formation of the body from the "dust of the ground," it is expressly added that God breathed into his "nostrils the breath of life, and man became a living soul." He became a living soul, *because* this Divine breath was breathed into his bodily frame. This marks, in the most distinct and explicit manner, the difference of origin between man and beast. A difference recognized by the wise Solomon, in Eccl. xii. 7 ; where he impressively says, "Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it."

It is not our purpose here to enter into a metaphysical disquisition upon the nature of the human soul ; nor even to discuss the merits of the various theories of the human understanding, which have been propounded since the days of Bacon and John Locke. Nor can we devote even a page to the philosophical reveries of Kant and the German school, though we feel strongly disposed to break a lance with the continental champions. It is sufficient for us to know the great, unapproachable, and ever-increasing superiority of the human over the mere animal mind. "Its progressive, and as yet unlimited, improvability," observes Mr. Turner, "is quite sufficient to distinguish it, permanently and specifically, from all other classes of life or mind that are known upon our earth. Its origin was the Divine breath." It is consequently an emanation from the Divine Spirit, in an immeasurably inferior degree capable of thinking and feeling like its great Author. In fact, in our original nature and capacities, we are essentially his image and likeness ; and the further we advance to all the attainable perfections of our fallen state, the nearer we arrive at the desired assimilation. Now the greatest perfection we can aim at is the knowledge of God. Much of this knowledge can be derived from the external world ; and what is that world but his creation ? And what is creation, but the composition, structure, and arrangement of all things, according to his previous designs, plans, intentions, will and mandate ? In studying creation, therefore, in any one of its departments, we study his mind ; and the book of nature thus becomes to us, in a certain sense, a second revelation.

The primeval guilt of Adam, which

"Brought death into the world, and all our woe,"

and the philosophical considerations arising therefrom, are not discussed in the present volume, because, as Mr. Turner justly observes, this subject "cannot be contemplated so fitly and so extensively as it ought to be, to be rightly comprehended and appreciated, without some reference to the course of things, and the history of mankind after the deluge." His beautiful and graphic description of this awful event

must, therefore, terminate our review of a work not more intrinsically valuable for the vast body of information it contains, than its sound and accurate views of "Sacred History."

From the appointed visitation to accomplish the destruction of the world, one family alone was excepted and preserved in an artificial fabric, constructed, at God's immediate command, by Noah, when he received a forewarning of the impending calamity.

In this ark of safety, such of the animal world as were intended to replace the genera that should perish also found a shelter. And when these provisions for re-peopling the earth with its animated races, in the new state and course of things that were ordained to succeed this calamity, were completed, the tremendous revolution occurred. "The fountains of the great deep were broken up, and the floodgates of the heavens were opened." From above and below, the waters gathered upon the surface and multiplied upon it, and rolled terrifically over it till they covered the high hills, and destroyed the offending generation and every substance that was then existing with the principle of life upon the habitable ground. We can but faintly conceive the appalling scene. Mankind were surprised, in the midst of their usual festivities and employments, by the sudden alarm of fortuitous danger rapidly rushing on them from the blackening and howling sky. The sun was seen no more; midnight darkness usurped the day; lightnings dreadfully illuminated; thunder rolled with increasing fury; all that was natural ceased; and in its stead whirlwind and desolation; earth rending; cities falling; the roar of tumultuous waters; shrieks and groans of human despair; overwhelming ruin; universal silence; and the awful quiet of executed and subsiding retribution.—P. 520.

ART. III.—*St. John in Patmos; a Poem.* By One of the Old Living Poets of Great Britain. 8vo. Pp. xii. 154. London: Murray. 1832.

MR. BOWLES, for he is our Magnus Apollo, informs us in the preface, that he has been induced by the *Edinburgh Review* "to shew his ancient harp is not yet unstrung," and for this we thank the Reviewer most cordially, and venture to express a hope that having once more entered the arena, our poet will not retire till he has left to an admiring and grateful public, other monuments of his genius, which does not seem at all impaired by the approach of age, but merely refined and purified for higher and holier song. Of the temper of mind in which the poem before us was written, we could not have a fairer and more convincing proof than in the very beautiful lines which introduce it to the reader;—lines breathing the purest spirit of Christianity; and tempered by the reflecting mind of a great and pious man, who is unable to shut his eyes to the dreary prospect and portentous clouds, which lower on every side, and threaten, not merely the destruction of his country; but the altar of his God.

War, and the noise of battle, and the hum
 Of armies, by their watchfires, in the night,
 And charging squadrons, all in harness bright—
 The sword, the shield, the trumpet, and the drum—
 Themes such as these, too oft, in lofty song
 Have been resounded, while the poet strung
 His high heroic lyre, and louder sung
 Of chariots flashing through the armed throng;—
 But other sights and other sounds engage,
 Fitlier, the thoughts of calm-declining age—
 More worthy of the Christian and the sage,
 Who (when deep clouds his country have o'ercast;
 And sadder comes the moaning of the blast)
 To God would consecrate a parting lay
 Of holier homage—ere he pass away.

The promise held out by such a delightful specimen of matured poetic inspiration is amply redeemed by the execution of the entire work; and we feel assured that no man, of the least religious feeling, can rise from its perusal without being sensible of having been improved in both his religious and moral conceptions. "St. John in Patmos" is of the half-narrative—half-dramatic description of poetry; and its ground-work, as will be readily imagined, is the Book of Revelations. It is foreign to our purpose here to enter into a review of the trials and sufferings of the beloved disciple after the crucifixion of his blessed Lord; and we shall therefore content ourselves with the very brief headings or contents of the six parts into which the poem is divided, in order to convey to our readers a faint view, or rather indistinct glimpse, of the plot, if we may so designate it. The time is supposed to be four days. The characters are

St. John.	Robber of Mount Carmel, converted.
Mysterious Stranger.	Grecian Girl and dying Libertine.
Prefect of the Roman Guard.	Elders of Ephesus.

VISIONS.

Part I. describes the Cave in Patmos—Apparition of Christ—Mysterious Visitant—Day, Night, and Morning.

Part II. Morning in the *Ægean*—Contemplative View—Seven Churches of Asia—Superstitions—Crete, Egypt—Spread of the Gospel Light through the Pagan World.

Part III. The Sounds of an approaching Storm—Vision, &c.

Part IV. Morning—Roman Commander—Vision—Babylon—New Jerusalem—Evening—Night Scene—Stars—Temptation—Dream.

Part V. Day-break—Ascend the highest Mountain—Comparison with the Vision on Mount Tabor—Transfiguration—View to East and West—Ship descried from the East—Descend.

Part VI. Reflections—Grecian Girl and dying Libertine—Reflections on the past History of the World—Angel's Disappearance—Ship brings the Elders of Ephesus to invite John to return—Parting from Patmos and last Farewell.

That the foregoing analysis will excite in the minds of our readers an anxious desire to possess the entire "parting lay," we do not entertain a doubt; and we might safely leave the public to find out and

appreciate its merits: but this would be rendering scant justice to Mr. Bowles, who has embodied in his poem, not only the addresses to the Seven Churches, but the sounding of the seven trumpets; at the last of which a voice was heard, saying:—

“The kingdoms of this world, they are become
The kingdoms of our Lord and of his Christ:
For ever and for ever, he shall reign,
For ever and for ever.”

Now the Ark
Of God appear'd: and round about the Ark
There was a rainbow, stealing thro' the rain,
The Ark of the New Covenant: and, lo!
A shining company stood with the Lamb
Upon Mount Zion, and a song was heard
Of harpers, harping a new song—the song
Of LIFE and IMMORTALITY. And John
Then heard a voice—a voice from heav'n, which said,
“Write, write—from henceforth blessed are the dead
Which in the Lord shall die, for they shall rest
From all their labours! Blessed are the dead!”—Pp. 78, 79.

We have not selected the above by any means as being the finest passage in the book, but principally to shew the fidelity with which Mr. Bowles has adhered to the text of Scripture, which, in a sacred poem, adds a charm peculiar to itself, and lends a grace we vainly look for in themes of a less divine nature. It is, however, by no means a solitary instance of this adaptation of the words of St. John to his purpose, as it is the most striking feature of the volume,—apparent indeed in every instance, not only of the sounding of the trumpets, but the pouring-out of the vials, and wherever the voice of prophecy is heard.

In the fifth canto, the “mysterious stranger” unfolds to St. John the future destiny of the Church. The downfall of Rome is shadowed forth, and England pointed out as the spot from whence the Asiatic Churches are destined, once more and for ever, to receive their “first love,” the pure Gospel of Christ! There is something in this passage at once so striking and applicable to our times, that we cannot choose but admire; and shall conclude this short and wholly inadequate notice of the amiable author's highly wrought, and characteristic volume, by laying it before our readers, leaving to them the application of both *men* and *things*. *Operæ pretium erit.*

STRANGER.

What seest thou more?

JOHN.

I see a ship burst thro' the narrow frith
Into the sea of darkness and of storms,
There lost in boundless solitudes! Oh! no,
There is an island; with its chalky cliffs,
Beauteous it rises from the billowy waste.

STRANGER.

Thither that ship is bound : nor storms, nor seas,
 Rocking in more terrific amplitude,
 Impede its course. . . Long years shall roll away,
 And when deep night shall wrap again the shores
 Of Asia, where the "golden candlestick "
 Now gleams, illumining the Pagan world—
 And where a few poor Christian fishermen
 Shall, here and there, be found—e'en where thy Church
 Of Ephesus stood in the light of heav'n—
 From that far isle, amid the desert waves,
 Back, like the morning on the darken'd east,
 To lands long hid, in ocean-depths unknown,
 The radiance of the Gospel shall go forth,
 And the Cross float triumphant o'er the world.

JOHN.

E'en now, in vision rapt of days to come,
 I see her Christian temples, pale in air,
 Above the smoke of cities ; o'er the deep
 I see her fleets innumerable spread,
 Checqu'ring, like shadows, the remotest main ;
 And lo ! a river, winding in the light,
 Silent, amid a vast metropolis,
 Beneath the spires, and tow'rs and glitt'ring domes—
 Ah ! they are vanish'd, and a sudden cloud
 Hides, from the straining sight, temple, and tow'r,
 And battlement.

STRANGER

Pray that it pass away.

JOHN.

Ah ! the *pale horse* and rider ! the *pale horse*
 Is there ! silence is in the streets ! The ark
 Of her majestic polity—the Church—
 The Temple of the Lord !—I see no more.

STRANGER.

Pray that her faith preserve her : the event
 Is in His hands, who bade his angels sound
 Their trumps, or pour the avenging vials out.—Pp. 128—130. .

As we stated in the outset, we sincerely hope that Mr. Bowles has not taken his parting draught at the Castalian fount ; but will yet again and again enrich the sacred poetry of the country with strains as holy, and pure, and heart-stirring as the present. The contributions which he has lately made in prose to the support of that Church of which he is at once a pillar and an ornament, will place his name among the heroes of the Church militant ; while the sacred aspirations after the times of the Church triumphant may well befit the tuneful melody of his song. It is impossible not to greet with a cordial welcome the author of the "Life of Ken," and of "St. John in Patmos," whether he appears with the sword of the Spirit, or as the peaceful harbinger of happier days.

LITERARY REPORT.

The Saturday Magazine. Under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. Nos. I. II. III.

THAT exertions, of no ordinary kind, are necessary to stem the torrent of vice and disaffection, which is poured upon the public by means of the cheap publications that daily issue from the press, no one, who observes the avidity with which the nauseous trash is circulated and devoured, will be bold enough to deny. It is a remarkable event in the annals of literature, that nineteen or twenty penny, and half-penny, papers may now be procured weekly for one shilling; calculated, for the most, to pander to the worst passions of the ignorant, and to set the less educated classes in array against the "powers that be." Against this inundation of blasphemy and pollution, the "Penny Magazine" was the first and foremost to oppose the salutary influence of solid and useful information: and though we are far from approving of the tenour of some of the larger publications of the Society from which its springs, and from which its selections are more constantly made, its columns have been wholly and entirely devoted to the dissemination of useful knowledge and substantial virtue. It was not likely that the Society for the Promotion of Christian Knowledge, would be far behind in the field; and though she has not hesitated to follow closely in the manner of her predecessor in the work, she has considerably improved upon the matter. We shall extract the outline of the *Saturday Magazine*, as developed in the Introduction.—

"An old Latin poet, a very fashionable man in his day, said that the most popular book would be that which mixed up the useful with the agreeable. We shall make such a mixture in this Magazine. By the side of the truly useful, we shall place that which ought alone to be truly agreeable, and we will do our best to make one reflect

light upon the other. Whether the information which we convey to our readers, be given in the form of an essay or a tale, we shall keep in mind our grand object of combining innocent amusement with sound instruction.

We shall not relate ghost stories, except to explain the delusions from which impressions of the reality of such things, have proceeded and will often proceed; we shall tell no Newgate legends of murder and robbery, except sometimes to point out the horrible excesses and dismal end to which a man may come, step by step downwards, from the first dram he drank, the first oath he swore, and the first Lord's day he profaned. But then on the other hand, we shall show forth some of the wonderful things of Natural History; we shall recount the origin and progress of some of the greatest of human inventions, such as, Navigation, Printing, the Telescope, Steam-Engines, and so on; we shall remind our readers of remarkable events in the annals of our own dear country, and of other great kingdoms on the continent; and we shall sometimes, as occasion may serve, indulge ourselves with proving how sweetly the poets of England used to sing, and how sweetly some of them yet live to sing. One way or another we hope to be popular in this Magazine, which comes out at the end of the week, when most men have a pause from labour. We are not for interfering with the family talk or the friendly walk, much less with religious duties or the study of the Bible—and we trust every one of our readers has one. After all these good things are done and served, there will be plenty of time for perusing these few little pages; and the reader shall never find in any one of them a line which shall be contrary in its tendency to the improvement and the happiness of any member of his family."

Among the most interesting articles in the numbers already published are, those on the Indian idol "Juggernaut" in the first and second numbers,

on Architecture, in Number 1, "Botanical Directions" and "Eastern Sports" Number 2., and those on Natural History throughout. We especially recommend, however, that on the "Black Pestilence," in Number 3.

A Church Establishment lawful, scriptural, and necessary. By the Rev. S. C. WILKS, A.M. London: Rivingtons. 1832.

To say that this Tract is in the Society's Catalogue, is sufficient to speak for its merits; and we trust the Clergy will be generally active in its distribution.

1. *The Church of Rome: a View of the Peculiar Doctrines, Religious Worship, Ecclesiastical Polity, and Ceremonial Observances, of the Roman Catholic Church. By the Rev. H. C. O'DONNOGHUE, A.M.* London: Longman. 8vo. Pp. xvi. 341.
2. *Historical Memoirs of the Church and Court of Rome, from the Establishment of Christianity under the Emperor Constantine to the present time. By the Same.* London: Longman. 2 vols. 8vo.
3. *Historical Notices of the Reformation in Germany, England, &c. By the Same.* London: Longman. 8vo. Pp. viii. 296.

Of the three works which head this notice, the last is a portion of the second volume of the "History of the Romish Church and Court," printed separately for the use of readers, whose opportunities of research are limited, but who are ambitious of a knowledge of the emancipation which our reformers worked out for us. The two former works complete together a full and accurate view of the papal system, built upon the most authentic documents, and exhibit the true and unalterable features of that religion by which the rights of conscience are fettered by the assumed infallibility of an erring mortal. We take some blame to ourselves, that a compilation so valuable, should have remained for more than a twelvemonth, unnoticed in our pages; but by some mischance

or other, these volumes have been completely overlooked. There are some points of private consideration, in which we should be disposed to differ from our author; but, as a work of documentary evidence, we know no other which is so well calculated to advance the purpose for which it is designed.

The Church of God, in a Series of Sermons. By the Rev. ROBERT WILSON EVANS, Fellow of Trinity College, Cambridge. London: Smith Elder & Co. 1832. 8vo. Pp. viii. 389.

On a former occasion we called the attention of our readers incidentally to a course of four sermons, by Mr. Evans, into the subject of which the present publication enters more at large. After proving the necessity of a divine revelation, the preacher investigates the origin and constitution of the Church, develops the foundation upon which it rests, describes the nature and the intent of its worship, establishes the authority of its priesthood, illustrates the character of its members, states the condition and the rewards of their acceptance before God, and enters into a comparative estimate of its past, present, and future opportunities and fortunes. To say that the subject is well treated in all its parts and bearings, would be but faint praise. The argument is in general well sustained; the language eloquent and powerful; and the practical application forcible and impassioned. At the same time we cannot be blind to some points which are over-strained; and to others which are somewhat objectionable.

The Book of Genesis, an exact Reprint, Page for Page, of the Authorized Version, published in the Year MDCXI. Oxford: printed at the University Press. London: E. Gardner. 1832. 4to. Pp. 56.

THE design of this publication is so accurately stated by the delegates of the University press at Oxford, that we cannot introduce it more appropriately to our readers, than by availing ourselves of their prefatory advertisement.

"Complaints having been made, that the English Bibles printed at the Universities, besides necessary alterations in the spelling, differ greatly from the authorized version of the Scriptures, the delegates of the Oxford press have caused collations to be made preparatory to a careful consideration of the subject. They have also commenced an exact reprint in Roman letter of the authorized version, printed in the year 1611, in large black letter, folio, to which will probably be added the various readings of some other editions, printed in the same year or soon after. When this reprint shall have been completed, the public will be enabled to compare it with the Oxford Bibles of the last ten years, and with such as issue in future from the University Press. But as many months may elapse, before the whole work can be correctly executed, the Book of Genesis is now published as a specimen."

We have collated the letter-press of this specimen with a copy of the first edition of the authorized version: it is executed with equal beauty and accuracy, and reflects the highest credit on the press of the University of Oxford. We shall rejoice to announce the completion of this important undertaking.

Discourses and Sacramental Addresses to a Village Congregation. By the Rev. D. B. BAKER, A.M. London: Rivingtons, and Hatchards. 1832. 12mo. Pp. xi. 231.

SIMPLICITY, combined with elegance of diction, conciseness, and, above all, fervent piety, are the characteristics of these village discourses; which the pressure of other matters has prevented us from introducing earlier to the notice of our readers,—especially our numerous country readers.

The discourses abound with interesting allusions to those circumstances and seasons, which ordinarily occur in rural life. At the same time the author does not conceal the truth (and we must add, correct) view which he entertains of the dignity of the pastoral office, both as it respects the responsibilities of the shepherd, and the obedience of the flock. A few sacra-

mental addresses are subjoined: they are very brief exhortations which the author substituted for the more formal sermon of days when the Lord's Supper was not administered. We would recommend the introduction of similar addresses to those Clergymen, whose communicants are numerous; and we hope that this volume will meet with that extensive circulation, which it eminently deserves.

A Dictionary of the most important Names, Objects, and Terms, found in the Holy Scriptures. By H. MALCOM, M.A. Fourth Edition. London: Seeley & Co. 1831. 12mo. Pp. xii. 210.

THIS work is expressly designed for young people. Some of the words might have been better explained: but altogether it will be found a useful compendium.

The Christian Schoolmaster; or, Conversations on Various Subjects, between a Village Schoolmaster and his Neighbours. By the Rev. SAMUEL HOBSON, I.L.B. London: Seeley and Sons. 1832. 12mo. Pp. vi. 190.

IN times like the present, when our Reformed Protestant Episcopal Church is assailed by the combined forces of popery, latitudinarianism, and infidelity, we hail with pleasure every accession to the various admirable defences of our Church which are already extant. The "Village Schoolmaster" is a concise and perspicacious manual; into which the author has compressed a great variety of important facts and observations relative to the moral obligation of the Sabbath-day, tithes &c., the errors of the Church of Rome, the use and abuse of private judgment, and separation from the Church of England. What renders this volume particularly valuable to Clergymen residing in the country is, the fact that it contains satisfactory answers to the various objections which are very frequently brought against our Church by that very class of persons for whom the author has written. The objections commonly urged are fairly put: and, what is of most importance, they are fully

answered and refuted. We think that this volume would form a very useful appendage to the village lending-libraries, which are now rapidly extending throughout the country, under the auspices of the venerable Society for Promoting Christian Knowledge.

The Records of a Good Man's Life.
By the Rev. C. B. Tayler, A. M.
&c.

WHEN we first opened these volumes, read the title, and saw, opposite to it, the pretty engraving of the good-looking author, we were ready to exclaim, with a smile at the vanity of the idea, here is a new-fashioned specimen of auto-biography! On looking a little further, however, we perceived that, though Mr. Tayler is a *good man*, as men go now a-days, he is not the "*good man*" of his title page. But we are still at a loss to account for the publication of his portrait under so ominous a patronage. The portrait itself would be still better, if it had been more like the original. But to the book. The first volume is a tale, if such it can be called, of a Clergyman entering the Church on sound pious principles, and practising in it all the duties of a Christian Minister, with apostolic purity and simplicity of conduct. But it is only a series of detached outlines of his history, interspersed with prayers, sentimental soliloquies, and digressions, with now and then a remark, signed "Editor." Such parts of this volume, as detail the history are well written and well conceived; it is chaste, simple and pure; and like Mr. Tayler's other publication, partakes the excellencies, as well as defects, of the author's style. It is worthy of an attentive perusal, and will please.

But we cannot go the length of the friend who reviewed this book in the *Literary Gazette*; for to publish a work professing to be a fiction, with the author's name in the title-page, and his picture opposite, is a little too absurd for praise. Besides, a fraud has been committed on the public, in bringing out these volumes. The "*Good Man's Life*" extends no further than the first. The second consists, altogether, of a series of little stories,

after the manner of "*May You Like It*," being a collection from the periodicals in which they first appeared. They have no more to do with the title of the two, than Wood's *Mechanics* have with his *Optics*, did they appear under the head of "*Mechanics*" in 2 vols. The title-page of the second volume has, however, an "&c." added to explain!

But justice must be done. The affectation of our author shall not blind us to his merits. The tales are all good. *We blame them not*; but the trick on the purchasers we do blame, and justly.

Sermons on Points of Doctrine and Rules of Duty. By the Rev. R. PARKINSON, M.A. of St. John's College, Cambridge; Perpetual Curate of Whitworth; and Lecturer in Divinity at the Clerical Institution, St. Bees. London: Rivingtons, 1832. 12mo. Pp. xvi. 556.

THIS second volume of Mr. Parkinson's sermons we can cordially recommend, together with its predecessor; more particularly for family reading. Throughout, the great doctrines of the Church are faithfully, and earnestly, developed and enforced; and in what manner and with what view, the author shall declare for himself.—

"It will be seen, that not only is the text of each sermon taken from the current service of the Church, but that an attempt is generally made, by a reference to the other portions of Scripture selected for that day, to convey, as accurately as possible, the impression which the whole service combined seems calculated to produce. This system has been followed, both as being in accordance with the evident intention of our Church in the institution of preaching, and also to guard against a danger to which the author, (along, it is to be feared, with most other preachers,) felt himself to be constantly liable—the danger, namely, of dwelling upon one branch of religious doctrine to the neglect, or inferior consideration, of the rest." It is a natural infirmity of any mind, which has dwelt long and intently upon a particular subject, to view it, in some degree, through a distorted medium. . . .

"To avoid this preaching of 'himself' rather than of the Gospel—to declare, as far as possible, 'the whole counsel of God' to his hearers—and 'rightly to divide the word of truth,' the author conceived that no rule could be more efficacious or more safe, than that which the Church, by her practice, appears in some degree to have prescribed. By following this course, a variety, at least, is secured to the topics of the preacher, which the most fertile imagination and the most copious stores of knowledge could not otherwise be expected to produce." Pref. p. 3—5.

With respect to the length of the sermons we fully agree with Mr. Parkinson, that they are sufficiently long for the general purpose of parochial instruction or family edification. It is needless to overload the unlettered or youthful mind with more than it is able to bear; and "a word in season" is worth a volume of heavy discussion. The subjects of the sermons, which are highly important, are as follow:—I. The Prophetic Description of the Character of Jesus Christ. Jer. xxiii. 5, 6. II. Christ's Triumphant Entry into Jerusalem. Matt. xxv. 9. III. The Divinity of Jesus Christ the sole Foundation of our Faith. John i. 11, 12. IV. Knowledge of God the Groundwork of all Religion. Ps. cxxxix. 1. V. On the Nature and Extent of Christian Obedience. Jam. i. 22. VI. Christianity a Vocation. Eph. iv. 1. VII. The Early Life of our Blessed Saviour. Luke ii. 51. VIII. The enlightened Faith of the Roman Centurion. Matt. viii. 8. IX. On the Fall of Man. Gen. iii. 22, 23. X. The Covenant of the Rainbow. Gen. ix. 13. XI. The Necessity of Subordination and Union in the Church of Christ. 1 Cor. xii. 4. XII. Peter's Denial of Christ. Matt. xxvi. 74, 75. XIII. God the "Father of Lights." Jam. i. 7. XIV. Natural Affection, a Motive for Piety. John iv. 49. XV. The Temptation of our Saviour in the Wilderness. Luke iv. 1, 2. XVI. The Death of Christ a real Sacrifice for Sin. Heb. ix. 13, 14. XVII. The Love of God a Motive for Love to Man. 1 John iv. 11. XVIII. The Beauty and Usefulness of the Book of Psalms. Ps. cvii.

43. XIX. The Miraculous Deliverances of Hezekiah, King of Judah. 2 Kings xiv. 19. XX. On the Sacrament of the Lord's Supper. John xiii. 7. XXI. The Christian's Duty to Imitate his Master. 1 Pet. ii. 21. XXII. The Degree of Holiness required of the Christian. Matt. v. 20. XXIII. The Day of Judgment. Rev. xxii. 12.

Parochial Sermons. By the Rev. THOMAS AINGER, M.A. Late of St. John's College, Cambridge, and Assistant Minister of the new church of St. Mary, Greenwich. London: Rivingtons. 12mo. Pp. xv. 367.

As in the foregoing notice, we shall here also allow the author to speak for himself; and, although we cannot mete the same measure of praise to this, as to Mr. Parkinson's volumes, it is by no means unworthy of attentive consideration.

"There is a slight attempt at systematic arrangement in the following sermons; but, as they were preached on various occasions, without any design of forming a regular series, their connexion may, probably, not be very obvious. The first may be considered as introductory to the rest. The four next contain a practical view of the leading evidences of Christianity. The six following treat of some of its doctrines, duties, and privileges. The six last were written for particular Sundays, and were intended, either to illustrate the events recorded by the Church, or to explain apparent difficulties in the lessons appointed for the day.

The Biblical series of the Family Cabinet Atlas. Engraved on Steel, by MR. THOMAS STARLING. Part vi. London: Bull. 1832.

Our opinion of this elegant and useful little work has been more than once recorded during the course of its publication. We are happy to find that it is at last completed by the addition of a copious and comprehensive "Index of all that is geographically and historically interesting in the Holy Scriptures."

A Short Address before and after Confirmation, delivered on the 9th of April, 1832, in the Cathedral and Parish Church of St. Michael, &c. Barbados. Bridge-Town: Pp. 14.

AN extensive circulation of this admirable address would be of infinite service to the young, who have lately renewed their baptismal engagements; and not to those only, but to the Christian generally, for the purpose of occasional meditation on the relation in which he stands to God. The concluding prayer we subjoin, as being the only part which is capable of separation from the whole, without injustice to that which it would be necessary to leave behind.

"Almighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; I render unto Thee my most humble and hearty thanks, for that, as on this day, by the laying on of the hands of the bishop, after the example of thy holy Apostles, thou didst certify me (by this sign) of thy favour and gracious goodness towards me. Let thy fatherly hand, I beseech thee, ever be over me; let thy Holy Spirit ever be with me; and so lead me in the knowledge and obedience of thy word, that in the end I may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Advice to a Young Man upon first going to Oxford, in Six Letters from an Uncle to his Nephew. By the Rev. E. BERENS, M. A. late Fellow of Oriel College. London: Rivingtons, 1832. 12mo. Pp. 167.

OF all the useful writings of Mr. Berens, and they are all of the very highest degree of utility, the present, perhaps, is the most interesting, and certainly not the least important. Cantab or Oxonian may equally profit by the maxims of solid wisdom, which are laid down with the convincing force of truth itself in this delightful manual; and, though

the candidate for the clerical profession is more immediately in the writer's view, there is not an undergraduate who would not do well to have it at his fingers' ends. It may be read through in half an hour; and contains a mine of useful knowledge, which it would take a whole life to exhaust.

Discourses on the Evidences of the Christian Religion. By the Rev. JOHN STONARD, D. D. Rector of Aldingham. London: Simpkin and Marshall. 1831. 8vo. Pp. vi. 297.

IN a series of fourteen discourses, the student is here presented with a connected view of Christian evidence; and so admirably digested as to form a very ready means of supplying "a reason of the hope that is in him."

Luther and the Lutheran Reformation. By JOHN SCOTT, Vicar of North Ferriby, &c. Vol. I. London: Seeley. 1832. 12mo. Pp. vii. 421. [Christian's Family Library, No. I. edited by the Rev. E. BICKERSTETH.]

A Memoir of the Rev. E. Payson, D. D. late Pastor of the Second Church in Portland, U. S. 12mo. Pp. xvi. 448. [Christian's Family Library, No. II.]

THE former of these volumes is little else than a compilation from Milner's "Church History;" and the latter has already been before the public in another shape. They will doubtless have their readers among a certain class of religionists; but we are not disposed to lend our aid to forward the views of a party to whom we are as decidedly opposed as Christian charity will allow. While there is much in this new "Library" which might tend to advance good morals, and forward the desirable ends of religious instruction and ecclesiastical knowledge, the advantage is more than counterbalanced by the Calvinistic turn which is given to the events recorded, and the sentiments expressed.

A SERMON.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

JAMES ii. 20—22.

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

THE Holy Scriptures, to be studied with advantage, must be studied with a teachable and humble mind, without pride and without prejudice. To a want of attention to this important rule in the study of religion, are to be attributed the erroneous doctrines and false theories which too generally prevail at the present day. A man takes up his Bible and opens it at some particular passage, which coincides with his pre-conceived ideas; he immediately adopts the sentiments, apparently contained in it, without one reflection upon the circumstances under which the author wrote, without once considering the character of the age when it was composed, or the persons to whom it was addressed. In no instance, perhaps, has the folly and danger of this hasty and prejudiced study of the sacred writings been more fully displayed, than in the various opinions of different persons respecting the doctrines of faith and good works. United and harmonious as they must ever appear to the candid and sober-minded student of the Bible, it cannot fail to excite his surprise and regret, that they should ever have been perverted into a pretext for variance and schism in the Church of Christ. Such, however, unhappily has been the case. In the course of our ministry, we are constantly in the habit of meeting with two classes of persons; the one, relying solely for salvation on a cold and barren belief, without any endeavour to live agreeably to the precepts of the Gospel; the other, confiding as implicitly for acceptance with God on their own works and merits; thus rendering of none effect the death of our Saviour, and thus virtually denying that the sacrifice of Christ on the cross, was "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

It will be the object of the present discourse, to shew, in the first place, the apparent origin of both these unscriptural errors; and, secondly, to point out the mutual connexion and relation, existing between true faith and good works.

The erroneous doctrine, that faith alone, without the fruits of righteousness, will ensure us everlasting salvation, seems to have originated in a misconception of some passages in St. Paul's epistles to the Romans and Galatians, in which the apostle is warning his converts against the notion, that a compliance with the works or ceremonies of the Mosaic law was a necessary qualification for acceptance with the Almighty. Although the Jews were at first the only converts to Christianity, yet were they so elated with the idea, that they alone were the chosen and peculiar people of God, that they did not or would not perceive, that the Christian dispensation was to supersede the Mosaic; that their rites and ceremonies were merely

typical of future events, the bare shadows of good things to come, and that they had been fully accomplished in the birth, life, and death, of the Messiah. Under these mistaken impressions, they insisted, that all the Gentile converts should submit to circumcision, and the other ceremonial customs prescribed by the law of Moses; thus blending the Jewish and Christian religions, and making the latter only a modification of the former. It was to counteract this erroneous doctrine, that St. Paul was writing, when he declared, that "a man is justified by faith without the deeds of the law;" and again, that "a man is not justified by the works of the law, but by the faith of Jesus Christ." Can we imagine that the apostle intended by these words to assert, that faith in the Gospel without obedience to its precepts, would aught avail us in the sight of God? How can we reconcile such an opinion with the whole tenour of St. Paul's writings, which uniformly exhort us to a holy and religious life, command us to work out our salvation with fear and trembling, and instruct us to be fruitful in every good work? The words of the apostle rightly understood, cannot be referred to any thing else but those works and ceremonies of the Jewish ritual, which were no longer necessary, because the great truths and realities of Christianity, of which they were only the types, had been brought to light.

Thus to the candid and pious Christian, St. Paul's doctrine of justification through faith, without the works of the ceremonial law of the Jews, is free from all difficulty and obscurity. We know too well, however, by experience, that even the best and purest things are liable to be corrupted; and so it has happened that this plain doctrine of the apostle, from his own days to the present, has been perverted, either through ignorance or wilful malice, to the utter dissolution of all moral obligation, and to the encouragement of wickedness and vice.

It was with a view of exposing and obviating this fatal misinterpretation of St. Paul's meaning, that St. James wrote his epistle; and the words of the text are to be considered as an answer to the vain disputant, who contended that a bare belief in Christianity, without Christian practice, was of itself sufficient to secure our everlasting salvation. "But wilt thou know, O vain man, that faith without works is dead?" Without what works? The works or rites of the Mosaic dispensation?—By no means: such is not the apostle's meaning. The works, which he is here recommending, are not the works of the law, but those works of a holy and religious life, which spring out of a true and lively faith, as naturally as good fruit proceeds from a good tree. And what is faith without these fruits of holiness? A body without a spirit—a shadow without the substance. Let us then remember, that St. Paul and St. James are speaking of two distinct subjects, when the one declares that we are justified without works, and the other by them. St. Paul is treating of the works of the Mosaic law; St. James, of a man's own works or moral actions. St. Paul speaks of faith, out of which good works proceed; St. James, of the works which spring out of a true and lively faith. St. Paul is addressing persons who relied upon ceremonial observances, as indispensably necessary for salvation; St. James is dissuading all men from the false delusion, that St. Paul does not indicate the necessity of

Christian virtue. It is from a want of properly considering the design of St. James in writing his epistle, that any mistake has ever originated as to the meaning of the apostle's words. So simple and intelligible are they, when viewed in this, their true light, that it is surprising and painful to think, they should ever have been "wrested by the unlearned and unstable to their own destruction," that upon them should have been raised that most impious and unchristian doctrine, the doctrine of human merit;—a doctrine which can never be admitted into the heart of that man who feels himself to be a fallen descendant of Adam, a partaker in the sin of his first parents, inheriting from them a deadly corruption, born in sin, and consequently the child of wrath: a doctrine which is at variance with the whole spirit of the Bible; which teaches us to rely for acceptance with our Almighty Judge, solely on the merits and intercession of our Redeemer; and to make ourselves worthy of that his all-prevailing intercession, by endeavouring to the utmost of our imperfect efforts, to act up to the precepts which He has enjoined.

Thus has it been my object to shew you, that the seeming contradiction between the doctrines of St. Paul and St. James is only seeming; and that the false notions that exist respecting them, have originated either in a partial or prejudiced study of the Holy Scriptures, in a wilful misinterpretation of them, or in a misunderstanding of the design and drift of the writers. I next proposed to prove the mutual connexion and relation between a genuine faith and good works. And here I would appeal to every one, who is well acquainted with his Bible, whether it does not throughout uniformly inculcate religious practice as an indispensable test of religious faith. And first let us attend with humility to the words of our Saviour himself on this important point. "Not every one that saith unto me Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "If ye know these things, happy are ye if ye do them." "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Can any one read these, and the numerous other declarations of our Saviour, as to the indispensability of a correct and virtuous course of life, and yet presume to flatter himself, that a cold belief, unaccompanied by active virtue, can carry with it any redeeming efficacy? Recollect, that the unfruitful fig-tree withered away and perished. The unprofitable servant, who hid his talent in a napkin and employed it not, was punished most severely for his inactivity and negligence. The young man, mentioned in the Gospel, who consulted our Saviour as to the qualifications necessary for eternal happiness, was by Him instructed to keep the commandments. In a word, there is scarcely a parable of our Lord on record, which does not inculcate an active and conscientious discharge of the duties which religion enjoins. No less forcible than the words of our Redeemer are the exhortations of all the apostles to the same effect. Hear what St. Paul says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain

good works." What says St. James? "As the body without the spirit is dead, so faith without works is dead also." The epistles of St. Peter and St. John abound with passages of similar import. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." "He that doeth good," says St. John, "is of God, but he that doeth evil hath not seen God." Such is the doctrine of Scripture respecting faith and good works, and such is the doctrine of the Church of England. In the words of the Articles of that Church, "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith;" but this faith must be genuine, that is, productive of good works; which "are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." Good works are absolutely necessary, although not of themselves sufficient to entitle us to reward. Our sins of ignorance or surprise, may, through the infinite mercy of God, be blotted out by the blood of our Redeemer; but we are no where in Scripture authorized to believe that our presumptuous and deliberate sins will be pardoned by any measure of faith, unless indeed that faith lead us to repent of them bitterly, and forsake them entirely.

The example of Abraham, by which St. James, in the text, illustrates the necessary connexion between faith and works, is at once appropriate and convincing. Vain would have been the most earnest professions of his faith in the Almighty, had they not been accompanied with a prompt and devoted obedience to the heavenly command. And we shall do well to remember, that the blessing which was promised to the patriarch, was declared by an infallible Judge to be the reward of his obedience. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed; as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." After this, let any one decide, whether his obedience was not the very test and criterion of Abraham's faith. He believed in God, and he gave the only satisfactory proof of his belief; he obeyed His commands.

But good works are not only necessary as an evidence of true faith, they are necessary also for its maintenance and support. "Faith without works is dead." It is possible, then, that this holy principle may die; and die it most assuredly will, unless quickened and nourished by the graces of a holy life. An unproductive faith is like the light of the moon, chill and powerless; but faith, accompanied by good works, resembles the splendour of the sun, warming and fertilizing the soul, which is blessed by its celestial and fostering ray. Thus shall we find in every page of Scripture that Christian faith and Christian practice, to be efficacious, must go in hand. The one without the other is ineffectual. Faith without works is dead, because it bears no fruit; and good works without faith are equally unavailing,

because they originate in pride, partake of the corruption of our fallen nature, and spring not out of faith in Christ Jesus our Lord.

Ask then yourselves, my brethren, whether you possess that saving faith, which is made manifest by every good word and work? It is a question of the most vital importance to your eternal happiness; propose it, I beseech you, frequently and impartially to your own conscience. "Examine yourselves, whether ye be in the faith; prove your own selves." Be assured your faith is not sincere, unless it has a practical influence over you. "They only are Christ's, who have crucified the flesh with the affections and lusts." Whilst, then, we repose with perfect confidence and humble gratitude on the merits of our blessed Saviour, the Paschal Lamb, slain for our transgressions, the vicarious sacrifice for guilty man, appointed from the foundation of the world; whilst we know and confess that His blood alone can blot out the large catalogue of our sins; whilst we feel assured that all the good works of all the good men that have ever lived, are not of themselves sufficient to save a single soul from destruction; let us shew that we cherish a grateful remembrance of the benefits which Christ has conferred upon us, by striving upon all occasions and under all circumstances, to obey the precepts of His most holy Gospel, and to imitate (as far as the frailty of our imperfect nature will allow us to imitate) His pure and spotless example. Thus shall we be justified by faith, if that faith be productive of a life of holiness. And thus, when we shall be summoned, as we soon must be, from this world to another, when we shall have put off the tabernacle of our flesh; when we shall be called on to render an account of the deeds done in the body, then may we indulge the humble but well-founded hope, that, when we go hence, we shall, through the merits and intercession of our Redeemer, receive remission of our sins, and that our Almighty Judge will accept the all-sufficient ransom paid on our behalf, and thus consistently with His infinite justice, find room for infinite mercy.

E. D.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXIV.

CLEMENT OF ALEXANDRIA.

Κλήμης ὁ θαυμαστός. Euseb. Pr. Evan. II. 2. iv. 16.

(Continued from p. 423.)

ACCORDING to the author's own description, the *Stromata* were intended as "Reminiscences, for the benefit of his old age, of every thing memorable, whether in relation to men or to discourses, with which he had been previously acquainted: a semblance and shadow of known and living originals."* Throughout the work there is a

* *Strom.* I. p. 322. Ἀλλὰ μοι ὑπομνήματα εἰς γῆρας θησαυρίζεται λήθης φάρμακον, εἰδῶλον ἀτεχνῶς καὶ σκιαγραφία τῶν ἐναργῶν καὶ ἐμφύχων ἐκείνων, ὧν κατηξιώθη ἐπακοῦσαι, λόγων τε καὶ ἀνδρῶν μακαρίων καὶ τῷ ὄντι ἀξιολόγων. A descriptive title of the work is given by Photius (Cod. 111.), from an ancient MS. to the following

want of systematic arrangement, which almost defies analysis; so that a concise summary of the most important subjects discussed in each book must supply the place of a more comprehensive digest. In the first, after some prefatory remarks on the nature and utility of his undertaking (c. 1.), and on the beneficial effects of philosophy in preparing the Gentile world for the reception of the Gospel (c. 2.), Clement traces the origin of arts and sciences, as well as of revelation, to the goodness of God (c. 3, 4.). He then points out the advantages of philosophy, as subservient to theology, and productive of virtuous sentiments and habits (c. 5, 6.); and recommends the *eclectic* system as more particularly conducive to these desirable ends (c. 7, 8.). The necessity of human learning in order to a right understanding of the Scriptures (c. 9.); the superiority of good actions above good words (c. 10.); the apostolic declaration respecting *the wisdom of the world* (c. 11.); and the requisite qualifications for a due perception of the more recondite doctrines of the Gospel (c. 12.); are the next topics of consideration. Assigning to each particular sect the discovery of some important truth (c. 13.), and tracing the succession of Grecian sages from Orpheus downwards (c. 14.), the writer refers a considerable portion of philosophic, as well as scientific, discovery to a *barbarous* origin (c. 15, 16.); and, after a digressive exposition of John x. 8., and 1 Cor. i. 19, 20. (c. 17, 18.), estimates the degree of perception which philosophers have acquired of the truth, and the means by which they have attained it (c. 19, 20.). He then investigates the high antiquity of the Mosaic Institutions, and proves them to be the fountain from which all the different systems of philosophy, and that of Plato more especially, were ultimately drawn (c. 21—25.).* The book concludes with some observations on the character of Moses as a divine legislator (c. 26.), on the moral obligation of the law (c. 27.), on the quadripartite division of the Levitical scheme (c. 28.), and on the puerile fables of the Greeks (c. 29.).

The second book commences with a few remarks on the legitimate objects of true philosophy, with reference to the author's projected discussions (c. 1.). He then affirms that by *faith* alone it is possible to attain to a knowledge of the divine attributes (c. 2.), and refutes the Gnostic tenet, which maintains a certain superiority of nature to be the essence of true religion (c. 3, 4.). Having proved, by an induction of examples, that the Greeks were indebted to the sacred writings for their approximate advances to the truth (c. 5.), he again establishes the necessity of faith, without which "it is impossible to please God" (c. 6.), and combats certain errors of *Basilides* and *Valentinus* respecting the penalties attached to the violation of the Mosaic law (c. 7, 8.). After tracing the harmony which exists between the several graces that adorn the character of the true Christian (c. 9, 10.), he resumes the subject of faith and repentance; and, exposing the impious absurdity

* Report: Τίτου Φλαβίου Κλήμεντος Πρεσβυτέρου Ἀλεξανδρείας τῶν κατὰ τὴν ἀληθοῦς φιλοσοφίαν Ἑρστικῶν ὑπομνημάτων Στρωματέων α. β. γ. δ. ε. στ. ζ. καὶ η. Compare Euseb. Hist. Eccl. VI. 13.

In Chap. XXI. is Clement's celebrated chronological calculation; which concludes with a statement of several opinions respecting the date of our Lord's nativity and crucifixion.

of the Gnostic doctrine, that vice is innate in the original constitution of man, maintains that all actions, to be good, must proceed from a principle of faith, and that benevolence more especially transforms a man into the moral image of God* (c. 11—19.). He then proceeds to enforce the virtues of *temperance* and *forbearance* (c. 20.), and, reciting the several opinions of the philosophers respecting the *summum bonum*, (c. 21.), adopts that of Plato, who places it in a *near resemblance to the Deity*, as most conformable with Holy Writ (c. 22.). Some remarks on *marriage*, with respect to the opinions entertained by the philosophers in regard to its utility, as contrasted with the goodness of God in ordaining it for the comfort of his creatures, conclude the book (c. 23.).

In continuation of the subject, upon which he had only entered, Clement occupies the third book with a Dissertation on *Marriage*. While *Basilides*, *Carpocrates*, and *Epiphanes*, lived in promiscuous concubinage (c. 1, 2.), the Marcionites, regarding all *matter* in the light of evil, and believing that mankind were born to inevitable punishment, were the advocates of perpetual celibacy (c. 3.); whereas, both the one and the other were equally guilty of the most gross licentiousness (c. 4.). To the former, Clement opposes the advice of St. Paul, in Gal. v. 13. and other arguments in favour of chastity (c. 5.), and to the latter adduces the example of St. Peter and St. Philip, who were both married and had children, in favour of wedded life (c. 6.). He then institutes a spirited contrast between the notions of continence entertained by the Christian and the philosopher (c. 7.), explains several passages of Scripture which bear upon the subject (c. 8—11.), cites the admonition of St. Paul in 1 Tim. iv. 1—4., and maintains that the husband of one wife, whether he be *presbyter*, *deacon*, or *layman*, is without sin (c. 12.). Citing the opinion of *Julius Capianus*, a disciple of *Valentinus*, that Christ, being only a phantom, was not generated, from which he contrived to infer, that the natural propagation of the human race was criminal in the sight of God (c. 13.); he produces a variety of texts in refutation of the absurdity (c. 14—17.); and reprobates the two extremes of a community of wives and a life of celibacy. (c. 18.)

From the subject of marriage, Clement turns in the fourth book to that of *martyrdom*; which some regarded in the light of self-destruction, while others exposed themselves unnecessarily to its horrors. Observing, that the love of God is the only test of the true martyr, he breaks out into a warm eulogium upon those who suffer death for the sake of Christ (c. 1—4.), and, glancing at the collateral topics of pain, and poverty, and persecution, endured in the cause of the Gospel, illustrates the various beatitudes which Christ has attached to all those men, women, and children who take up their cross and follow him (c. 5—9.). Having severely rebuked those who hazard their lives needlessly in the hopes of the martyr's recompense (c. 10.), he replies to the objection of those who argue the inconsistency of persecuting with God's love for the persecuted (c. 11.), and to similar objections of *Basilides* and *Valentinus* (c. 12, 13.). He then illustrates the duties

* Strom. II. 19. p. 483, 15. τῷ γὰρ ὄντι εἰκὼν τοῦ Θεοῦ ἀνθρώπος εὐεργετῆς.

of *loving an enemy*, and *avoiding offence*, and other graces belonging to the Christian martyr, (c. 14—18.) and, producing a variety of examples of women who had rendered themselves famous by these virtues (c. 19.), introduces a pleasing illustration of the character of a good wife (c. 20.). Under the appellation of a *true Gnostic*, he describes the perfect Christian, who does what is right neither from fear of punishment nor hope of reward, but adopts the course which is pleasing in the sight of God, solely on the principle of a love of Christ (c. 21—26.). Respecting the duties of a wife, he writes thus:—

Φίλανδρον μετὰ σεμνότητος ὑπεργράφει γυναῖκα Εὐριπίδης, παραινῶν·

εὐλογεῖν

ὃτ' ἂν τι λέξῃ, χρὴ δοκεῖν, κἄν μὴ λέγῃ.

κάκπονεῖν,

ἂν τῷ ξυνόντι πρὸς χάριν μέλλῃ λέγειν.

καὶ αὐθὶς που τούτοις τὰ ὅμοια·

ἡδὺ δ', ἦν κακὸν

πράξῃ τι, συσκυθροπάζειν πόσει ἄλλοχον,

ἐν κοινῷ λύπης τ' ἡδονῆς τ' ἔχειν μέρος·

τό τε πρῶτον καὶ φιλόστοργον ὧδέ πως ἐποδεικνύειν· κἂν ταῖς συμφοραῖς ἐπιφέρει·

Σοὶ δ' ἔγωγε καὶ νοσοῦντι συννοσοῦσ' ἀνέξομαι,

Καὶ κακῶν τῶν σῶν συνοίσω.

* * * * *

Πάνυ γὰρ κυρίως ἡ Γραφή βιοτήτων εἶπεν τὴν γυναῖκα δεδύσθαι τάνδρῳ παρὰ τοῦ Θεοῦ. Δῆλον οὖν, οἶμαι, ὥς ἕκαστον τῶν προσπιπτόντων λυπηρῶν πρὸς τάνδρὸς κατὰ τὴν οἰκουρίαν, λόγῳ θεραπεύειν μετὰ πειθοῦς προαιρήσεται· εἰ δὲ μὴ ὑπακούοι, τότε ἡδὴ πειράσεται, καθόσον οἶον τέ ἐστὶν ἀνθρωπίνῃ φύσει, ἀναμάρτητον διεξάγειν βίον· ἐάν τε ἀποθνήσκῃν δέῃ μετὰ τοῦ λόγου, ἐάν τε ζῆν· συλλήπτورا καὶ κοινωνὸν τῆς τοιαύτης πράξεως τὸν Θεὸν εἶναι νομίζουσα, τὸν τῷ ὄντι παραστάτην καὶ σωτήρα, εἷς τε τὸ παρὸν, εἷς τε τὸ μέλλον· στρατηγὸν τε καὶ ἡγεμόνα πάσης πράξεως ἐκείνον πεποιημένη· σωφροσύνην μὲν καὶ δικαιοσύνην ἔργον ἡγουμένη, τὸ θεοφιλὲς δὲ ποιούμενη τέλος. Χαριέντως γοῦν ἐν τῇ πρὸς Τίτον Ἐπιστολῇ ὁ Ἀπόστολος δεῖν εἶναι φησὶ τὰς πρεσβυτέδας, ἐν καταστάματι ἱεροπρεπεῖ, μὴ διαβύλους, μὴ οἶνφ πολλῶν δεδουλωμένας· ἵνα σωφρονίζωσι τὰς νέας φιλάνθρωπους εἶναι, φιλοτέκνους, σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθαί, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν· ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται. * * * * * Εἴθ', οἷον κολοφῶνα ἐπιθεῖς τῷ περὶ γαμου ζητήματι, ἐπιφέρει· Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μυχὸν κρινεῖ ὁ Θεός. Strom. IV. 20. p. 620.

The fifth book, which is exceedingly discursive, commences with a disquisition on *faith* and *hope*, more especially as objects of mental perception (c. 1—3). It seems to be the main object of the book, however, to trace the source of Grecian knowledge among the Jews; and

thus, in reference to *symbolic representations*, their high antiquity, as aids to memory and means of concealing the mysteries of religion from the impure and uninitiated, is developed (c. 4.); the symbols of Pythagoras examined (c. 5.); the mystic import of the tabernacle and its furniture explained (c. 6.); and the Egyptian *enigmas* and *hieroglyphics* considered (c. 7.). Clement then adverts to the use of symbolic writing among the Grecian poets and philosophers (c. 8.); points out the probable motives of its adoption (c. 9.); and adduces some instances of a similar nature from the apostolic epistles (c. 10.). He then argues upon the difficulty of speaking plainly of the nature and attributes of the Deity, as being the *great first cause* and principle of all things, and in all respects inscrutable and incomprehensible (c. 11—13.). He then concludes with a variety of quotations from the Greek writers, shewing that their notions on this subject were originally derived from the Hebrew Scriptures (c. 14.).

In the fifth and sixth books, the author proceeds with his delineation of the character of the true Christian; having first completed the argument in which he had been mainly occupied in the foregoing discussion (Strom. VI. c. 1—6.). Throughout the investigation, he exhibits, in a striking point of view, the virtuous habits of the primitive Christians, and vindicates them from the aspersions and calumnies of the Gentile philosophers. While Pagans and even Jews were contented with the negative merit of abstaining from actual crime, the true Christian passed his life in acts of positive virtue, subduing and mortifying his corrupt inclination, and practising the solid and substantial duties of justice and benevolence (c. 7—9.). Clement then advocates the acquirement of secular learning and scientific knowledge, as subservient to the honour of God (c. 10, 11.); and affirms that different degrees of happiness are prepared in heaven for different approximations to the example of Christ, in the due performance of the ministerial offices as well as the discharge of the relative duties of the Christian (c. 12—14.). Reverting to the mystic interpretation of Scripture (c. 15.), which he illustrates by an allegorical exposition of the decalogue (c. 16.), he again points out the imperfections of philosophy (c. 17.), and sets up the doctrines of Christianity as the only fountain of true wisdom (c. 18.). In a defence of the brethren against the charge of *Atheism* (Strom. VII. c. 1.), he writes thus:—

Ἡ καὶ μοι καταφαίνεται τρία εἶναι τῆς γνωστικῆς δυνάμεως ἀποτελέσματα, τὸ γινώσκειν τὰ πράγματα· δεύτερον, τὸ ἐπιτελεῖν ὅ τι ἂν ὁ λόγος ὑπαγορεύῃ· καὶ τρίτον, τὸ παραιδιδόναι δύνασθαι θεοπρεπῶς τὰ παρὰ τῇ ἀληθείᾳ ἐπιτεκρυμμένα. Ὁ τοίνυν Θεὸν πεπεισμένος εἶναι παντοκράτορα, καὶ τὰ θεῖα μυστήρια παρὰ τοῦ μονογενοῦς παιδὸς αὐτοῦ ἐκμαθῶν, πῶς οὗτος ἄθεος; ἄθεος μὲν γάρ, ὁ μὴ νομίζων εἶναι Θεόν· δεισιδαίμων δὲ, ὁ δεδιώς τὰ δαιμόνια, ὁ πάντα θειάζων, καὶ ξύλον, καὶ λίθον, καὶ πνεῦμα, ἄνθρωπόν τε λογικῶς βιούντα καταξεδουλωμένον. He then describes the anxious care of the true Gnostic to conform his life to the example which Christ has left that we should follow his steps (c. 2, 3.); exposes the absurdity of heathen idolatry (c. 4.); enforces the necessity of inward purity (c. 5.); enlarges upon the efficacy of prayer (c. 6, 7.); displays the character of a sincere Christian in all its bearings (c. 8—13.); and illustrates his portrait

by a paraphrastic exposition of 1 Cor. vi. 1. sqq. (c. 14.). The book concludes with a confutation of heretical errors, and a statement of the methods by which false doctrines may be distinguished from the "faith as it is in Jesus" (c. 15—18.).

It was a distinguishing tenet of the Pyrrhōnists, that all science whatsoever was a system of doubt and uncertainty. In opposition to this doctrine, the eighth book of the *Stromata*, which is a detached metaphysical disquisition, perfectly distinct from the preceding seven, maintains the certainty of human learning, and its useful application, under due regulations, to the furtherance of the great purposes of Christianity (c. 1.). The book principally treats of *definitions* (c. 2.), of *sylogisms* (c. 3.), of assent and dissent, and other logical terms (c. 4—9.). It is, in fact, rather a separate treatise on dialectics, than a part of a series of religious dissertations. Photius (Cod. 111.) observes, that the seven first books τὴν αὐτὴν ἔχειν ἐπιγραφὴν, καὶ ἐνιαίους τυγχάνειν ἐν ἅπασιν τοῖς βιβλίοις· τὸ μέντοι ὁ γέρον· διάφορόν τε εἶναι καὶ τῇ ἐπιγραφῇ καὶ τῷ ἑκάστῳ. In some copies, indeed, the book is wanting; and its place is supplied by the tract entitled, Τίς ὁ σωζόμενος πλούσιος; of which some notice will be taken in our next number.

CURÆ EXEGETICÆ.

IS IT LAWFUL TO ADD A NAME AFTER BAPTISM?

A CHILD is privately baptized, the parents not being willing to wait till the sponsors, who live at a distance, can be brought together, when it will be duly received into the Church: query—at the receiving of the child can an additional name be given at the request of one of the sponsors?

J. P. C.

When a child is baptized, according to the Act of Parliament 52 Geo. III. c. 16. s. 4. prefixed to the register of baptisms, the name must be registered; and if, at any time after, "any person shall knowingly and wilfully *insert*, or cause, or permit to be inserted," any thing in addition to what was written *at the baptism*, when there has been no "accidental error committed," that person subjects himself to the liability of transportation for fourteen years, s. 14. Moreover, by consulting Wheatly, ch. vii. sect. iii. §. 2.; and Dr. Comber under "Baptism," sect. ii. §. 3, 4; it will be seen, that the name is to be given *at baptism only*; and since the clergy are not allowed to *re-baptize*, they therefore cannot at any time lawfully *add* another name.

But it is asked, "If the parents, at the receiving of the child by the Church, please to add a name, and enter that additional name in their usual place of entry, their Family Bible, and attest it by the godfathers and friends present, would the law take it in evidence?"

The law perhaps might, while the identity of the individual could be proved: but if, after sixty or eighty years there should be the

least difficulty upon this point, it appears to us that *property* might be placed in very great jeopardy. We would therefore advise, that Paley's rule be followed, which is to this effect.—“When we are in doubt upon the lawfulness or expediency of any point, always to take the safer side.”

In Burn's Ecclesiastical Law (Tyrwhitt's edition), under “Baptisms,” mention is made of Lord Coke's opinion, that at *confirmation*, Christian names might be altered. This, we believe, used to be done, though only when the names were improper, until about the time of the Reformation; but from that period it has ceased, owing to the difficulty that might ensue in identifying any certain individuals. What an act of parliament can do is another question.

2 SAM. xxiv. 1.—1 CHRON. xxi. 1.

WE agree with “Scrutator” that the solutions noticed by him of the difficulty arising from comparing 2 Sam. xxiv. 1. with 1 Chron. xxi. 1. are not satisfactory.

There are two ways, however, of harmonizing the passages, one of which, we think, if not both, is perfectly so.

1. If נִפְּל be the Niphal form, the passage might be rendered, “and David *was* provoked.” This version clears the difficulty at once, and is supported by the authority of Bishops Patrick and Kidder. But, as it may not please the Punctists,

2. Let it be considered that the maxim, “*qui facit per alium, facit per se*,” is especially recognised in the language of Scripture, (see Exod. xviii. 6, 7; John iv. 1, 2: compare Matt. xix. 20 with Matt. x. 35.) and God is often said to do that actively, which he permits to be done (see particularly 1 Kings xxii. 23.); and with strict propriety, when an Omnipotent Being is the subject of discourse. The difference is not in the action itself, but in the moral character of it. Satan tempts David, in order to lead him into sin, and in order that he may gratify his own malignity by the consequences to prince and people: God permits the tempter to succeed, because David, after all his trials and warnings, had not learned to rely on his God; and the people needed punishment, both for judgment and for correction. The malice of the tempter thus executes the just pleasure of God. Satan is but the instrument of God's good providence. Had David been faithful and the people pious, Satan could have had no advantage. Satan is indeed, “the accuser of the brethren;” *—ὁ ἐκκαυχόμενος—the traducer; and when he can bring no accusations, he can obtain no power.

It may be said, this does not apply to the history of Job. But, in the first place, Job, although possessing the highest testimony to his integrity, was, as a partaker of human nature, unquestionably a sinner; beside the temptation itself was intended to manifest his eminent grace of patience, which otherwise could not have been exercised, and which received a superabundant reward.

But the history of Job is, in fact, eminently applicable to the present difficulty. In Chap. ii. ver. 7, we read that “Satan went forth from

* Rev. xii. 10. The position of standing up assigned to Satan in 1 Chron. xxi. 1. is the formal act of an accuser.

the presence of the Lord, and smote Job with sore boils;" but in verse 10, Job says, "Shall we receive good at the *hand of God*, and shall we not receive *evil*?" and yet "in all this Job did not sin with his lips," as he certainly would have done, if he had ascribed his sufferings to God unjustly. The hand of God is to be acknowledged in all things, though the intermediate agent be devil or man; since "there is no power but of God;" and when the malevolence of earth or hell prevails against us, we may be sure that those malicious agents are unconsciously fulfilling his just and benevolent purposes.

In our last paper of "Curæ," on Swedenborgianism, we offered some observations on the connexion between the ideas of *covering* and *aton-ing*, both expressed by the Hebrew verb כָּפַר. We will here adduce two quotations on the subject, which will be allowed curious—one as falling from the pen of an author who was not only wholly ignorant of Hebrew, but generally illiterate; the other from a sonnet written by a *French layman*, and therefore not likely to be the production of a deep Hebrew scholar.

"He [Christ] has therefore another *righteousness*, which he puts upon sinners, and by which their *sins* are COVERED."—*Bunyan's Pilgrim's Progress, Part II. The dialogue between Greatheart and Christiana.*

"Mais dessus quel endroit tombera ton tonnerre,
Qui ne soit tout COUVERT du sang de Jésus Christ?"

EFFECTS OF THE POPISH BILL.

MR. EDITOR.—During the agitation of the fatal Popish question—fatal every way—fatal to confidence—to property—to credit—to national honour—to national religion—you did me the favour to admit into your truly valuable pages some remarks on "PRO-POPPY SOPHISTRY." So completely has all I ventured to predict been borne out by subsequent events, that I have not as yet seen cause to change my opinion. Will you indulge me with a few words in pursuance of the subject?

The St. James's Chronicle reports the following as the subject of a speech very recently delivered by the Duke of Wellington:—

"It was unfortunately too true that Ireland had been for too long a time in an unsettled state; but it was equally true that *peace was preserved in that country in former times at a less expense than at present.* The present force in Ireland amounted to a great military power, besides the police. IN FORMER TIMES THE DISTURBANCES WERE TRIFLING COMPARED TO THE PRESENT EXCITEMENT. It was true that, during the disabilities of the Catholics, great excitement did exist, and which he had *hoped* would have been at an end by a removal of the great grievance. ALL FORMER EXCITEMENTS WERE NOTHING, COMPARED TO THE PRESENT STATE OF PUBLIC FEELING IN IRELAND."

Here we have, on the testimony of him who, three years since, considered the removal of the Popish disabilities a panacea for all the evils of Ireland, a confession, that not only has that measure utterly failed of its expected effect, but that the present state of Ireland is

incomparably worse than any former! What will the propapistical sophists say now to this ingenuous and honourable confession? What becomes now of the argument, that the Popish side was advocated by all the talent in the country, and that none but bigots and narrow minds took an opposite view of the question? Behold the candid concession of one, who, nobly indeed, acknowledges his error, but whom certainly nothing but the rigid discipline of truth could have compelled into so humiliating an admission! All this appeared plain enough to persons of common sense three years ago; but "genius" and "information" disregarded and despised the lessons of so humble a quality, and preferred steering by the prophetic visions of the present Bishop of Calcutta, which are so curious, that I cannot forbear to quote them:

"Repeal the disabling statutes, and you will see peace and amity gradually [very "*gradually*" indeed!] restored! * * * * the administration of law purified! [I suppose, of its coercions] property secured! * * * the animosity between man and man exchanged for confidence and good-will."

Place this by the side of the Duke of Wellington's pithy conclusion, "All former excitements were NOTHING, compared to the present state of public feeling in Ireland!"

Genius is not prophecy after all!

But, alas! if we have gained nothing, has nothing been lost? The patrons of the fatal bill admitted that it was an inroad upon the constitution; but, contrary to all experience, they assumed it would be followed by no other. In the short space of three years the constitution has not been invaded, but actually CHANGED! and we have now to apprehend an inundation of Papists in the Lower House, who, with the auxiliary force of infidels, dissenters, and men of no principle at all, are to obliterate every remaining vestige of Protestantism and liberty.

Nor is this all. The present state of Ireland (may I not add of England too?) is the creation of the Popish bill. Had rebellion been put down in 1829 instead of honoured and rewarded, Ireland would now have been as quiet as Ireland can ever be. But once admit the principle, that a mob is to have all its clamours for, and there will never want clamour, while any object of clamour remains.

We were told, that if seats in Parliament were conceded, the papists would be grateful, and seek no more. Common sense pronounced this absurd, and contrary to all experience.—Intellect derided her. Which has been right?

We were told that, if the Papists should rebel after so ample a concession, they might be immediately put down with the best possible grace. I doubt not that they would have had their due, had the Duke of Wellington remained in power. But it is the part of a statesman to provide for contingencies. That a ministry like the present should ever have existed, was not, certainly, very likely. Yet what alone has given that ministry its present means of evil? The violent disruption of political ties and dissolution of public confidence consequent on the fatal mistake of 1829. Had not that event occurred, had not that invasion taken place, the citadel would not now have been at the mercy of the foe.

O may our statesmen, (those I mean with whom the sanctions of so antiquated and illiberal a book may be supposed to have any influence,) suffer henceforward no worldly maxims of expediency to sway them from the great precept, "Fear God, and keep his commandments, for this is the whole duty of man!"



A CATHOLIC OF THE CHURCH OF ENGLAND.

LENDING LIBRARIES.

MR. EDITOR,—A very important measure has just been adopted by the Society for Promoting Christian Knowledge, which should be communicated to the public through the channel of your excellent magazine. It having been recommended to the Board to consider of the best means for extending the operations of the Society throughout the metropolis; after the most deliberate consideration, it has been determined to effect this object by means of Lending Libraries to be united to the National Schools. When this measure was first proposed, it was intended to confine it to the schools of the capital and its suburbs: but, with a generosity beyond all example, the Board has resolved to extend these benefits to the whole kingdom. At a late meeting, it was accordingly determined to present a selection of the Society's books and tracts to the amount of 5*l.* to any National School, for the purpose of forming a School Lending Library, that would purchase books from its own funds to a similar amount, from the Society's catalogues at their cost prices. When the number of National Schools is considered, this must be esteemed a most munificent donation, and it evidently shews that we have men at the head of our ecclesiastical affairs, who are fully aware of the dangers which surround the Church, and who are manfully preparing to meet them.

These School Libraries are plainly founded on the same principle as Parochial Lending Libraries, the one being adapted to our country parishes, the other to our large and populous towns. The excellence of this measure consists in both its economy and its efficiency. Nothing is here laid out in shops or hired agents—the whole being carried on by the school and the children. So long as the curiosity of the child, and the affection of the parent continues to exist, so long must books which are thus brought home by children to their parents, be read with every prepossession of favour and good-will.

Nothing now remains, but that the National Schools in and near London should extensively avail themselves of this most generous offer. It is for the metropolis to give that example, which may be gradually followed by all our large commercial and manufacturing towns and cities. The result must be of incalculable advantage to all institutions, both in Church and state.

I am, Sir, yours respectfully,

A MEMBER OF

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

HYMNS.

FOR THE THIRD SUNDAY IN ADVENT.

MORNING.—ISAIAH, CHAP. XXV.

STRENGTH and refuge of thy people,
 Let Thy Majesty appear;
 All Thy foes have sunk before Thee,
 Now Thine own dominion bear.
 Long expected,
 Lo, the great salvation near!

From the lands the night of ages
 Rolls its gloomy vail away;
 Round the earth the dawning glory
 Rises to eternal day:
 Heav'nly blessings
 God bestows in rich display.

Death is swallow'd up in triumph;
 Zion's mourners weep no more:
 Joy and honour crown her people,
 Long oppress'd and scorn'd before.
 Faithful Saviour!
 All shall now Thy name adore.

EVENING.—ISAIAH, CHAP. XXVI.

YOUR hearts and tongues, ye saints, employ
 To hymn the praise of Judah's God:
 Sing the vast blessings you enjoy,
 The purchase of a Saviour's blood.

Salvation for defence is giv'n:
 God is your everlasting stay:
 Your blessing is the peace of Heav'n,
 And holiness your shining way.

The fear, and strength of death and sin,
 Shall vex your ransom'd souls no more:
 For God's good Spirit works within,
 With light, and purity, and power.

Soft as the dew His grace descends
 Your drooping spirits to sustain;
 And when the hour of nature ends,
 You'll wake from dust with Christ to reign.

EDINBURGH REVIEW AND BOWLES'S LIFE OF KEN.

MR. EDITOR,—Might I request your insertion of a few observations on an article in the last Edinburgh Review, chiefly because you have been induced to speak favourably of my Life of Bishop Ken.

It was written purely in defence. Sweeping accusations had been brought against the spirit of intolerance and persecution of the Episcopal Church in the seventeenth century. In the Life of Ken I published faithful extracts, besides Milton's withering Curse, from printed anti-episcopal sermons, in that period when "toleration was declared to be INIQUITY established by law!" when

"Pulpit, drum ecclesiastic,
Was beat with fist, instead of a stick."

when the Calvinistic Puritan, from Presbyterian pulpits, preached MURDER and BLOOD!

What is the triumphant reply to such documents of ruthless intolerance? I am "*treated*" with an extract from a sermon of the pious and primitive Saunderson! What! denouncing all other creeds and sects, in the fury of episcopal fulminations? No! simply shewing the poor good man's *ultra* ideas of PASSIVE OBEDIENCE.

With the same triumphant success the great Arminius is produced, to prove what? that the greater Calvin was not a most ruthless Persecutor? no such thing! that Arminius called him—"an INCOMPARABLE INTERPRETER of scripture!" This, at least, is *not* Oxford logic! "But I am no Theologian!" Oh! if by Theology is meant the Dogmas of that great Theologian, or any part of the spirit of that "incomparable interpreter of scripture," God of MERCY keep me from being a Theologian!

Some impassioned expressions, arising from innate hatred and detestation of all intolerance, and religious persecution, may seem to subject me to the charge of writing intemperately. If I have done so, I retract all such expressions, only saying, the warmth was occasioned by the innumerable passages which lay before me, from Puritanic and Calvinistic sermons, absolutely, as I have said, crying for blood! I equally regret, if I have done *injustice* to any sect or individuals, of different religious persuasions from myself. But, "I am a Canon residentiary of Salisbury," therefore my motives in writing must be obvious! I answer in the words of Ben Jonson to Camden,

"Others of thine this better could than I,
Then for their pow'rs accept my Piety."

But, if I wrote one word because I was *canon*, I should be unworthy to hold a pen. Canon, or *curate*, my opinions have been the same, having in youth most attentively read the writers on *both sides*; and if, in my old age, when I have given the result of those inquiries, I am a canon, without being indebted to prince, bishop, or peer, I have been a *curate* nearly *fifteen* years without preferment at all; and I should not have veered from one sentiment I ever entertained on the subject, if I had been a *curate* still, literally—

"Passing rich, with forty pounds a year."

May I make another remark on the *personalities* in this criticism on a book?

"Lord Somers, and Lord Chatham, and Mr. Bowles, were of Trinity College, in Oxford!"—(*Edinburgh Review*.) Indeed! Did I ever say a word as to a name so humble as mine being linked with names so illustrious? And this association was brought in, not merely to excite a smile, but to give Mr. Bowles his due estimation, in a Latin note!

The names of Lord Somers and Chatham were appealed to by me in answer to Lord King, who spoke of Oxford as the *dry nurse* only of such creatures as Sacheverel. I quoted the illustrious names of those Whigs, to whom the country was most indebted, to prove that they had their education in the same *high-church* university,—where

"Locke led reason his majestic bride"—where
"A Raleigh, Hamden, and a Somers shone."—WARTON.

Lord Chatham and Somers being of the same college.

One word as to the style I have adopted. The Life of Ken, embracing also an account of his patron, Morley, Bishop of Winchester, was intended to be a miscellany of narration, "poetry, dialogue, and digression." But illustration has been thrown on some of the most eventful periods of English history—on circumstances of unknown and delicate interest, which made Bishop Ken so adverse to the government of King William; on the times of fanatical persecution; on the characters of Cromwell and Milton, who, I have conceived, suggested the solemn spectacle of a national trial, when Charles I. was a captive. The motto to Milton's "Ready way to Establish a Commonwealth" is

"et nos
CONSILIUM dedimus SYLLA."

The reader will find, moreover, the only information that exists of the origin of the long friendship between poor Piscator Walton, Ken's brother-in-law, and the Bishop of Winchester, Morley.

But now, in Miltonic phrase, hear, reader, what moved me to indite these miscellaneous matters, in a style so various, and, peradventure, which thou, as well as my critic, mightest deem somewhat incongruous with the solemnity of episcopal biography.

It was simply, that in a miscellaneous history I might

—————"steer
From grave to gay, from lively to severe;"

and that I might avoid that most besetting sin of all biography, especially episcopal, which is not unaptly yepeped—"HUM-DRUM." To say nothing that fanatical fury might well move "alternate scorn and horror," "alternate laugh and tears," the sad eloquence of Clarendon, and the laughter of Hudibras. Moreover, I remembered the interesting digressions of Isaac Walton, the near relation of Ken.

These considerations induced me to adopt the style I have used. But the Life of Ken is before the candid and fair judging, not only critical "skirmishers!" I cannot conclude what is written better than with "GREAT TOM!" I can smile at this part of the "merry" criticism, as much as any reader of the *Edinburgh Review*, from Aberdeen to Oxford. But it would have been fair to have given some portion of the context. "A church-going bell," in the long dismal reign of the puritans, was *idolatrous*, and all belfries silent. Dr. Fell gave this bell,

in his exuberant anti-puritan feelings, after the restoration, as much as to say to the shuddering saints within its hearing, "Now you shall hear a BELL indeed!" I could not well omit this incident, but the reviewer has taken care to omit what, if a fair man, he ought not to have done, my sentiments on Fell. I extract the passage. "He (Fell) should have answered, when the king demanded the expulsion of Locke, 'Sir, I have eaten the bread of adversity for not obeying the parliament, and I shall never consent to expel an innocent man, though I eat the bread of adversity and poverty again.'"*—Life of Ken.*

These are trifles, but surely I have ground to remonstrate, both as a Christian, and Christian minister, when the death-scene of Charles II. is quoted, and the conclusion left out, to make it appear that the awful scene of death was a matter of ridicule! Whereas, if the whole passage had been quoted (and three lines would have been sufficient) it would have been seen that my intention was to shew, how inefficient were all the outward shews and solemnity of absolution, when the heart of the dying libertine was "*unchanged.*"

The words which would have explained the whole, and which are omitted, are these:—"And he goes to the judgment of the King of kings, with these words trembling on his tongue—they shew, at least, his kindness of heart, but shew also—how far that heart was from Christian conversion."*—Life of Ken.*

"My small baton," consists of a few "small unanswerable facts," but there are many errors and oversights which the reviewer has passed over, and for which I thank him. W. L. B.

LAST WORDS OF THE DYING.

ARCHBISHOP USHER.—It would be well for the members of a Christian community to have the last few words of this indefatigable minister and steward of the Gospel dispensation, engraven deeply in their hearts. In praying for the forgiveness of his sins, he said, "But, Lord, in special, forgive my sins of omission." Yet, says his biographer, was he a person that never was known to omit an hour, but ever employed in his master's business, either writing, reading, or having, as of late, others to read to him; ever, either resolving of doubts, or exhorting, instructing, and giving good and holy counsel to such as came to visit him. Yet with this humble expression did this holy man of God expire; an expression which may be a lesson to us all, and give us, to our last, matter of solemn meditation and imitation.

* The critic's judgment on the biographer, is a critic's assertion. He, who in these days defends the altars of his reviled Church, knows on what penalty. I have testimonies of which I might well be proud, in direct opposition to the opinions of the critic. It might be proper for me, before I lay down the pen, to remark, respecting the National Church, which I have had the hardihood to deem "Apostolic and Catholic," that every child repeating his creed professes to believe in "the holy Catholic Church," and that Church "I believe" to be both Apostolic and Catholic, which is a branch of the primitive Church before it was corrupted by the innovations of popery or puritanism. I should be justly amenable to the censure of making what was particular, universal, had I spoken of the Roman Catholic Church.

PATRICK ADAMSON, ARCHBISHOP OF ST. ANDREWS.—This eminent, but persecuted Prelate of the Scottish Church, who died in 1591, was a great friend of Archbishop Bancroft's, and considered one of the most learned and sound divines of the age in which he flourished. Although we are not in possession of his last words, possibly still, the following noble and pious sentiment, expressed, according to his biographer, "*almost in the article of death,*" comes fully within the range of our object.

' O anima! assiduis vitæ jactata procellis,
Exilii pertæsa gravis; nunc lubrica, tempus
Regna tibi, et mundi invisas contemnere sordes.
Quippe parens rerum, cæco te corpore clemens
Evocat, et Verbi crucifixi gratia, cæli
Pandit iter, patrioque beatam limine sistet:
Progenies Jovæ quo te cœlestis origo
Invitat, felix perge, æternunque quiesce.
Exuviæ carnis, cognato in pulvere vocans
Angelicam expectent, sonitu quo putre cadaver
Exiliet redivivum, et totum me tibi reddet.
Ecce beata dies! nos Agni dextera ligno
Fulgentes crucis, et radiantes sanguine vivo
Excipiet. Quam firmæ illic quam certa cupisses
Gaudia, felices inter novus incola cives?
Alme Deus, Deus Alme, et non effabile numen,
Ad Te unum et trinum, moribundo pectore anhele!

The following Translation is given by Mr. Mackenzie.

' O soul! long tossed in waves of endless strife,
Worn with thy exile in this painful life,
Prepare to quit thy plagues, condemn the cares
Of this low world, and speed thee from its snares.
Lo! the great God, who every good bestows,
Bids thee forsake thy body, and thy woes:
While the kind author of our happier state,
His suffering Son, expands the heavenly gate.
O haste thee! haste thee to thy native sky;
Leave here thy pains, to endless quiet fly.
This breathless trunk, this putrid fleshly case,
Tho' worms invade, and kindred clay embrace,
Shall hear the angelic trump; again arise,
And thou resuming, bear it to the skies.
See the great day! See how the Lamb appears!
Hard by his cross! O how his bleeding cheers!—
On these depending, speed thee in thy flight;
In thy new friends how much wilt thou delight?
Dear God, in thee, in thee, O God most dear!
Whose name be mentioned still with holy fear,
My faith firm fixed for ever shall abide,
Living I trust, and dying I confide.'

RICHARD HOOKER.—On the morning of his death, the doctor found him wrapt in deep meditation, and inquired the subject of his reverie, to whom he replied that he "was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and O that it might be so on earth!" To which he finally added, "I have lived to see this world is made up of

perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by his grace, loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence to him and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me; and since I owe thee a death, Lord, let it not be terrible, and then take thine own time, I submit to it. Let not mine, O Lord, but thy will be done!"

ROGER ASCHAM, PRECEPTOR TO QUEEN ELIZABETH.—Gravet, one of the Prebendaries of St. Paul's, and Vicar of St. Sepulchre's, came to him, not, as he said, to instruct him; "for I know you are amply employed on all points, by the words of that venerable man, Alexander Nowell, and by your own learning: but to administer comfort; and to perform my duty." "I am in great pain," said Ascham, "and my disorder is heavy. This is my confession and faith; this is my prayer, and all that I long for; I desire to depart and be with Christ," words which he had often repeated to Nowell, and they were now his last.

LATIMER AND RIDLEY.—When a faggot already kindled was brought and laid at Ridley's feet, Latimer, who was chained to the same stake, observed—"Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." As the flames surrounded them, Ridley on one side was heard loudly exclaiming, "Lord, receive my spirit;" and Latimer with equal resignation crying, "O Father of heaven, receive my soul," while he courted the flames as it were with his embraces. Ridley lingered some time in the torture, his lower extremities being first consumed; but Latimer, after he had stroked his face with his hands, and in a manner bathed them in the fire, soon died, apparently without enduring much pain. Nor ought the words of Ridley, when first bound to the stake, fraught as they are with true Christian feeling, to be omitted: "O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee even unto death. I beseech thee, Lord God, take mercy upon the realm of England, and deliver the same from all her enemies."

GERMAN THEOLOGY.

MR. EDITOR,—As German theology enters into the range of our university controversialists, it may not be uninteresting to your readers to know how far the academical education of the young men at the Universities in Germany embraces a subject, which, till recently, formed no small a feature in the course of study nearer home. I beg, therefore, to send you the following lists, embracing the courses of theological instruction pursued at the University of HEIDELBERG, and at that founded by the Grand Duke Albert Louis, at the FREIBERG in the *Breisgau*, for the winter sessions of 1831-2, giving the names of the

respective professors and the subjects of their lectures. There are many names amongst them not unknown to those who have heretofore figured in the pages of the CHRISTIAN REMEMBRANCE.

March 26, 1832.

Yours truly,
W. B. C.

No. I.—THE HEIDELBERG COURSE.

Professors.	Subjects of Lecture.
1.—PAULUS	1. Exegesis on the Acts of the Apostles, and on the Book of Revelation.—2. Church History since the Reformation.
2.—DAUB	1. Prolegomena on Theological Morality.—2. Criticism on the Proof of the Existence of God.—3. Learning from the Origin of Religion.
3.—SCHWARTZ	1. Christian Doctrine of Faith and Ethics.—2. Exegesis on the Epistles to the Romans and Galatians.—3. Practical Theology.—4. Pedagogical Science.
4.—ABEGG	1. Exposition of the 1st Epistle to the Corinthians.—2. Instruction in the homiletical Interpretation and Application of the Scriptures.
5.—UMBREIT	1. Historico-critical Introduction to the Old Testament.—2. Exposition of the Catholic Epistles.—3. Exposition of the Book of Job.—4. The Persian Language.
6.—LEWALD	1. Synopsis of the three first Gospels.—2. Church History, first Period, up to Charles the Great.—3. Dogmatics.—4. Logic.
7.—HITZIG	1. Prophecies of Isaiah.—2. Heb. Gram.—3. Examination in the same, and Exercises in Interpretation.

No. II.—THE FREIBURG COURSE, commenced November 3, 1831.

Professors.	Subjects of Lecture.
1.—HUG	1. Introduction to the Old Testament.
2.—WERK	1. Introduction to the scientific Study of Theology.—2. General Pastoral Didactics and Homiletics.
3.—BUCHEGGER	1. Exegetical Exposition of the Prophets Nahum and Habakkuk.—2. Exegesis on the Epistles to the Ephesians and Colossians.—3. Introduction to Dogmatic Theology.—4. Dogmatics in connexion with the History of Tenets.—5. History of Dogmatical Theology.—6. Examination in Dogmatics.
4.—SCHREIBER	1. Moral Theology.—2. History of Moral Theology.—3. Practical Lectures on Moral Theology.—4. General Religious Instruction.
5.—VON REICHLIN	1. Instruction in the Hebrew Language.
6.—DEUBER	1. Christian Church History.
7.—WETZER	1. Rudiments of the Hebrew Language.—2. The Arabic Language.—3. Introduction to the Old Testament.—4. Exegetical Exposition of the Prophet Hosea.
8.—STENGEL	1. Hebrew Grammar.—2. Sanscrit Grammar.—3. Interpretation of the original Indian Text of the Epic Idylls.—4. King Nalus and the Damianti.—5. Instruction in the Chaldaic, Syriac, Arabic, and Rabbinical Languages.—6. Exegesis on the Acts of the Apostles.—7. Exegesis on the Epistle to the Hebrews.—8. Grammatical and Exegetical Reading of the Whole of Genesis.—9. Copious Introduction to the Book of Genesis.

VERSES

Prefixed to Baker's MS. History of St. John's College, in the British Museum.

FUNDATRICI VOTA.

Accipe, Fundatrix, grati pia vota nepotis,

Æqua tuis meritis sors inimica negat.

O si! quas cupio, vires mihi Fata dedissent,

Clarior eloquiis Fœmina nulla foret.

At tua progenies vivet, nascentur alumni;

Hi, tibi plaudentes, carmina digna ferent.

April 9, 1511, Anno Seculari.

TO MY FOUNDER, UPON HIS PICTURE, WHEN TAKEN IN COLOURS.

ACCEPT this offering from the unenvy'd store
Of him that wants the power, but wishes more.
Had I improv'd the hours that thou didst give,
Vain were faint colours: thou in verse shouldst live.
Had thy large bounty been deserv'dly mine,
Thy name should flourish bright in every line.
Ah! how thy seed lies waste in barren soil!
That wants true vigour, though it wants not oil.
Ah! how unequal are my best returns!
And yet my breast with zeal and flaming burns.
For if my heart is known, a grateful mind
I bear, with strong desires, and unconfin'd.
To thee I dare appeal, if thou dost know,
Or now concern'st thyself with things below,
Oft had I sent my fervent vows to heaven,
Were this the time, or ought were now forgiven;
Oft had I pray'd for thee, as thou desires,
Could I believe thee hurt by purging fires,
Thy past desires they were—nor are they so:
'Twas thy mistaken wish, whilst here below—
Thy joys completed—useless prayers may cease,
And end in praise to HIM that gives thee peace.
And yet thy bounty may I ever sing,
Or may the fountain stop, whence it should spring.

Januar: quarto die Fundatori meo sacro, eique commemorando destinato.

“These last verses were addressed to Dr. Hugh Ashton, the founder of the Fellowship enjoyed by Mr. Baker. The former, to Margaret, Countess of Richmond, and foundress of St. John's College.”

VERSES

By the Rev. THOMAS BAKER, S. T. B. Fellow and Historian of St. John's College, Cambridge. Circiter 1738. From Coles's MSS. British Museum.

UPON MYSELF, AND TO MY GOD.

My God! and what am I? a thing of nought,
Hid from myself: and yet compos'd of thought.
How vain these thoughts! how oft without effect!
And yet I please myself that I reflect.
Proud of a phantom, that can only shew
That I more surely *think*, than surely *know*.
Ruffled with passions, with affections blind,
Involv'd in clouds, nor rest nor light I find,
Till He that breath'd the spark, does re-inspire my mind.

Thou that breath'st life into th' unthinking clod,
 Be Thou my Light, as Thou hast been my God.
 Thou took'st me from the womb, since me upheld;
 Be Thou my strength, as Thou hast been my shield.
 And surely so Thou art: from death, from tears,
 Thou'st oft preserv'd me, oft renew'd my years,
 Dispell'd my sorrows, banish'd all my fears.
 To dangers oft expos'd, thy help implor'd,
 My follies lost, as oft I've been restor'd.
 When duty call'd me forth to risk my all,
 Just was my lot, but easy was my fall.
 The griefs and sufferings that mean souls annoy,
 Thou mak'st 'em light to me, and turn'st to joy.
 So light, that if in ought I bear thy cross,
 It grieves, that nought I merit by the loss.
 My sins more justly scourges might demand,
 Should justice strike, as mercy holds thy hand—
 In that's my refuge: there I place my rest;
 Not hurt by frowns, in spite of fortune blest.
 For all these mercies, just returns from me
 Are due; but even these I owe to Thee—
 My prayers, and vows, and all that should be mine,
 Even these are due to Thee, and truly thine.
 O, were I thrice myself!—The offerings made,
 Were it as worthy Thee, as freely paid!
 But worth! forbid the word: my sins forbid;
 Pardon's my plea, and sins by mercy hid.
 Fixt there I stand, in hope of crimes forgiven,
 I trample earth, and antedate my heaven.
 In brighter mansions may I have my share,
 And follow thoughts that are already there;
 But low therein, for lowly is my prayer.

Febr: 12. Die meo natali.

COLLECTANEA.

MALACHY.—The famous prophecies of the Irish Saint, Malachy (Abbot of Bangor, and Archbishop of Armagh), in which the vicissitudes of the papacy are foretold, are believed to have been fabricated in the conclave of 1590, by the partisans of Cardinal Simoncelli.

GLASS BELL.—Another church bell of *glass* has been cast in Sweden; its diameter is six feet, and its tone is said to be beyond comparison finer than that of any metal bell.

PSALMODY.—It was in the course of the sixteenth century that the psalmody of England, and the other protestant countries, was brought to the state in which it now remains, and in which it is desirable it should continue to remain. For this psalmody we are much indebted to the Reformers of Germany, especially Luther, who was himself an enthusiastic lover of music, and is believed to have composed some of the finest tunes, particularly the Hundredth Psalm, and the hymn on the Last Judgment.

LAW REPORT.

No. VI.—BRAWLING.*

ARCHES COURT OF CANTERBURY, EASTER TERM, 1824.

DAWE AND NOCKOLDS v. WILLIAMS.

(By Letters of Request from the Archdeaconry of Huntingdon.)

THIS was a cause or business of the office of the Judge promoted by William Dawe and Martin Nockolds, respectively, parishioners, inhabitants, and churchwardens of the parish of Tring, in the county of Hertford, Archdeaconry of Huntingdon, Diocese of Lincoln, and Province of Canterbury, against Henry Williams, also a parishioner of the said parish, for his soul's health, &c. and, especially, for having "created a disturbance in the parish church of Tring aforesaid, during the time of divine service therein," and for having "quarrelled, chode, and brawled, by words, in the said Church, during such time." It was a proceeding in this Court, the Court of Arches, in the first instance, by virtue of "letters" of request, under the hand and seal of the "Commissary of the Lord Bishop of Lincoln, in, and throughout the Archdeaconry of Huntingdon."

The *criminal* charge, as contained in the third of six articles, exhibited on the part of the promoters, was as follows—that "on the morning of Sunday, the 24th of August, 1823, and during the time of divine service in the parish Church of the parish of Tring aforesaid, he, the said Henry Williams, (the defendant) not being a churchwarden, overseer, or officer of the said parish, did enter into the porch of the said Church, and affix, and leave affixed, on the door of the said Church, a written notice, in the words and figures, or to the effect following, to wit:—'Take notice, that a vestry will be held in this Church on Friday next, the 29th day of August, at three o'clock, to choose new Churchwardens in the place of the present ones.'—Signed 'George Kingsley, Charles Belcher, Overseers; Adam Morton,

William Firth, Thomas Woodman;' that he, the said Henry Williams, then entered the said Church, accompanied by Adam Morton, an inhabitant of the said parish, and having taken his seat with the said Adam Morton, in his pew, did, during the time of divine service therein, and immediately after the Rev. Charles Lacy, the minister then officiating in the said Church, had concluded reading the Nicene creed, stand up in the said pew, and, not regarding the sacredness of the place in which he then was, and without any lawful authority whatever, did, irreverently, read aloud a notice in the words, or to the precise effect, of the said written notice, so affixed, as aforesaid, on the door of the said Church—and did, moreover, then, and there, irreverently, and indecently, chide and brawl, in the presence and hearing of the congregation then assembled in the said Church—and did, thereby, and by so reading aloud the said notice, as aforesaid, interrupt the performance of divine service, create a great disturbance in the said Church, and give great offence to the congregation assembled therein." The articles concluded by praying that the defendant might be "duly corrected for such offence according to the exigency of the law"—might be "admonished to refrain from the like behaviour in future"—and might "be condemned in the costs of the suit."

In opposition to the admission of the "articles," it was submitted, that the act charged upon the defendant had nothing of that *malus animus* on the face of it, which, it was contended, was essential to the offence of "brawling." What, it was said, is the intrinsic character of the act? When any thing is

* Articles against a parishioner for "brawling," &c. by reading a "notice of vestry," in church, during divine service, without due authority, admitted to proof.

An objection to the jurisdiction of the Court to entertain a suit for "brawling" by "letters of request," overruled.

to be proposed to the parishioners relative to the general management of the parish, the Churchwardens are the proper persons to call a meeting of the parish. If the object of that meeting be personal against the Churchwardens (as in this instance), it may be (as the fact was in this instance) that they refuse to call a vestry. What, then, are the parish to do? Are they not to meet in vestry at all? That can hardly be. But if parishioners are to meet, legally, in vestry, a prior "notice," in Church, similar to the one in question, is absolutely requisite under Mr Sturges Bourne's act; which says not a word as to whom vestries shall be called by, or at all prescribes the course to be pursued, when the Churchwardens, the persons authorized to call them in the first instance, refuse or decline—an omission, possibly, fit to be supplied in the event of any revision of that act. Under these circumstances, it should seem, *prima facie*, that such notice of vestry must be given in Church, without the authority of the Churchwardens; and that the parish, in deputed one of their body to that office, took the only step capable of being taken. The notice in question, even as pleaded, was signed by the overseers, and other (respectable) parishioners: so that the parishioner deputed to the office of reading it in Church, was, surely, sufficiently authorized, to protect him from being dealt with, for having merely executed that office, as a "brawler." Other modes, indeed, may be suggested, in which the parish, possibly, might have proceeded. It may be said, for instance, that they might have moved the Court of King's Bench for a *mandamus* to the Churchwardens to call a vestry. But, not to mention the circuitry and expensiveness of this (the only mode which readily suggests itself) such suggestions, it was said, are foreign to the argument; that confining itself, as it does, merely to shewing, that the act charged evinces nothing of that *malus animus*: on the face of it, essential to the offence of brawling; and which unless the Court infers, from the intrinsic character of the act itself, it is bound, it was argued, to reject the articles.

Should it be said that "this was a calling of a vestry for an illegal pur-

pose," and that hence the Court will infer malice, the answer is. 1st, *non constat*, that this was a calling of a vestry for an illegal purpose—but even granting it to have been, still, 2dly, it was not a calling of a vestry for any purpose so illegal, on the face of it, that the Court will infer any *malus animus* in the defendant on that account. The power of parishioners to remove their Churchwardens, in case of their wasting the goods of the parish (or, it may be presumed, in case of their other misbehaviour) is pretty broadly laid down in many books of authority. "Churchwardens," says Mr. Justice Blackstone, "may not waste the Church goods, but may be removed by the parish, and called to account." And it is said to have been ruled by the Court of King's Bench, two centuries ago, that parishioners may displace their Churchwardens, though chosen for a time certain, before the expiration of that time. And indeed it should seem, as the law now stands, pretty essential that parishioners should have some such power. "In ordinary repairs," says Bishop Gibson, "the Churchwardens need not take the sense of the parishioners; and, though indiscreet or over expensive, are entitled to be reimbursed by the parish for what they have expended, so it hath been truly expended, and without profit to themselves; because the parish have constituted them their trustees. Nor have the parishioners, he adds, any remedy but by complaint to the ordinary, in order to their removal." And Prideaux, in his "Office of Churchwardens," is even still more pointed as to parishes being, in these respects, in the discretion, (it might almost be said at the mercy) of their Churchwardens. Gibson, it will be seen, has coupled this power of parishioners to remove their Churchwardens with the necessity, or at least the propriety, of a complaint to the ordinary, in the first instance, in order to such their removal. But this, probably, might be the very course meant to be pursued in the present instance: it was not necessary in the published "notice of vestry" objected to, to enter into any particulars of the course meant to be pursued by the parish. "In order to choose new Church-

wardens," might well stand for "in order to take the requisite, legal steps, for the choosing of new Churchwardens"—leaving those steps to be ascertained by the vestry when actually met.

Under these circumstances, it was submitted, that the mere reading of a notice of vestry, at the time and in the manner charged, was no brawling on the face of it—the Churchwardens, the proper persons to call vestries on parish matters, refusing to convene a vestry (as they naturally would) for the purpose specified—and Mr. Sturges Bourne's act providing that no vestry shall be holden without a previous notice in Church of the holding of such vestry, and of the purpose for which it is intended to be held.

Should the alleged offence be argued to consist in the violation of the rubric, the answer is, that the proceeding in this instance is not as for any (real or supposed) violation of the rubric, but for the offence of brawling. The citation is in that form—so are the articles—which are silent as to any violation of the rubric, and only object to the defendant the offence of brawling. Indeed, as to a violation of the rubric, any proclamation in Church during the time of divine service, unless "by the minister himself," and "of something, either prescribed in the book of common prayer, or enjoined by the king, or the ordinary of the place," is a violation of the rubric—so that the rubric, in the particular question, is violated, without offence, in too many instances, to render it probable that the Court would deem its violation, in the present instance, a fit subject for a criminal prosecution; detached from that other offence, the offence of brawling, which the articles charge it to have involved.

Lastly, it was submitted, that some objections lay to the Court's entertaining a suit for brawling by "letters of request," on the following considerations:—

By the "bill of citations," none are to be cited out of their dioceses, except in certain excepted cases, the fifth being, "in case that any bishop or any inferior judge, having under him jurisdiction in his own right and title, or by commission, make request or instance to

the archbishop, bishop, or other superior ordinary, to take, treat, examine, or determine the matter before him or his substitutes—and that to be done in cases only where the law, civil or canon, doth affirm execution of such request or instance of jurisdiction to be lawful and tolerable." Now it is to be collected from this correction [and that to be done in cases only, &c.] that execution of such request, or instance, of jurisdiction, is lawful and tolerable, but in certain cases: it were a vain correction (as laid down by the Court of King's Bench in the case of *Jones v. Jones*, reported by Lord C. J. Hobart,) if it were lawful and tolerable in all. "No doubt," said the Court of King's Bench in the case in *Hobart*, "the statute in question was not made without advice and hearing of the canonists, and therefore cannot be supposed to be so ignorantly penned; and the case, concerning so much the ease of the subject, deserves much consideration." Now certainly neither the law, civil or canon, can affirm the execution of such instance or request of jurisdiction to be "lawful or tolerable" in the case in question. For it is a proceeding, in substance, under a statute, and consequently, it cannot be supposed to be one of those cases ever in the contemplation of the law, civil or canon—it is a proceeding too, under a statute, subsequent, in date, to the "bill of citations"—but that is not all—it is a proceeding under a statute which expressly limits the proceeding to be "before the ordinary of that place where the offence shall have been committed." Consequently this was denied to be one of those cases in which it was "lawful or tolerable" that the suit should be sent up, by letters of request, from the inferior to the superior, ordinary. Nor is the position, it was said, so taken up upon principle, destitute of authority, for there is a "suggestion" in *Winch* [Entries 570] for a prohibition to a proceeding before the archbishop, in a cause for brawling, transmitted by letters of request, (the identical case in point) on this very ground. The suggestion is express—"quod cognitio offensæ (si qua offensæ) per statutum prædictum ad ordinarium loci, et non ad aliquem quicumque judicem spiritua-

lem, pertinet ac spectat ac prædicta offensa, in articulis, sive interrogatoriis prædictis, superius contentis (si qua spiritualis offensa fuisset) ab ordinario loci ad aliquem alium judicem spiritua-lem per aliquas literas requisitionum puniendi fore, mitti non debeat." It was admitted, however, at the same time, that suits for brawling, by letters of request, had been entertained by the Court of Arches in some recent instances—but then the objection does not seem to have been taken in either, or any, of those cases. Upon these considerations it was prayed that the Court would put an end to the suit by rejecting the articles.

The substance of the argument in support of the articles will be found expressed in the judgment.

Judgment.—Sir John Nicholl.—This is a proceeding as well under the general ecclesiastical law, as under the statute of Edward the Sixth, against the defendant Henry Williams, a parishioner of Tring, for "creating a disturbance in the parish Church of Tring, during the time of divine service," and for "quarrelling, chiding, and brawling, by words, in the said Church, during such time."

The admission of the "articles" in this case, the third of which expresses the particulars of the charge, is opposed: but they appear to the Court sufficiently to contain the ecclesiastical offence charged. A private parishioner has no right during the time of divine service, and of his own authority, to publish such a notice as is here stated, or any other notice in the Church. The rubric expressly states, that "nothing shall be proclaimed or published in the Church during the time of divine service, but by the minister, nor by him any thing but what is prescribed by the rules of this book, or enjoined by the king or the ordinary of the place." And the rubric, as a part of the book of common prayer, is confirmed by act of parliament, and constitutes a part of the statute law of the land.

Vestries, for church matters, regularly are to be called "by the Churchwardens with the consent of the minister." The late act of parliament neither altered

the general authority under which, nor the persons by whom, vestries are to be called: it only added some further formalities in the mode of calling; such as directing the notice to be put up on the Church door, and that it shall be given a certain number of days before the vestry is to meet.

Suits have been entertained in this Court for offences of the description contained in the present articles; as in the case of "*Thompson v. Tapp*," and other cases.

Here, then, being an offence sufficiently laid in the articles; and the articles sufficiently conforming to the citation, they must be admitted by the Court.

The proceeding is also under the statute of brawling. That statute was intended to repress all interruption and disturbance, even by words only, of the congregation met for public worship. It has been so construed. Here it is not necessary to express any opinion whether simply reading a notice, wholly unconnected with any other circumstances of irregularity, would amount to such an offence as would form a fit subject for prosecution; since it is obvious, that a private parishioner's proclaiming in the Church a notice calling a vestry, in the middle of the year, for the purpose of choosing new Churchwardens, must be connected, *prima facie* at least, with some contest and dispute existing in the parish; and consequently, must have tended to disturb the congregation, and to call off their attention from the solemn purpose for which they were assembled. The service was not over; for it is not ended till the grace or blessing is pronounced, dismissing the congregation.

The article pleads "that he did more-over, irreverently, there chide and brawl." If it be intended to prove any other words and expressions,* they should be set forth in the article, so as to give the defendant an opportunity of cross-examining to, and contradicting them.

It has been suggested, upon the authority of some ancient dicta, that under the true construction of the

* This was disclaimed by the counsel for the promovent; and the word "*moreover*" was, upon this, struck out of the articles.

statute of citations, a suit for brawling cannot be brought in the Court of Arches by letters of request: but it is not denied, that suits so brought, have constantly been entertained in this Court. Besides, the defendant did not appear under protest; but after having appeared absolutely to the citation, he takes the objection to the jurisdiction,

at the admission of the articles. Upon the whole, the Court feels itself bound to allow the suit to proceed, unless it should be stopt by a prohibition: should such a measure be held to lie against the jurisdiction of this Court, under the circumstances of the present case, the Court will readily, as it will be its duty, put an end to the proceeding.

MONTHLY REGISTER.

KING'S COLLEGE, LONDON.*

In addition to what we gave in a previous number respecting the above excellent Institution, we have pleasure in laying before our readers the following statement.—

The whole number of Students in all departments entered on the books of the College, up to the present time, is seven hundred and sixty-four.

Of these, the Students for General Education, in the Senior department.....	66
Occasional Students in different departments of general Literature and Science.....	149
Regular Students for the General Course in the Medical Department.....	48
Occasional Students in the various departments of the Medical School.....	107
Pupils in the Junior department for General Education.....	162
	532

The remainder of the Students entered, belong to the Medical Department, and consist chiefly of persons who had previously attended the Professors at other Lecture Rooms.

It has been deemed expedient, that no public examination of the Students should take place, till after the College shall have been in operation during one whole year.

It is with peculiar pleasure, that the Council have to notice the regular attendance of the Students of the College at Morning Prayers, and at Divine Service on Sundays.

The Principal of the College delivers two Lectures in every week on subjects connected with Religion, natural and

revealed, at which all the Students in General Literature, and several of those in Medicine, constantly attend. The Students are frequently examined, as to their proficiency in the subjects of these Lectures.

The following appointments have taken place since the last General Court:

The Rev. William Otter, M.A., formerly Fellow and Tutor of Jesus College, Cambridge, to the office of Principal.

Monsieur J. T. Ventouillac, to the Professorship of the French Language and Literature.

A. Bernays, Esq. to that of German Language and Literature.

G. Rosetti, Esq. LL.D. to that of Italian Language and Literature.

P. de Mendibil, Esq. to that of Spanish Language and Literature; but in consequence of his decease, which the Council greatly regret to report, they have since appointed X. M. de Alcala, Esq. to this Professorship.

Nassau William Senior, Esq. has resigned the situation of Professor of Political Economy, on being appointed one of the Commissioners for the revision of the Poor Laws; and his successor has not yet been appointed.

In addition to His Majesty's royal favour (mentioned in a previous Number), many liberal donations of Books, &c. to the Library, and of Botanical and other specimens, Anatomical preparations, and various articles for the Museum, have been made by Proprietors and other individuals. The Council

take this opportunity of mentioning, that, as the rooms for the reception of such Donations are now ready, all contributions of the foregoing description will be highly acceptable, and will be gratefully recorded.

The ground on which the College is erected, having been granted by His Majesty's Government, on the express condition that the River Front should be completed at a period not later than the month of June, 1834, the Council are desirous of proceeding immediately with this part of the work. But, on considering the present state of their funds, they regret to find that, in consequence of many sums being withheld by a number of the original Subscribers, amounting on the whole to more than thirteen thousand pounds, the means remaining at their disposal are wholly inadequate to the execution of the work; and that therefore they must appeal to the liberality of the friends of the Institution for the supply of the necessary resources.

Sir Robert Smirke, the Architect, has estimated the expense of completing the Terrace, and River Front. at about the sum of 12,000*l.* inde-

pendently of the principal part of the interior fittings.*

The Council, therefore, think it right to suggest, that books should immediately be opened for raising a fund in the way of Donations, and of Subscriptions for Shares of 100*l.* each, towards erecting that part of the building which will form the River Front, and fitting up those Lecture Rooms, and other apartments, which, it is expected, will soon be required for the purposes of education; the Donations and Subscriptions to convey, of course, the same privileges of Proprietorship with those already received.

In submitting to the General Court the Financial Report for the past year, the Council have great satisfaction in noticing the munificent legacy of 1000*l.* left to the College, by the late Mrs. Duppa, whose attachment to the principles upon which this Institution was founded, was evinced by many acts of liberality during her life-time. The Council have also the pleasure of stating that the additional Donations and Subscriptions for Shares, amount to nearly 2000*l.*

Signed by order of the Council.

H. SMITH, Sec.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.

At the monthly meeting of the Committee of this Society, on Wednesday the 4th of July, the following grants were voted in aid of the erection or enlargement of school-rooms; — viz. Ashreigny, Devon, 30*l.*; Itchen Abbas, Hants, 20*l.*; Blakely, near Manchester, 100*l.*; Bishops Waltham, Hants, 60*l.*; Bromham, Wilts, 80*l.*; Gnosall, Staff. 20*l.*; Cadoxton, Monmouthshire, 10*l.*;

Woorc, Salop, 50*l.*; Middleton, Lancashire, 30*l.*; Scammonden, Huddersfield, 20*l.*; and Heckmondwike, near Leeds, 100*l.* Total of grants, 520*l.* The schools of twelve places were also received into union, and arrangements were finally made for the removal of the Society's training establishment, and model schools, to Westminster, after the summer holidays.

GOVERNESS MUTUAL ASSURANCE SOCIETY.

THE Annual Meeting of the Members of this Society, took place on the 13th instant, at the house of the Secretary, 44, Devonshire Street, Portland Place. The Report expressed a

confidence, grounded on the financial affairs of the Society, that its prospects were satisfactory. It appeared, however, that the situation of those for whose benefit the Society was intended,

* It appears from the Report of 1830, that for attaining all the objects contemplated in the foundation of the College, it was estimated that a further sum of above 50,000*l.* may ultimately be required.

formed an obstacle to its being generally known; and that it was thought desirable some means should be adopted for the purpose of diffusing, more extensively, information respecting the peculiar advantages the Institution affords. The contributions to the Benevolent Fund had amounted, on the whole, to £621. And £400 had been invested in 'government debentures, under the act 10 Geo. IV. c. 56. The latter sum is composed of premiums paid by assured members, and the balance of subscriptions and donations paid by Honorary Members after defraying the expenses of management. The Report concluded as follows:

"Upon the whole the Directors feel it to be their duty strongly to recommend this Society to the notice of the public; and particularly to that of governors, being well advised of the great advantages it holds out to them in the various situations of difficulty which it may be their lot to encounter. A belief that something of this kind was greatly needed, induced them to devote a considerable portion of time and attention to its establishment and subsequent management; and a growing conviction of the useful tendency of the plan, confirms them in the anxious wish that it may meet with general support and encouragement."

SOCIETY FOR THE CONVERSION AND INSTRUCTION OF NEGRO SLAVES.

Report of the Antigua Branch Association for 1831.

IN making their Report for the last year (1831), the Committee of the Branch Association would first notice the extent to which the island of Antigua is indebted to the Central Society in England for assistance in carrying on the religious instruction and education of the negro slaves and others, who have been, agreeably to the Society's charter, the objects of its attention. In doing this, they have to acknowledge the liberality of the Society in providing, at a considerable expense, the two school-rooms in the town of St. John, for the education of poor free-coloured and slave children, with the dwellings attached to each, one for the master, and the other for the mistress. The Society also pays, through the Lord Bishop of the Diocese, the following stipends; viz. to the master, assistant, and mistress in the regular daily Schools just mentioned, altogether 185*l.* sterling; to two country school-teachers, that is, one in each of the parishes of St. John and St. Mary, 42*l.* 10*s.* sterling; to five Sunday-school teachers in St. John's, one in St. George's, and one in St. Peter's, 66*l.* sterling; and to the catechist in Barbuda, 50*l.* sterling; besides assistance given to the Clergy

in remunerating subordinate teachers, of which the amount last year was 25*l.* sterling, which, added to the previous sum, gives a total of 368*l.* 10*s.* sterling.

In aid of this expenditure, the Committee have but a small amount to notice of local contributions. Their receipts during the last year have not exceeded 31*l.* 2*s.* 9*d.*, or about 16*l.* sterling. This small sum the Committee have divided into seven quarterly portions, of which two were given to the Rector of St. John's, and one to each of the Clergy of the other parishes, to assist them in remunerating subordinate teachers, in providing light for evening schools, or otherwise furthering the pastoral instruction of the poor.

Of regular daily Schools of the above description there are, in Antigua, four; the two already noticed in St. John's, and two in English Harbour. The former, as stated before, are entirely, as regards instruction, supported by the Society, but considerably assisted, as regards the attendance and respectable appearance of the children, by a local Society, conducted by free persons of colour, which clothed during the last year 43 boys and 19 girls, and was also at some expense in promoting

useful work among the boys, such as the making of straw hats and canvass shoes. In the case of the English Harbour Schools, the salaries of the master and mistress (amounting to 100*l.* sterling) are paid, through the Bishop, by His Majesty's Government, whilst the rent is provided for by private contributions. The latter charge falls on five or six individuals. Connected with these schools there is also a Society, which, in 1831, gave to 12 girls and 18 boys a suit of clothes each. The following is a summary account of the state of the Schools at the close of 1831:—

ST. JOHN'S.	Free	Slave	Total
Boys' School . . .	114	44	158
Girls' School . . .	68	45	113
ENGLISH HARBOUR.			
Boys' School, . . .	44	22	66
Girls' School . . .	35	15	50
	261	126	387

The instruction given in these Schools is the same as in the National Schools in England. It may also be added, that the proficiency of the children is on a par with that of those taught (speaking generally) in the English National Schools.

The Christmas examinations were highly satisfactory, indicating a still progressive improvement. The boys of the St. John's School give great assistance as part of the choir in the Parish Church.

Besides the above, there are other daily Schools, established more particularly for the country slaves and thrown open to them at whatever hours it may be most convenient for them to attend. Such are the following:—

	Attend
St. James's Chapel, Par. of St. Joh	30
Old Road, Parish of St. Mary . . .	25
At Rectory, St. Philip's	47

It is not uncommon for some of the adults, in their anxiety to learn to read, to pay an individual for such private instruction as they have opportunity to gain. In the parish of St. Paul, two or three slaves are at the expense of paying a trifling board for their children, in order to enable them

to attend the National School at English Harbour.

Next to be noticed are the Sunday-Schools, and the system, in connexion with them, of employing subordinate teachers on estates.

In the parish of St. John there are three Sunday-schools—viz. one attached to the parish church, but held in the Society's school-rooms, at which the average attendance, consisting entirely (excepting one free African girl) of slaves, male and female, children and adults, is 200; of whom 50 can read well in the Scriptures;—the second at St. Luke's chapel of ease, average attendance 80; of whom 22 can read in the Testament. The third at St. James's Chapel, average attendance 50; of whom 10 can read in the Testament. The total number of slaves attached to these Schools, who assembled in St. John's Church, for public examination at Christmas last, was 437. The examination of the whole, by estates, in the Broken Catechism, and of part, by classes, in reading the Scriptures, was highly gratifying; as was also their singing.

At St. George's Sunday-school the aggregate attendance exceeds 100, all, but one, slaves of estates.

At St. Mary's Church, the average attendance in the Sunday-school is 54.

In St. Peter's Sunday-school, the average attendance is 54. Sixteen read in the New Testament.

In St. Philip's, the attendance has been lately only 45, having been interrupted when the church was converted into military quarters in the early part of last year, and having only lately begun to recover from the check thus given to it.

In conjunction with the Sunday-Schools a number of subordinate teachers on estates (chiefly slaves of the estates) are employed, who give similar instruction during the week, bring the children to the Sunday-school, and, when there, either assist in giving instruction, or are occupied in gaining more themselves. Of such teachers there are employed in St. John's parish, 18; St. George's, 2; St. Mary's, 5; St. Paul's, 3; St. Peter's, 7; St. Philip's, 8; altogether, 43. These teachers receive

small gratuities supplied by the Bishop of the Diocese or the Branch Association, or, in some instances, by private liberality.

To the above-mentioned means of extending religious instruction to the slaves, may be added, the occasional visits of the Clergyman to the estates in his parish.

With the general attendance at divine service, the number of communicants from amongst the lower classes has also increased.

Of the general observance of Sunday, the Committee have the happiness of being able to speak now with far greater satisfaction than has ever been their lot before.

The abolition of the Sunday market has, under the overruling care of God, been productive of the best results. The committee have good reasons to believe, though they cannot take upon them positively to state, that just and proper regulations to furnish the slaves with other time for marketing instead of Sunday, have been generally, if not universally, made. The town of St. John's on the Sunday presents an aspect of order, sobriety, and abstinence from secular business, which cannot but be truly gratifying to the Christian beholder.

On the subject of marriage, the committee are of opinion that the sentiments of the lower classes have undergone latterly a decided improvement.

A Friendly Society has also been established among the free blacks and slaves residing in English Harbour, the funds of which are in an increasing and flourishing condition. The object of the funds is to afford relief to members in sickness, or meet the expenses of interment at death.

In the neighbouring island of Barbuda, during 1831, Mr. Adams continued his services as catechist. In this capacity he gave instruction at a daily School to the children of the

property, who attended in two different sets, one from 10 till 11 o'clock, A.M., the other from 12 till $\frac{1}{2}$ of 2, P.M.—the whole number being 76. He had also an attendance of 40 at sunset. The number reading in "The Sermon on the Mount" was, at the close of the year, 26. He had also an adult evening school, twice a week, at which the attendance was 23; and a Sunday-school, at which, altogether, 20 attended. There being no Clergyman resident at Barbuda, the catechist officiates, as far as he can, in the celebration of divine service twice on Sunday, and once in the week besides; (viz. on Wednesday Evening,) accompanying the prayers from the Liturgy with a plain lecture. The attendance on Sunday is generally about 200 each time, the whole population being about 500. The catechist also visits the sick, buries the dead, and is present at the forming of marriage contracts. The Sacraments are administered by the Archdeacon or other Clergyman occasionally visiting the island. At his latest visit (in November last,) the Archdeacon was pleased to find the Schools improved, the number of communicants increased to 60, and marriages more common; as well as to notice some very pleasing instances of intelligent practical piety, especially amongst the sick and aged. The number of persons under instruction as communicants, or, with the view of becoming so, at the close of 1831, was 68.

Such is the Report which the Committee are enabled to lay before the members of the Branch Association and the public generally; and it is not without much thankfulness to the great Head of the Church, that they look back upon the progress which has evidently been made, and is still, they trust, by his grace and blessing, going on, in the religious instruction and education of the negro slaves in the Island of Antigua and its neighbouring dependency, Barbuda.

POLITICAL RETROSPECT.

DOMESTIC.—The account of our last quarter's revenue, like too many of its predecessors, merely marks another step in our downward progress, and presents nothing from which we may gather hope of any speedy change for the better. In every branch, save one solitary exception, there is a large falling-off, amounting to 344,565*l.*, as compared with the corresponding quarter of 1831; making, with the former quarters, an alarming deficiency of 2,661,848*l.* on the whole year. The branch in which an improvement has occurred is the Excise; and in that, there has been an increase of 56,228*l.* The decrease for the quarter, in the Customs amounts to 239,296*l.*—in the Stamps, to 14,866*l.*—in the Post Office, to 54,006*l.*—in the Assessed Taxes, to 82,471*l.*—and in the miscellaneous imposts, to 10,154*l.* This state of affairs is, it must be confessed, of no cheering description; and to add to its gloom, we fear that no measures likely to brighten our prospects, will emanate from the present administration.

The business which has principally occupied the attention of Parliament since our last, has been the payments made to Russia upon the loan contracted, in 1815, the state of Ireland, and the various bills connected with the measure of Reform: these last have all been progressed, and several of them have finally passed; but, from circumstances connected with their operation it is now ascertained that a dissolution of the lower house cannot take place till, after Christmas.

The payment on the Russian loan, which was stipulated to continue only whilst Belgium remained united to Holland, and which accordingly ought to have ceased immediately as the former gained independence, has been the subject of two distinct motions in the Commons. The first was rejected in a house of four hundred and forty present members, by the small majority of forty-six only; the second was lost by thirty-six, when three hundred and forty-six members voted.

The state of Ireland which is one of the most turbulent and distracted, occupied the attention of the Lords on the 2nd of July, when the Earl of Roden moved an address to the king for an inquiry into it. He was ably supported by the dukes of Wellington and Cumberland, and the earls of Eldon and Wicklow; but the motion was lost—Contents 79, Noncontents 120. The votes for supplies for Ireland were passed on the 16th of July without opposition.

CHOLERA.—We regret to state that this disease has recommenced its ravages with increased violence, not only in Britain, but on the Continents both of Europe and America. The mortality in France has been great; and the disease has appeared at Brussels. In our populous towns, and Ireland, it has raged with great fury; but yet with a decided alteration of one important feature, that of yielding more readily to medical treatment, particularly to a stimulating diet. In several prisons and public establishments where it had appeared, such a change of food has completely banished it. The disease broke out in Canada early in June, and spread with frightful rapidity. All trade was at a stand, and the people fled from the town in the greatest alarm. The deaths in Quebec, to the 18th of June, amounted to five hundred out of eight hundred persons attacked. The last report, states an abatement without giving particulars.

IRELAND.—The exertions of the popish agitators continue to disturb this country, and are conducted with an audacity and upon a scale which in any other country, and under any other government, would seem incredible. The population are regularly trained, and drilled to act in bodies and under one discipline; they are publicly headed by popish priests, assemble in immense numbers, and commit the most dreadful excesses under the eyes of their leaders, without being restrained, and before the government by which they ought to be controlled. To name only one assemblage

of this kind—a large portion of the populace of Tipperary and Limerick assembled at Ballyharder, arriving in large bodies, carrying flags with inscriptions such as these, “No Tithes,” “No Tax,” “Repeal of the Union, Ireland’s only hope,” “The Majesty of the People,” “Laws founded in Justice,” “No Tax in lieu of Tithes,” “Equal Rights,” “Union is Strength.” The parties were led by priests, several of whom are named by persons who were present, as publicly assembling, and conducting their divisions, which, when united, are said to have amounted to 150,000 persons. Speeches of a very inflammatory nature were addressed to them; and they were invited to support resolutions for carrying such measures into effect. This meeting was more numerous than usual; but similar ones are continually occurring throughout the southern and midland counties: and the seeds of rebellion, riot, murder, and persecution of protestants are sown in these, which are daily producing blood-shed and destruction throughout the land.

CENTRAL EUROPE.—The affairs of the central States of Europe are so interwoven that it seems impracticable to take a separate view of them. France has united herself with Belgium and the malcontents of Italy, to support the cause of revolution throughout Europe. Holland is sustained by Prussia and Russia to oppose Belgium directly; whilst Austria shews a determined opposition to the liberal party in Italy, and thus all these powers are indirectly menacing France. The position of the latter, aided as she is by England, is very formidable notwithstanding her internal tumultuary state, which only requires a convenient outlet to pour forth masses of men more formidable from their enthusiasm than their discipline, again to overthrow and overturn civilized Europe. The position which this country has gradually assumed, and the menacing declarations of King Leopold (who can only speak the language of the French cabinet), who refuses to enter into treaty with Holland, and declares that unless the territory he claims be evacuated by the 20th ult. he will immediately commence the siege of Maestricht,

speaks the eagerness of that cabinet to engage in such a war. Austria and Prussia, in union with the other German States, have formed a league to suppress the spread of revolutionary principles and measures through their States, and to assist each other in their efforts for this purpose; and thus oppose the political warfare now offensively pushing on by France by a defensive manœuvre of the same kind.

In Paris the Court of Cassation has decided against the competency of the military courts, by a majority of 19 to 3. The districts lately declared to be in a state of siege, are no longer under military law. Of the Duchess de Berri there is no certain information.

The subjects of the King of Holland profess themselves to be most ardent in his cause, and devoted to the support of it.

RUSSIA.—Lord Durham has left this country on a mission to the Russian Cabinet. It is supposed to relate to Poland. That unhappy country is nearly depopulated by the severe measures inflicted by the conquerors.

PENINSULA.—The arrival of Dom Pedro arrived off the Bar of Oporto on the evening of Sunday, 8th July, and the following morning the troops were landed at Melosinhoes, a village on the north Bank of the Douro, 7,500 in number; of which 460 are English, and about the same number French. The debarkation met with no opposition from Dom Miguel. The troops immediately marched to Oporto, which they entered and took possession of without opposition. The garrison and police retreating across the bridge of boats to Villa Nova, on the south side of the river. They had but partially destroyed this bridge, when they were compelled to desist, by some steam boats carrying artillery and covering the approach of 3,000 of Dom Pedro’s army in boats. The latter, having effected a landing, attacked the enemy with great spirit; and after some hard fighting drove them into the interior. During this retreat, one of Miguel’s regiments threw up their caps, and cried for Donna Maria. They were immediately surrounded by the Miguelite forces, and nearly all massacred.

Great alarm prevails in the south of Spain from this expedition; and the governor of Seville has issued a proclamation urging the people to support the government and repel any attempt to change.

EGYPT AND SYRIA.—The Syrian campaign has terminated, in the capture of St. Jean d'Acre. The bombardment recommenced on the 19th of May. On the 27th the breaches were practicable, when Ibrahim ordered them to be stormed. The columns were repulsed three times. He then placed himself at the head of one of them, and led it on to the attack. He displayed great personal courage; and,

though the assailants suffered severely from a mine very critically sprung, he succeeded in carrying the town. Abdallah retreated with his harem and a few faithful followers into the castle, where he resolved to hold out. The ministers of religion interposed, and effected a surrender. Ibrahim granted the pacha and his followers life, liberty, and the possession of their personal property. Abdallah did not venture to commit himself to the hands of the Sultan, his late master, but chose Egypt as the place of his retreat. He had just arrived at Alexandria when the last despatches came away.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

THE NEW CHURCH AT LANE END, WEST WYCOMBE, BUCKS.—This church was consecrated on the 12th July by the Bishop of Lincoln, who preached an excellent consecration sermon from Psalm lxxxiv. 1, after which, the sum of 117*l.* 2*s.* 6*d.* was collected, for providing a house for the minister. The district includes part of the parishes of Hambleden, Marlow, West Wycombe, and Fingest, and contains about 1,200 souls. The church cost somewhat more than 2,000*l.*

ST. DUNSTON'S CHURCH, FLEET STREET.—This edifice, as far as its masonry is concerned, is just brought to a completion. It is in the Gothic style, and has a square tower, from which springs an octagonal turret, surmounted by richly-ornamented pinnacles at each angle, with open masonry work, and three smaller pinnacles between. Viewed from the end of Fleet-street it has a very beautiful appearance.

THE LADY CHAPEL.—GRAND FANCY FAIR.—The grand Fancy Fair, for the benefit of the funds collecting for the restoration of the Lady Chapel, was lately held at the Surrey Zoological Gardens. On both days the company was extremely numerous, there being on either about 3,000 present. On the whole, it excelled any fancy fair we remember, and must have a powerful tendency to bring that species of useful amusement into fashion. The gardens were thrown open for the admission of visitors at eleven. A line of marquees was erected opposite to the lake that adorns the gardens, in which were set out the fancy articles retailed by the fair amateur stall-keepers. The band of the Coldstream Guards were stationed on the peninsula, and played selections from the operas of *Robert le Diable* and *Fidelio* during the day. Apart from the objects of the fair, the attention of the company was attracted to the collection of living animals, an additional source of amusement and recreation. A miniature frigate was propelled on the surface of the lake, and attracted much attention; the piece of water also contained an Indian canoe and a punt; the latter was appropriated for the accommodation of the young gentlemen who were disposed to form aquatic parties. The beadle of the parish of St. Saviour attended with two ingenious models of the beautiful Cathedral Church, which were screwed on their wands, and exhibited for the gratification of the company. The sum collected was 420*l.* Active preparations have at length commenced for the restoration of this celebrated relic. A workshop is erecting for the masopg, and a quantity of Portland stone provided for their use.

The Lord Bishop of Gloucester commenced his Primary Visitation on Thursday, 19th ult., when he visited the Clergy of the Deanery of Gloucester, and delivered to them a

very able and luminous charge, setting forth very fully the important duties incumbent upon them, to which they listened with great attention. The Bishop confirmed about 220 children on Friday at Newnham, and afterwards visited the Clergy of the Forest Deanery, when nearly the whole of them in that extensive part of the Diocese attended.

The Lord Bishop of Lincoln intends holding his next Ordination at Buckden, on Sunday, the 23d of September next.—Candidates are required to send their papers thither to his Lordship before the 10th of August.

NON-GRADUATES.—By a recent regulation in the diocese of York, it appears that non-graduates cannot there be admitted candidates for holy orders after they have completed their thirtieth year; nor without, at least, two years' preparatory study, under the direction of some Clergyman appointed for that purpose, of whom one is the Rev. W. Snowden, B.D., Incumbent of Horbury, Yorkshire.

KING'S COLLEGE, LONDON.—It was stated by one of the Masters at the General Distribution of Prizes, on Friday, July 13, that amongst the successful candidates for Prizes in the Second Class, there was a little boy who began the Latin Grammar at Christmas last, and he could now challenge an examination as far as the thirtieth page in Valpy's "Latin Delectus," and the Life of Miltiades in "Nepos;" and also translate into correct Latin, the latter half of "Valpy's First Exercises," without book, the English being read to him. He is only eight years of age.

UNIVERSITY OF NEW YORK.—The following, we perceive, is the statute adopted by this institution on the subject of religion:—"Instruction shall be regularly given in the evidences of revealed religion, in the literature and antiquities of the Bible, and in its contents, as the inspired rule of human duty. The reading of the Scriptures and prayer, as is customary in other literary institutions of this country, shall also be a part of the daily exercises of the University."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—A most numerous, respectable, and highly interesting meeting of the friends and members of the Bath and Bedminster District Committee of this ancient Society, took place at Wrington, on Tuesday last. Shortly before eleven o'clock, the Lord Bishop of Bath and Wells arrived at the parish church, where a most eloquent, able, and impressive sermon was preached by the Rev. Plumpton Wilson, LL.B., Rector of Ilchester, from Rev. iii. 2. "Be watchful, and strengthen the things which remain, that are ready to die."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—On Thursday, July 5th, was holden the Anniversary Meeting of the Worcester Diocesan Committee, in aid of the Society for the Propagation of the Gospel in Foreign Parts. A most admirable and appropriate sermon was preached by the Lord Bishop of the Diocese, and the collection after service amounted to the sum of 34l. 19s. 3d.

ORGAN.—An organ has lately been put up in St. Ebbe's church, Oxford, purchased by a subscription of Members of the University, for the use of the above church. It is built by Bishop, who altered St. Mary's and St. John's organs, and built the one lately put up in All Saints' church. It is played by a barrel. The tunes are simple and well set, and the tone good. The front is plain Gothic, and the battlemented top corresponds to the back of the communion table.

MAYNOOTH COLLEGE.—The grant to the schools, which had so long flourished under the Kildare-street Society, is withdrawn—that to the Catholic College at Maynooth being carefully continued; and the whole system of national education in Ireland is remodelled upon a system which excludes the free use of the Scriptures from the schools: even in those parts which are retained, changes are sedulously introduced, in compliance with the demands of the Popish clergy. For instance, the commandments which Protestant children are to learn in those schools, are not permitted to retain the words "graven image," lest they should appear to censure the adoration of images in the Romish Church, and in the very history of our first parents, the authorised version of the Bible is altered, and the real sense of a passage grossly perverted, to sanction the worship of the Virgin Mary.

The Hon. G. Spencer, brother of Lord Althorp, was ordained a Catholic Priest, on the 26th of June, at the hands of Cardinal Zurta, in the Church of St. Gregory, with great pomp and ceremony. On the 30th, he left Rome for England, like another Theodore, burning with impatience to convert to the true faith us heretic and barbarous Britons, his benighted countrymen. His reverence has had his head shaved in the most orthodox manner.

The stewards of the Musical Festival of the Choirs of Gloucester, Worcester, and Hereford, have appointed the meeting to take place in the middle of September, at Gloucester, under the direction of Mr. Arnott, who has succeeded the late Mr. Mutlow in conducting these performances.

Lord Cloncurry, in a letter to an Anti-Tithe Meeting, held at Rathcoole, says—"My friends, I am a landlord, and I hope not a bad one. Remember, I tell you that if tithes were abolished to-morrow, nine-tenths of the Irish landlords would add the amount to the rent; and the condition of the poor would be anything but improved, for there are more absentee landlords than parsons."

CONFUSION AMONG THE DISSENTERS AT HALSTED.—Dissensions, it appears, had for a considerable length of time existed among the members of the Independent Chapel; and, about four months ago, they rose to such a pitch that their preacher, Mr. Savill, got worried by them, and resigned his charge, declaring that he was compelled to do so, for his own peace of mind. Upon this, "the low party," as they are denominated, fixed upon a Mr. Johnson, who officiated for them for a brief season; but objections being urged, he made room for Mr. Carter of Braintree, who alleged that he was interrupted by Mr. Sewell, the senior deacon, and others, while addressing the congregation on the 24th June. Hence arose the proceedings which agitated, and we believe still agitate, the dissenting community at Halsted. We are credibly informed that during the existence of these disputes, the offensive, we might say sacrilegious, conduct of the contending parties became very annoying to the peaceable and respectable inhabitants of the town; and that the confusion created by them cannot readily be forgotten or forgiven by those who respect peace, sanctity, and solemnity, as distinguishing and indispensable characteristics of a "village sabbath." After a most laborious investigation by a full bench of highly respectable magistrates, the complaint brought against Mr. Sewell by Mr. Carter was dismissed; or rather it was suggested that the proceedings should be withdrawn altogether, with this admission on the part of the bench, that an interruption had taken place, but it was not proved by whom. On Saturday, June 30, we learn that the friends of Mr. Savill demanded the keys from Mr. Carter's party; and being refused, broke open the doors of the Chapel, removed the old locks and fastenings, put new ones in their place, and chained up the gates, &c. so as to prevent any attempt at preaching by any party: and, thus, we believe, the matter rests.

DISSENT AT CHELMSFORD.—A respectable Dissenting Minister at this place lately advised his reforming hearers to exercise a spirit more becoming their Christian profession towards their anti-reforming neighbours; at which obtrusive advice, a stripling of a lawyer formed a clan, and at length actually ousted their sacred teacher from the chapel.

All this, with what is related of the conduct of the Halsted people, is perfectly natural, and what has been so ably pointed out in our number for June, by our correspondent, "A Churchman from Conviction."

SLAVERY.—Several of the Wesleyan Missionaries are at present being examined before the committees of both Houses of parliament on the subject of Slavery. Mr. John Barry's examination occupied four days; and his evidence embraces 700 folios. Mr. W. Knibb, the Baptist Missionary just returned from Jamaica, is also subpoenaed to give evidence.

The Committee of the Birmingham Anti-Slavery Society have issued the following form of a declaration:—"We, the undersigned, hereby declare that we will not vote for or support any person who is or may become a candidate to represent this borough in parliament, who will not declare his intention strenuously to promote, in parliament, the immediate and entire abolition of Colonial Slavery."

The Society of Friends have just presented the Anti-Slavery Society with a donation of 1000*l.* from "a subscription raised to aid in promoting the total abolition of the Slave Trade and Slavery."

"ORDINATIONS.—1832.

Gloucester July 8 | *Lich. & Cov.* . . . July 8 | Winchester July 1

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Bailey, Rishton Robinson (<i>let. dim.</i>)	B.A.	Sidney Sussex	Camb.	Winchester
Barry, James		Queen's	Camb.	Gloucester
Beadon, Richard A'Court (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Winchester
Bell, Henry	B.A.	Corpus Christi	Camb.	Lich. & Cov.
Bloxsome, William Henry	B.A.	Wadham	Oxf.	Gloucester
Bray, William	B.A.	Exeter	Oxf.	Winchester
Breese, John	B.A.	Queen's	Camb.	Lich. & Cov.
Carey, Henry	B.A.	Worcester	Oxf.	Winchester
Cargill, Richard	B.C.L.	Catharine Hall]	Camb.	Lich. & Cov.
Cook, William	B.A.	Trinity	Camb.	Lich. & Cov.
Corfield, Thomas	B.A.	Clare Hall	Camb.	Lich. & Cov.
Daubeney, Arthur Frederick	B.A.	Brasenose	Oxf.	Gloucester
Dunnage, James Arthur	B.A.	Brasenose	Oxf.	Gloucester
Eyre, Frederick Drought	B.A.	Christ's	Camb.	Lich. & Cov.
Gleadow Thomas Littlewood	B.A.	Christ's	Camb.	Lich. & Cov.
James, Horatio	B.A.	Queen's	Camb.	Lich. & Cov.
Knight, John	B.A.	Queen's	Camb.	Lich. & Cov.
Newell, Percy Joseph	B.A.	Magdalen Hall	Oxf.	Winchester
Parkin, John	B.A.	Queen's	Camb.	Lich. & Cov.
Pearson, Hugh	B.A.	Queen's	Camb.	Lich. & Cov.
Richardson, Henry Kemp	B.A.	Trinity	Camb.	Winchester
Stevens, James	B.A.	St. John's	Oxf.	Winchester
Touzel, Helier	B.A.	Sidney Sussex	Camb.	Winchester
Tracy, John Capel Hanbury	B.A.	Oriel	Oxf.	Gloucester
Whidborne, George Ferris (<i>let. dim.</i>)	B.A.	Queen's	Oxf.	Gloucester
Wood, Charles Frederick Bryan	B.A.	Pembroke	Oxf.	Gloucester

PRIESTS.

Billingsley, John Richard Frederick	M.A.	Lincoln	Oxf.	Gloucester
Brown, Thomas	M.A.	Magdalen Hall	Oxf.	Winchester
Clarke, Henry Danvers	M.A.	Exeter	Oxf.	Winchester
Colley, James	B.A.	St John's	Camb.	Lich. & Cov.
Eldridge, Robey	M.A.	Wadham	Oxf.	Gloucester
Evans, Richard	B.A.	Queen's	Camb.	Lich. & Cov.
Freeman, Thomas	B.A.	Brasenose	Oxf.	Winchester
Hulton, William Preston	B.A.	Downing	Camb.	Winchester
Hurnall, John	B.A.	Emmanuel	Camb.	Winchester
Jenkins, John	B.A.	Jesus	Oxf.	Winchester
Layton, Frederick William H.	B.A.	St. Peter's	Camb.	Lich. & Cov.
Le Hardy, Clement	B.A.	Pembroke	Oxf.	Winchester
Phillips, William Parr	B.A.	Trinity	Oxf.	Winchester
Pitcher, John Earle	M.A.	Oriel	Oxf.	Gloucester
Ramsay, Alexander	B.A.	Clare Hall	Camb.	Winchester
Romney, Francis Henry	B.A.	Worcester	Oxf.	Gloucester
Spencer, John	B.A.	Trinity	Camb.	Lich. & Cov.
Strong, Clement Dawson	B.A.	Magdalen Hall	Oxf.	Gloucester
Trower, Walter John	M.A.	Oriel	Oxf.	Winchester

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Belin, Chas. Joseph	Vice Princip. of Elizabeth Coll. Guernsey.
Butt, John Willigm	Mast. of School at Bromley, Kent.
Dobree, Daniel	First Classical Mast. of Elizabeth Coll. Guernsey.
Hone, Richard Brindley	Domestic Chapl. to the Earl of Haddington.
Orde, L. Shafto	Domestic Chapl. to the Dowager Countess of Roden.
Marsh, William	Domestic Chapl. to Viscount Galway.
Wilton, Edward	Mast. of Free Grammar School at West Lavington, Wilts.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alington, John	Croxby, R.	Lincoln	Lincoln	Lord Chancellor
Betts, Thos. D'Eye	Martlesham, R.	Suffolk	Norwich	F. G. Doughty, Esq.
Bicker, John	Winkfield, C.	Suffolk	Norwich	Bp. of Norwich
Birkett, John	Lacey, R.	Lincoln	Lincoln	John Fardell, Esq.
Biddulph, Henry ..	Stanlake, R.	Oxford	Oxford	Magd. Coll. Oxf.
Boone, Jas. Shergold	Paddington, New C.	Middlesex	London	C. of Paddington
Boulton, Anthony ..	Preston Crapes, R.	Northam.	Peterboro	Sir Chas. Knightley
Buckle, Wm. Lewis	Banstead, V.	Surrey	Winchest.	Rev. W. L. Buckle
Burn, H.	Preb. in Coll. Ch. of Brecon			Bp. of St. David's
Bushby, Edward ..	Impington, V.	Camb.	Ely	D. & C. of Ely
Cross, Joseph	Merriott, V.	Somerset	B. & W.	D. & C. of Bristol
Dalton, Henry	Bridgenorth St. Leon, C.	Salop	Bridgn.	T. Whitmore, Esq.
Davey, —	Preb. in Cath. Ch. of Chichester			Bp. of Chichester
Dene, J.	Newton Tracey, R.	Devon	Exeter	Lord Chancellor
Durell, Thomas V. . .	Pyrton, V.	Oxford	Oxford	Ch. Ch. Oxford
Farwell, Arthur	Stoke Fleming, R.	Devon	Exeter	{ G. Farwell, Esq. & Rev. W. I. Birdwood
Flesher, John Thos.	Tiffield, R.	Northam.	Peterboro	Rev. J. T. Flesher
Hellicar, Ames....	{ Fifehead, V. and Swell, V.	{ Somerset	B. & W.	D. & C. of Bristol
Henslow, John S. . .	{ Choulsey, V. with Moulsoford, C.	{ Berks	Sarum	Lord Chancellor
Hooper, Wm. Nixon	Minor Can. in Cath. Ch. of Winchester			
Jackson, E. D.	Manchester, St. Michael, C.	Lancas.	Chester	
Kekewich, Charles. .	Greinton, R.	Somerset	B. & W.	{ Sir T. Blomefield, Bt. & Rev. R. S. Baker
Laurence, Robert F.	{ Chalgrove, V. with Bernick, C.	{ Oxford	Oxford	Ch. Ch. Oxf.
Moore, John	Alrewas, V.	Stafford	L. & C.	Chanc. of Lich. Cath.
Okes, William	{ Wheatacre, All Saints, R. with Mutford, V. and Barnby, C.	{ Norfolk Suffolk	{ Norwich	Caius Coll. Camb.
Orman, Chas. Jos. .	{ Shouldham, C. & Shouldham Thorpe, C.	{ Norfolk	Norwich.	Sir Thos. Hafe, Bt.
Pearson, H. N. D. D.	Guildford, St. Nich., R.	Surry	Winchest.	Dean of Salisbury
Phillips, John	Ninfield, V.	Sussex	Chichest.	Earl of Ashburnham
Philpot, B.	Archdn. of the Isle of Man			The King
Raines, Francis R. . .	Milnrow, C.	Lancas.	Chester	V. of Rochdale
Saunders, S. W. ..	{ Dale, C. and St. Ishmael, V.	{ Pembroke	St. David's	{ L. Phillips, Esq. Lord Chancellor
Smith, Jeremiah....	Preb. in Cath. Ch. of Lichfield			Bp. of Lich. & Cov.
Smith, Samuel	Lois Weedon, V.	Northam.	Peterboro	King's Coll. Camb.
Smyth, Charles	Alfriston, V.	Sussex	Chichest.	Lord Chancellor
Stockwell, J. S.	{ Wilton, R. with Nether Hampton, C.	{ Wilts	Salisbury	Earl of Pembroke
Thompson, Edward .	Lamborne, V.	Berks	Salisbury	D. of St. Paul's
Vallack, B. S.	St. Budeaux, C.	Devon	Exeter	{ V. of St. Andrew, Plymouth
Watson, Thomas....	Tottenham, P. C.	Norfolk	Norwich	Bp. of Ely.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Crosthwaite, John	Barlavington, R. and Egdean, R.	Sussex	Chichest.	Earl of Egremont
	Head Mast. of Free Grammar School at Chesterfield			
Field, Thomas	{ Barlow, C. and Brimington, C.	{ Derby	L. & C.	{ Rev. F. Gisborne V. of Eckington
Hodgson, William .	{ Mast. of School at Rochdale and Milnrow, C.	{ Lancas.	Chester	V. of Rochdale

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Mills, Thomas	Bumpstead Helion, V.	Essex	London.	Trin Coll. Camb.
Sandford, Edmund . .	Nutfield, R.	Surry	Winchest.	Jesus Coll. Oxf.
Serle, Ambrose	Kelvedon Hatch	Essex	London	A. Serle, Esq.
Topham, James	Consliff, V.	Durham	Durham	Bp. of Durham

OXFORD.

ELECTIONS.

Benjamin Harrison, B.A. and Student of Christ Church, has been appointed to the Hebrew Scholarship on the Pusey and Ellerton foundation; and James Robert Burgess, B.A. of Oriel College, to that on the foundation of the late Mrs. Kennicott.

Mr. Thomas Dand, and Mr. Thomas Calvert, have been elected and admitted Taberdars of Queen's Coll.; Messrs. Joshua Treacy, Joseph Hunt, and William Wilson, Scholars on the Old Foundation; and William Andrews, of Exeter Coll., an Exhibitioner on the Foundation of Sir Francis Bridgman.

Mr. Barne, of Trinity Coll. and Mr. John Woolley, have been elected Scholars of Exeter Coll.; Mr. Oxnam, of Trinity Coll. and Mr. Spranger, of Exeter Coll., Fellows of the same Society.

Edward Cockey, B.A. of Wadham Coll. has been admitted Actual Fellow of that Society; Edward Walwyn Foley, B.A. and John Bradley Dyne, B.A. have been elected Probationary Fellows; Charles Wadham Diggle was elected a Scholar (Founder's Kin) and Edward Whitehead a Scholar on the Somersetshire Foundation.

The following gentlemen have been admitted Scholars of St. John's Coll.
 Thomas C. H. Leaver, Founder's Kin.
 Samuel Hen. Russell, }
 James A. Hessey, } Merchant Tailors.
 George Kidd Morrell, }
 Thomas Ward, Reading.

The same day,
 John Saltwell Pinkerton,
 Edward William Vaughan,
 John Joseph Pratt,
 Francis John Kitson,
 were admitted Actual Fellows.

The following is a list of those Candidates who have obtained classical distinction in *Disciplinis Mathematicis et Physicis*:—

CLASS I.

Henry Jones, Com. of Jesus Coll.
 Chas. Edw. Lefroy, Com. of Christ Church.
 Frederick Rogers, Com. of Oriel Coll.
 Edward P. Vaughan, Com. of Balliol Coll.

CLASS II.

Alfred Menzies, Scholar of Trinity Coll.

CLASS III.

None.

CLASS IV.

Godfrey T. Baker, Com. of Christ Church.
 H. B. Crommelin, Com. of Magd. Hall.
 D. Deboudrey, Gent. Com. of Magd. Hall.
 Henry N. Loring, Com. of Exeter Coll.

Number of Fifth Class, 104.

Examiners.—R. Walker, M.A. Wadham Coll.; A. P. Saunders, M.A. Christ Church; and W. Falconer, M.A. Exeter Coll.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year, viz.

For Latin Verse.—Carthago.

For an English Essay.—On Emulation.

For a Latin Essay.—De Atticorum Comœdia.

Sir Roger Newdigate's Prize, for the best composition in English Verse.—Grenada.

Theological Prize.—The analogy of God's dealings with men would not lead us to expect a perpetual succession of miraculous powers in the Church.

MARRIED.

Rev. R. I. Wilberforce, M.A. Fell. of Oriel Coll. and Vicar of East Farleigh, Kent, son of William Wilberforce, Esq. formerly M.P. for Yorkshire, to Agnes Frances Everilda, eldest daughter of the Venerable Archdeacon Wrangham.

At Davenport, the Rev. Robert Biscoe, M.A. Student and Rhetoric Reader of Christ Church, second son of Vincent Hilton Biscoe, Esq. of Hookwood, Surrey, to Anne, eldest daughter of the Rev. Samuel Smith, D.D. late Dean of Christ Church, and Prebendary of Durham.

At Bridgwater, Joseph Anstice, B.A. Student of Christ Church, and Professor of Classical Literature at King's College, London, to Elizabeth Spencer Ruscombe, eldest daughter of Joseph Ruscombe Poole, Esq. of Bridgwater.

At St. Michael's, Bath, the Rev. J. Champneys Minchin, M.A. Fell. of New Coll., to Ellen Elizabeth, only daughter of Thomas Osborne, Esq.

DEGREES CONFERRED.

HONORARY DOCTORS IN CIVIL LAW.

The Earl of Bandon.
 Lieutenant-General Sir Thomas Brisbane,
 K.C.B. F.R.S. &c.

Nicholas Aylward Vigors, Esq. F.R. and L.S. Sec. to the Zoological Society, &c.
J. D'Israeli, Esq. F.S.A. the Historian of Charles the First.

BACHELORS IN DIVINITY.

Rev. Wm. Kay, Fellow of Lincoln Coll.
Rev. Thomas Price, Fell. of Jesus Coll.

MASTERS OF ARTS.

Rev. Wm. Gilkes, Pembroke Coll. Grand Comp.

Thos. Lewin, C. C. Coll. Grand Comp.
Henry Cradock Nowel, C. C. Coll.
Rev. Alex. Stuart, Alban Hall.
Rev. Rt. Wells Whitford, St. Edmund H.
Rev. Dacres Adams, Christ Church.
Rev. William Moore, Christ Church.
Marmaduke Rt. Jeffreys, Christ Church.
Rev. Henry Curtis Smith, Balliol Coll.
W. Walter Tireman, Dem. of Magd. Coll.
William Bulley, Dem. of Magdalen Coll.
Rev. W. J. Merch, Fell. of New Coll.
Rev. Robey Eldridge, Wadham Coll.
Rev. Lewis Tomlinson, Wadham Coll.
John H. Philipps, Oriel Coll. Grand Comp.
Rev. Thomas Henry Maitland, Oriel Coll.
Todd Thomas Jones, Oriel Coll.
Rev. J. E. S. Hutchinson, Wadham Coll.

Henry Bostock, Wadham Coll.
Rev. G. Cuddington Bethune, Trinity Coll.
Rev. Bennett Vere Townshend, Bras. Coll.
Thos. Streatfield Lightfoot, Exeter Coll.
Rev. John Dinning, Queen's Coll.
Hugh S. Tremeneere, Fell. of New Coll.
Rev. Henry Samuel Sayce, Pembroke Coll.
Rev. Wyndham J. Goodden, Oriel Coll.
John Goodden, Corpus Christi Coll.
Samuel C. J. Berdmore, Stud. of Chr. Ch.
Rev. T. E. Burrow, M.A. of Queen's Coll.
Cambridge, admitted *ad eundem*.

BACHELORS OF ARTS.

Cornelius F. Broadbent, St. Mary Hall.
William Offley, University Coll.
William Higgins, Worcester Coll.
Edward C. Swainson, Worcester Coll.
William Horatio Edwards, Bras. Coll.
Charles Percy Wyatt, Christ Church.
John C. Burton Borough, Christ Church.
Samuel Ravenshaw Wood, Christ Church.
Thomas Dand, Queen's Coll.
Thomas Calvert, Queen's Coll.
Henry Benjamin Harenc, Christ Church.
Thomas James, Christ Church.
Rev. J. T. C. A. Trenchard, Trin. Coll. (incorporated from St. John's Coll. Camb.)

CAMBRIDGE.

ELECTIONS.

Graces have passed to appoint Mr. Henshaw, of Trinity Coll., Deputy Proctor in the absence of Mr. Musgrave; and Mr. Burdakin, of Clare Hall, Deputy Proctor in the absence of Mr. Currie.

Richard Paul Amphlett, B.A., and Charles Shorting, B.A. of St. Peter's Coll., have been elected Foundation Fellows of that Society; and Thomas Fell, B.A. and William Tillotson, B.A., Fellows on the Gisborne Foundation.

Select Preachers.—The following gentlemen have been elected to preach on Sunday afternoons during the months to which their names are affixed:—

1832 Oct. . . Rev. J. J. Blunt.
Nov. . . Rev. Professor Musgrave.
Dec. . . Rev. Temple Chevallier.
1833 Jan. . . Rev. T. S. Hughes.
Feb. . . Rev. E. Baines, Christ's Coll.
March. Rev. R. W. Evans, Trin. Coll.
April . The Hulsean Lecturer.
May . . Rev. Hugh Rose.

MARRIED.

At Badlesmere, Kent, the Rev. Thomas Wiggel, Thirlwall, B. D. Platt Fell. of St. John's Coll. to Helen, fourth daughter of the late Rey. W. J. French of Bow, and Rector of Vange, Essex.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Andrew Hudleston, Trinity Coll.

BACHELOR IN DIVINITY.

Thos. F. Beckwith, Catharine Hall.

DOCTOR IN PHYSIC.

Nicholas Francis Davison, Caius Coll.

BACHELOR IN PHYSIC.

Robert Nuirne, Trinity Coll.

LICENTIATES IN PHYSIC.

John Harris, Trinity Coll.
Frederick John Farre, St. John's Coll.

BACHELORS IN CIVIL LAW.

Francis Merewether, Trinity Hall.
Adair Andrew Doria, Trinity Hall.
Thomas Webb Greene, Trinity Hall.

MASTERS OF ARTS.

Rev. W. Morell Lawson, St. John's Coll.
Rev. W. L. Weddall, Catharine Hall.
Rev. William D. Tyson, Catharine Hall.
Rev. John Hurnall, Emmanuel Coll.
Rev. George Johnston, Sidney Coll.
H. Parsons, M. A. of Bal. Coll. Oxford, incorporated M. A. of Trinity Hall, in this University.

BACHELORS OF ARTS.

Joseph Thompson, Christ's Coll.
W. Boyle, B.A. of Trin. Coll. Dublin, admitted *ad eundem* of this University.

On Tuesday, July 3, being Commencement Day, the following Doctors and Masters of Arts were created.

DOCTORS IN DIVINITY.

Rev. John Brasse, Trinity Coll.

Rev. Andrew Hudleston, Trinity Coll.
Rev. William Hewson, St. John's Coll.

DOCTORS IN PHYSIC.

John Staunton, Caius Coll.
Nicholas Francis Davison, Caius Coll.
Edward Beck, Jesus Coll.

MASTERS OF ARTS.

KING'S COLLEGE.
George W. Craufurd
Joseph Thackeray
Capel Loft

ST. PETER'S COLL.
George Goldsmith
F. M. Mac Carthy
Edward Phillips
Lamplugh B. Dykes
Thomas Fell
William Tillotson
Thomas Smith
Phelips Hanham
Samuel Barker
Horatio S. Hildyard

CLARE HALL.

James Gorle
George Cooke
John F. Francklin
Edward Bates
Francis Jackson
Charles C. Beaty

FEMBERTON COLL.

Edward Nottidge

CAIUS COLL.

Robert Murphy
Alexander Thurtell
Thomas Ladds
W. S. Parr Wilder
James Macdonald
Charles Bevan
John Dickinson
William Plunkett
John Mainwaring
CORP. CHR. COLL.
George Coulcher
Edward Greaves
Barton Lodge
John Netherwood
T. E. Wilyams
Henry Pearse
Richardson Cox
TRINITY COLL.
William Hutt

Charles J. Shaw
John D. Walford
Arthur Pearson
John Pearson
Edward Pote Neale
Samuel N. Kingdon
Robert Pashley
M. A. N. Crawford
John M. Robinson
William Airy
Colin Campbell
William A. Soames
William Ogilby
Jos. R. Marshman
Wm. Hunter Ross
G. M. Valentine
James Hassall
Edmund B. Beynon
Edward F. Beynon
William P. Wigram
Henry J. Greene
T. K. E. Chatfield
John Braine
John Twells
E. C. F. Jenkins
Thomas J. Phillips
Thomas Barber
Samuel H. Power
William Walker
George H. Barlow
William W. Attree
Arthur Martineau
W. B. A. Raven
George J. P. White
Matthew Gibson
John Locke
Samuel Hoare, Jun.
Thomas J. Blofeld
Edward O'Brien
Jarvis Kenrick
James Tate
James P. Babington
Robert K. Long

John Robert Inge
Charles S. Eustace
Fred. Carne Rasch
Henry Malthus
George C. Hale
J. E. Middleton
M. J. G. Hawtreay
ST. JOHN'S COLL.
William Martin
H. E. C. Cobden
E. Shadwell, Jun.
George Langshaw
David B. Baker
Charles Sparkes
Andrew Cassels
Joseph Simpson
Thomas Poole
Solomon Smith
William Fison
William Clarke
James Bostock
T. G. M. Luckock
C. H. Lutwidge
Joshua Paley
Jonathan Peel
Geo. A. Cockburn
Benjamin Spurrell
Thomas Butler
Richard Baldock
Alfred Sadler
Edward Lane Sayer
Charles Edw. Band
Charles Mackie
John Smith
William Boyle
EMMAN. COLL.
Robert Birkett
H. W. Mawdesley
Robert Pulleine
W. H. Chapman
William Roby
John Askew
C. F. Broughton

QUEENS' COLL.

William Adams
John Parkin
George Phillips
Thomas Scott
Anthony T. Carr
Daniel Capper
Thomas Hooper
Henry C. Michell
W. N. Nicholson
Joseph A. Morris
Thomas Cupiss
William Leeke

CHRIST'S COLL.

Charles L. Smith
Edm. H. Hooper
Benjamin Chapman
John Crossley
Alleyn II. Barker

JESUS COLL.

William L. Ellis
James John West
John Hodgson

TRINITY HALL.

Edm. S. Whitbread

SIDNEY COLL.

William F. Chafy

Charles Goring

Anby Beatson

CATHARINE HALL.

Henry Philpott

Wm. Henry Clarke

John Robinson

Richard W. Packer

John Lakeland

Edward Vinall

William Purvis

MAGDALENE COLL.

Chas. D. Radcliffe

Harry L. Jones

S. E. Bernard

DOWNING COLL.

George Dunnage.

NOTICES TO CORRESPONDENTS.

We refer an "Old Subscriber" to our Notices to Correspondents in our April Number.

"J. A." and "Laicus" are not forgotten.

The York Diocesan Reports in our next.

"A. H." shall hear from us on the first opportunity.

Our Clerical Correspondents are informed that the article on the "Evils of Dissent," which appeared in our June Number, is published (with a view to more extended circulation) as a separate Tract, at the cost price, 8s. per hundred.

THE CHRISTIAN REMEMBRANCE.

SEPTEMBER, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah, of Maimonides, with a Literal English Translation, copious Illustrations from the Talmud, &c., explanatory Notes, an alphabetical Glossary of such particles and technical terms as occur in the Selections, and a collection of the Abbreviations commonly used in Rabbinical Writings.* By HERMANN HEDWIG BERNARD, Teacher of Languages at Cambridge. 8vo. Pp. xxxiii. 358. Cambridge: Deighton. London: Rivingtons. 1832.

IN reviewing the history of literature in this country, during a period of nearly two centuries, we cannot fail to remark how little attention has been paid to Jewish learning. While the Greek and Latin languages have been diligently and successfully cultivated, and the classical works, which have come down to us, have been read with avidity by men of all ranks and professions, Hebrew has been suffered to fall into almost total neglect. Even among our Clergy the study of the original text of the Old Testament has not been generally regarded as indispensable; and the uninspired writings of the Hebrews have, by universal consent, been condemned to sleep on the shelves of our libraries, unheeded and unknown. These times, however, appear to be quickly drawing to a close. The recent establishment of Hebrew scholarships in both our universities, has led many of their rising members to devote themselves to the study of this language. And the conviction which is daily growing in the minds of men, both within and without the walls of these seats of learning, that a more systematic plan of professional education must ere long be adopted, will not suffer this impulse to die away. The effects which this revival of Hebrew learning may produce, not only among ourselves, but ultimately on the Jews also, it is not easy to foresee. For our

part we confess that we are disposed to entertain sanguine hopes on this point. We think it not improbable that the conversion of the Jews to Christianity, or, as it may be called, the reformation of the modern Jewish Church, will, in many respects, bear a close resemblance to our own glorious reformation. For to us it appears plain that a Jew cannot be converted from his present religious system, except by being convinced that that system is wrong. But in order to this conviction, the principles of his creed must be familiarly known to the Christian world. The opinions which he holds, the authority on which he grounds them, the arguments by which he supports them, must be fairly brought to the test of common sense; and his views must be shewn to be untenable by any man of sound and enlightened understanding. In short, another Erasmus must lay the egg, which another Luther will hatch. But how can this be done by us, who are ourselves in total ignorance of the whole subject? We therefore feel that the thanks of the Christian world are due to those, who, by contributing in any degree to the enlargement of our scanty stock of rabbinical literature, assist (though perhaps unwittingly) in dispelling the darkness of rabbinical superstition, and in spreading among God's chosen people the light of the Gospel of their Messiah.

Taking this view of the subject, we cannot but congratulate our readers and the Christian Church on the appearance of the present volume. Its author was, we believe, by birth an Israelite; but, having himself been enabled to see "the way, the truth, and the life," he is now desirous of bringing forward, and turning to practical account, those stores of rabbinical knowledge which he acquired in early life, and which, if we may judge from the work before us, place him far above the ordinary level even of the educated portion of his brethren. The objects of Mr. Bernard in this, the first-fruits of his labours, will be best stated in his own words.

The following selections will, it is humbly hoped, go far to supply the biblical student with the means, at present scarcely within his reach, of acquiring an accurate knowledge of rabbinical Hebrew. They are chiefly intended, however, to make the English reader acquainted, at a comparatively trifling expense of time and labour, with the sentiments of Maimonides respecting some of the most interesting and important questions in, theology, (such, for example, as regard the *Deity, the Angels, Prophecy, Sin, Repentance, Free-will, Predestination, &c.*), which are discussed by him in his justly celebrated work the *Yad Hachazakah*; a work, recognized by the Jews, even at the present day, as an admirable exposition of their law and of the main principles of their creed.—Preface, pp. i. ii.

Another, and that a very important, part of the writer's plan has been,

To furnish the reader with extracts and translations from the *Talmud* and the *Medrashim*, illustrative of the sentiments, traditions, and sayings of the ancient Rabbins, quoted by Maimonides, which, though well known to the learned men among the Jews, might have been mistaken, by those who are unacquainted

with the sources from which they are drawn, for visionary fancies proceeding from that author himself.—Preface, pp. iv. v.

Our readers will naturally imagine that the class of persons to whom the present publication will be particularly valuable, must consist of those who, already possessing a competent knowledge of biblical Hebrew, are desirous of reading the works of the rabbins in their original language. And to students, the selections, the notes, the glossary, and list of abbreviations will afford assistance, without which it is almost impossible to overcome the difficulties of a first introduction to rabbinical Hebrew; but which no English work, with which we are acquainted, has hitherto even attempted to supply. In fact, we think that the author himself does not overrate the value of his labours when he affirms, that

As soon as he shall be able to construe the Hebrew text of these selections, with accuracy and fluency, the language of the *Mishnah* will present to him but few difficulties; and when he shall have made such progress as to read with ease the passages from the *Talmud*, contained in the notes, the step which he will have made towards acquiring a knowledge of the *Talmudical* language, will be a very important one indeed. In fact he may then venture upon almost any rabbinical work.—Preface, p. vi.

But though the Hebrew student will derive the grèatest advantage from the present work, yet, as the text and every note are translated literally into English, those who are altogether ignorant of Hebrew need not be deterred from its perusal. And if they have any curiosity on the subject of Jewish opinions, or feel any interest in the great questions at issue between the Jewish and Christian Churches, the volume will amply repay them for the time and attention which they may bestow upon it.

There is, however, one great defect in the book, to which we kindly invite Mr. Bernard's attention, and which we trust our readers will thank us for endeavouring to supply. The volume wants an *introduction*. Mr. Bernard opens a rabbinical author, and reads on without difficulty. If allusion is made to "our wise men," he knows the class of persons, whose authority is thus adduced, and the position which that class occupies among the literati of his nation. If a rabbi is quoted by name, he knows (or can easily discover) the time at which he lived, the subjects on which he wrote, the opinions which he held, the talents and learning which he possessed, and the value of his testimony on the point for which it is brought forward. If the authority of the "Court of Judgment," he appealed to, he is as familiar with the phrase, as an Englishman would be with the words "Act of Parliament," or "Decree of the High Court of Chancery." And the same may be said in a thousand other cases, in which a Jew, writing on the subject of Jewish Laws and Customs, makes allusions and references to times, and places, and things, which, to a Jewish reader,

present no difficulty whatever. But let a foreigner sit down to read the same book, and his progress will be perpetually impeded by his ignorance of the nationalities of the author, by his want of that previous acquaintance with a host of miscellaneous trifles, which the writer tacitly regards as an acknowledged postulate. Many of these difficulties are, it is true, explained as they arise, in Mr. Bernard's notes: but still the reader is like a traveller passing through a land to which he is a total stranger, in company with a well-informed native, who draws his attention to every remarkable object as it passes; while Mr. Bernard possesses all the advantages of one, who has studied and mastered a map of the country and an itinerary of the road, previous to commencing his journey. We regret therefore that he has not, at the outset, put his readers in possession of a few hints, which would not only have prepared the way for their perusal of Maimonides, but have rendered incalculable service to those, who may be disposed to use the present volume as an introduction to other rabbinical writings, but who have not the advantage of a master to accompany them in their future progress. The preface, which Maimonides himself has prefixed to the *Yad Hachazakah*, illustrated by such notes as might be necessary, would have gone far towards removing the difficulties of which we complain: and though several works exist, some even in our own language, from which our readers may easily obtain this information;* yet, as there is something original in the way in which the rabbins tell their own tale, we hope we shall stand excused, if, before offering any remarks on the contents of the volume now in our hands, we devote the remainder of the present article to the author's own introduction to it.

THE PREFACE OF THE RABBI MOSES, THE SON OF MAIMON.

The memory of the just is blessed. *Prov.* x. 7.

All the commandments which were given to Moses on Sinai, were given with their interpretation: for it is said, "*And I will give thee tables of stone, and a law, and the commandments.*" *Exod.* xxiv. 12. The law is the written law, and the commandments mean the interpretation of it. And He hath commanded us to perform the law agreeably to the commandment; and the commandment forms what is called the oral law.† The whole law our Rabbi Moses, before he

* See Pocock's *Porta Mosis*, Tract I. Basnage's *History of the Jews*, Book III. Prideaux's *Connection*, Part 1. Book V. Wotton's *Discourses*, Vol. I. Disc. I. Stehelin's *Rabbinical Literature*, Preface. Allen's *Modern Judaism*, Chap. III.

† The whole passage from which this fundamental article of the rabbinical creed is derived, is as follows: "And I will give thee tables of stone, and a law and commandments, which I have written; that thou mayest teach them." And it appears to us to require no little ingenuity to construe this into the law which Moses wrote, and the commandment,—which he did not write. Such comments would excite only a smile of contempt, were it not for the sacred character of the book which is thus perverted. But it is painful to consider into what an awful state of degradation the human soul must be sunk, when it can deliberately torture the plain words of Almighty God, in order to support a system of religion, which, to speak openly, is from beginning to end a tissue of falsehood.

died, wrote in his own hand-writing,* and gave a copy to each tribe, and put one copy into the ark for a testimony: for it is said, "*Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.*" Deut. xxxi. 26. But the commandment, which is the interpretation of the law, he did not write; but he gave charge concerning it to the elders, and to Joshua, and to all the rest of Israel. For it is said, "*What thing soever I command you, observe to do it.*" Deut. xii. 32. And on this account it is called THE ORAL LAW. Though the oral law was not written, our Rabbi Moses taught the whole of it in his court of judgment † to the seventy elders; and Eleazar, Phinehas, and Joshua, these three received it from Moses; and to Joshua, the disciple of our Rabbi Moses, he delivered the oral law, and gave him charge concerning it. And so Joshua all the days of his life taught it by word of mouth. And many elders received it from Joshua; and Eli received it from the elders and from Phinehas; and Samuel received it from Eli and his court of judgment; and David received it from Samuel and his court of judgment &c.

Thus the oral law was handed down from one generation to another, till the time of Jeremiah: after whom Maimonides proceeds thus—

And Baruch, the son of Neriah, received it from Jeremiah and his court of judgment; and Ezra, and his court of judgment, received it from Baruch, the son of Neriah, and his court of judgment. The court of judgment of Ezra, are those who are called "The Men of the Great Synagogue;" and they were Haggai, Zechariah, and Malachi, Daniel, and Hannaniah, and Misaël, and Azariah, and Nehemiah, the son of Hachaliah, and Mordecai, and Zerubbabel, and many other wise men with them, so as to make up one hundred and twenty elders: the last of them was Simcon the Just, who was included in the one hundred and twenty. He received the oral law from all of them, and he was high-priest after Ezra. ‡

With Simcon the Just, commences a new class of men, enumerated by Maimonides, by whom the oral law was successively handed down to Rabbi Judah, the son of Rabbi Simcon, commonly called "our Holy Rabbi," who was the author of the Mishnah. §

For from the days of our Rabbi Moses to our holy Rabbi, they did not compose any book, which should be taught publicly, respecting the oral law. But in every age the head of the court of judgment, or the prophet, who lived

* Since the rabbins maintain that Moses wrote the *whole* of the Pentateuch, our readers will perhaps be curious to know when and how he wrote the last eight verses, which record the death of Moses, and circumstances which happened afterwards; and which were evidently added by a later hand. This might stagger ordinary folks: but the rabbins do not make mountains out of such molehills. They tell us that Moses wrote this by anticipation immediately before his death; and that, whereas he had previously dipped his pen in ink, he was so much affected at his own approaching death, that he wrote these verses with tears. Talmud, Bava Bathra, Sect. I.

† This court, which, by its very name SANHEDRIN (from συνέδριον), is proved to be of modern origin, the rabbins affirm to be the court instituted by Moses (Numb. xi.): and they maintain that, like the oral law, it was continued in the uninterrupted exercise of its authority through every generation till the destruction of Jerusalem.

‡ The rabbinical chronology is "confusion worse confounded." Simcon the Just was made High Priest in the 25th. year after the death of Alexander the Great: and from the last mention which we have of Daniel in the Holy Scriptures to this Simcon, who, according to the rabbins, both lived together under the presidency of Ezra, there was an interval of no less than 250 years. Prideaux.

§ The Mishna was composed in the latter part of the second century, probably about A. D. 180.

in that age, took notes for himself of the traditions which he had heard from his rabbins, and taught publicly by word of mouth. And so every one wrote for himself as much as he was able of the explanation of the law, and of its precepts according to what he had heard, and also of the innovations, which were introduced in every age in the form of decisions, which were not taught by tradition, but by inference from some one of the thirteen canons,* and which were unanimously sanctioned by the great court of judgment. And so matters went on continually till the time of our holy Rabbi, who collected all the traditions, and all the decisions, and all the explanations and interpretations, which they had heard from our Rabbi Moses, and which the courts of judgment in every succeeding age, had taught respecting the whole law; and out of the whole, he composed the book of the Mishnah, and taught it to the sages in public. So it became revealed to all Israel; and they all wrote it, and deposited it in every place, that the oral law might not be forgotten in Israel.

"All this," as Prideaux observes, "is mere fiction, spun out of the fertile invention of the *Talmudists*, without the least foundation, either in Scripture or in any authentic history for it. But since all this is now made a part of the *Jewish* creed, and they do as firmly believe their traditions to have thus come from God in the manner I have related, as they do the written word itself, and have now, as it were, wholly resolved their religion into these traditions, there is no understanding what their religion is at present without it."†

Immediately on the publication of the Mishnah, it was received by all the Jews, both Eastern and Western,‡ as an authoritative copy of the oral law: and the doctors who succeeded Rabbi Judah taught it in all their schools, and devoted themselves entirely to the task of discussing and deciding the various questions which arose out of it. These discussions soon increased to a prodigious bulk, and gave occasion to two publications, called the Jerusalem and the Babylonian Gemaras. The first Gemara, compiled about A.D. 300, contains the commentaries on the Mishnah, by the doctors of the school of Tiberias, the university of the Western Jews, and, together with the Mishnah, constitutes the Jerusalem Talmud. The second Gemara, which is much more voluminous than the former, and more highly esteemed by the modern Jews, contains the comments of the Eastern or Babylonian doctors on the text of the Mishnah. It was begun in the fourth, and

* These thirteen canons, with explanations and examples, may be seen in Wotton, Vol. I. Chap. III.; or Allen, Chap. III. They also are alleged to have been given to Moses on Mount Sinai!

† For a complete refutation of this traditional tale, our readers may consult Wotton Vol. I. Disc. I. Chap. 4, 5, 6: or Allen, Chap. IV.

‡ "Multitudes of the Jews, who had survived the destruction of their city and temple, by degrees formed themselves into a regular system of government or rather subordination, connected with the various bodies of their brethren dispersed throughout the world. They were divided into the *Eastern* and *Western* Jews: the Western included Egypt, Judæa, Italy, and other parts of the Roman Empire: the Eastern were settled in Chaldaea, Assyria, and Persia. In process of time both these parties chose a distinguished personage to preside over each of their respective divisions. The heads of the Eastern Jews were styled, 'Princes of the Captivity;' and those of the Western Jews were known by the title of Patriarchs."—Adam's History of the Jews, p. 93.

finished probably in the sixth or seventh century; and, together with the Mishnah, forms the Babylonian Talmud.

After the completion of the Gemara, (says Maimonides,) in consequence of the dispersi^ons of the Jews into distant countries, and the breaking up of the great court of judgment, no laws could be made, binding the whole nation of Israel. But the institutions mentioned in the Gemara are binding on all Israel, seeing that they were sanctioned by all Israel; and that the sages who established them, were the persons who received the oral law by uninterrupted tradition from Moses.

In process of time, however, the Gemara, which was to have explained every difficulty in the oral law, itself began to require explanation: and a new class of eminent men arose, who composed various treatises on this all-engrossing subject. These books continually increased from the time of the composition of the Gemara to the middle of the twelfth century, the period at which our author flourished.

And now, (says he,) when troubles are become still greater, and the wisdom of our wise men is lost, these very explanations have become extremely difficult, to say nothing of the Gemara itself, both the Babylonian and the Jerusalem. Therefore I, Moses the son of Maimon the Spaniard, *have shaken my lap.* (Nehemiah v. 13.) leaning myself on the Rock, blessed be He! I have studied all those books, and have thought it right to compose from them all a clear statement of whatever is lawful or unlawful, unclean or clean, and of all the other matters of the law, in a plain and concise style; so that the oral law may be arranged in the mouth of every one, without any further objections or answers;—not that one should say so, and another, *so*;—but a statement clear, obvious, and correct, according to the judgment which results from all the compositions and interpretations which are to be met with from the days of our holy rabbi to this time. So that all cases may become clear to small and great, with respect to the decision of each commandment, and also with respect to the things which the sages and prophets have established. To sum up the matter, that no man should stand in need of any other book whatever relating to any one of the decisions of Israel; but that this book should comprise the whole oral law, with all the institutions, customs, and decrees, which have been established from the days of Moses our rabbi to the time of the composition of the Gemara, according as the eminent men have explained them to us in all the treatises which they have composed since the completion of the Gemara. Therefore I call the name of this book *Mishneh Torah* [*i. e.* the second part of the law], because a man having first read the written law, if he then read this book, will know by it the whole oral law, and will have no occasion to read any other book between these two.

Maimonides then explains the plan according to which his work is divided and subdivided so as to embrace all the commandments of the law. These commandments are six hundred and thirteen in number;*

* The reasons given for this number are ingenious. Thus one rabbi argues that the decalogue contains six hundred and thirteen letters; and therefore, since the decalogue is an epitome of the whole law, the law must contain six hundred and thirteen commandments. But this is contradicted by others, who affirm that the decalogue contains six hundred and twenty letters; and therefore this proof will not stand. We wonder it did

of which two hundred and forty-eight are positive commandments, agreeing with the number of the limbs of a man; and three hundred and sixty-five are negative commandments, agreeing with the days of the year according to the revolution of the sun. The work is divided into fourteen books, the first of which is the only one from which Mr. Bernard has made his selections. It is entitled the Book of Knowledge; and contains precepts relating—

1. To the foundation of the law.
2. To the government of the temper.
3. To the study of the law.
4. To idolatry.
5. To repentance.

The precepts relating to the foundation of the law, comprise ten commandments, viz. six positive, and four negative; which are these:—

1. To know that there is a God.
2. Not to think there is any other God besides THE LORD.
3. To regard Him as One.
4. To love Him.
5. To fear Him.
6. To hallow His name.
7. Not to profane His name.
8. Not to destroy any thing on which His name is called.
9. To hearken to the prophet who speaks in His name.
10. Not to tempt Him.

We might go on with a similar analysis of the other sections; but the foregoing statement will, we trust, enable our readers to form some idea both of the nature and of the value of this work of Maimonides; the most important part of which, has now, through the exertions of a foreigner, first made its appearance in our language. Should further testimony be required, the following character of the work from the learned Dean Prideaux will be decisive:—

Out of this Talmud, MAIMONIDES hath made an abstract, containing only the resolutions or determinations made therein on every case, without the descants, disputes, fables, and other trash, under which they lay buried in that vast load of rubbish. This work is entitled by him *Yad Hachazakah*; and is one of the completest digests of law that was ever made; I mean not as to the matter, but in respect only of the clearness of the style and method in which it is composed, the filthy mass of dirt from under which he dug it, and the comprehensive manner in which he hath digested the whole. Others among them have attempted the like work, but none have been able to exceed or come nigh him.

not occur to them that seven precepts were given by God to the sons of Noah; and these being subtracted from the six hundred and twenty, there will remain exactly six hundred and thirteen. Another reason is derived from the text, Deut. xxxiii. 4. *Moses commanded us a law.* The word *תורה*, a law, is by Gematria six hundred and eleven; and these, added to the two commandments, *I am the Lord thy God* (Exod. xx. 2.), and *Thou shalt have no other Gods before me* (Exod. xx. 3.), which were delivered by the Almighty himself, make up the six hundred and thirteen (Talmud, Maccoth, Sect. iii.). Talk of Jesuitical reasoning! What think you of this, gentle reader?

therein. And for this and other of his writings, he is deservedly the best author among them.—*Prideaux's Connection*, Part i. Book v.

Our observations on the opinions here brought to light, must be reserved for another occasion: and we close our remarks for the present, by requesting our readers to notice the striking similarity which appears, in the very outset of our inquiries, between the rabbinical corruption of the old dispensation, and the papal corruption of the new. Both are built on the same foundation, TRADITION; and both "have made the word of God of none effect by their traditions." By both, the written word is pronounced unintelligible; and its meaning is to be sought, not by the aid of good sense and sound learning, but from a traditional interpretation preserved in the works of the Fathers of their respective Churches. In both, therefore, the truth can be attained only by similar means. The first step in the Reformation of the Romish Church, consisted in a resolute denial of the absolute authority of the Fathers, and a return to the plain grammatical meaning of the Holy Scriptures: and so in the modern Jewish Church, the first step to spiritual freedom will be to abjure the authority of the Talmud, and to sit down with an humble and teachable spirit at the feet of Moses and the prophets.

(To be continued.)

ART. II.—*Sermons. By the Rev. PLUMPTON WILSON, LL. B. Rector of Ilchester. Vol. II. 8vo. Pp. xvi. 420. London: Rivingtons. 1832.*

WE have several times had occasion to commend Mr. Plumpton Wilson's versatile ability and steady zeal; but our panegyric has hitherto been confined to the less ostentatious form of a literary notice. Mr. Wilson's sermons on Christian Duty have now reached a second edition; and a new volume has just issued from the press which will not disappoint the expectations of his most ardent friends. It has been from no indifference to Mr. Wilson's merits that we have not hitherto noticed them more prominently, as we trust we shall convince our readers before we finish the present article; but the circumscription of our limits, the multitude of excellent works which the champions of the faith in our traduced Church are constantly pouring upon the world, and the almost infinite number of subjects, all of mighty interest, which the present crisis accumulates upon us, compel us sometimes to shrink into a column, where our hearts could expand into a pamphlet; and we would rather afford even these brief and sketchy records of our opinion than appear indifferent to the interests of merit, especially at a time when talent consecrated to the

service of the sanctuary is so eminently needful, and so little encouraged by earthly remuneration; even by the unsubstantial but not unrefreshing meed of fraternal praise and sympathy. This, at least, we can give; we give it cordially and conscientiously; and we wish we had better to bestow. We wish, with all respect for the Ilcestrians, and with all deprecation of their very natural wrath at such an avowal, that we could transplant Mr. Wilson to a more congenial climate, where his blossoms might shed a wider fragrance, and his fruits diffuse more extensive health and nutrition. We would not infer that Mr. Wilson's parishioners are insensible of his claims on their regard; that could scarcely be: but eloquence and talent like his should be allowed their free and legitimate influence, which they cannot strictly attain on any arena more limited than that of a metropolis or an university. The press is, unquestionably, a powerful instrument in the hand of genius—but the preacher's influence is not extended by it proportionally to that of other candidates for popular attention. Sermons are less read than almost any literature; and a sermon, being always composed on a rhetorical plan, is imperfect without the living graces of oratory. Even Shakspeare's "thoughts that breathe, and words that burn," breathed far more loftily and burned more ardently on the lips of Kemble and Siddons than from the paper to the eye. "What if you had heard him yourselves?" was the involuntary testimony of the humbled Grecian orator. We have heard Mr. Wilson ourselves; and we know the influence of that mild, calm, solemn, musical enunciation which steals the heart through the arrested ear; the dignified and placid demeanour, in still accordance with the eternal truths it so happily enforces; the devotional awe, the one single spirit of attention which absorbs the soul beneath the holy tranquillity diffused by the resistless constraint of that gentle spell:—

“———— a Christian charm

To dull the shafts of worldly harm.”

What reader can feel this? In perusing Mr. Wilson's sermons, some faint renewal of that spirit comes upon us, but only sufficient to make us regret the absence of the magician. To one who has never bowed beneath that sorcery, these sermons, with all their beauty, are unknown in their perfection—again, then, we repeat, Mr. Wilson's proper field is that which will bring the greatest number of hearts beneath his “golden sceptre;” and, we will add to the greatest number of cultivated intellects; for to them he is best qualified to speak, not only as a member of the brotherhood, but by the bent of his genius. Indeed, if he will allow us to say one word in qualification (we have no more), the defect of his sermons appears to be that their language and speculation belong to a higher atmosphere than what we should conjecture

to be inhaled by the majority of the Ilcestrians. But who shall prescribe limits to this enlightened age?

The subjects of these sermons are of the most sublime, awful, and important character that can engage the attention of man. "The relation of the immortal soul to the past,"—"The relation of the heavens and the earth to the soul of man,"—"The history of man, the living soul,"—"The Christian walking with his God in humility,"—"The Christian walking before God without carefulness." These themes are treated with a solemnity, a pathos, and a diligence answerable to their momentous nature. With much originality of thought and conception, no morbid desire of appearing novel has induced Mr. Wilson to stray from the old and infallible standards of divine truth. With philosophy he has been ~~less~~ scrupulous; and while we admire the ingenuity and eloquence with which he assails the common idea of the population of the heavenly bodies, and endeavours to establish the identity of the spiritual and material heavens, we are yet unconvinced. The language is everywhere elevated, rich, melodious and declamatory—the sentiments varied, forcible, profound. There is no writer of whom he so much reminds us as Chalmers; and yet he is no imitator of Chalmers. *Mannerism*, the besetting sin of the Scottish preacher, is no where perceptible in these sermons. A hypercritical eye might detect a few favourite expressions; not more, perhaps, than in any other writer of a florid or poetical character; but Chalmers's writings abound with such. The verb *laud* and the substantive *field* may serve as instances. And while we notice this superiority of our preacher to the northern luminary, we will throw in a word in favour of the practice of our Church. It is not improbable that Mr. Wilson would have incurred a fault which has been largely partaken by a kindred orator, had not the custom of our Church, opposite to that of her Scottish sister, prescribed *the commission to paper of what was to be delivered within her walls*.

We proceed to verify our criticism—

A Christian view of the Divine benevolence under the infliction of pain:

Omitting the delineation of that organic system of which we have considered the less perfect modes in another species of existence, let us proceed to a brief notice of its instrumental offices. How full of sweet uses is the sensation of pain and pleasure, which makes us susceptible of the blessings and relief of the Almighty! How blessed it is when the Divine Being makes himself known to us in the communion of sickness and effects, in his visitation to the body, during a short season of anguish, such a holy change as might not have been produced by years of hope or sorrow. The promises of our heavenly Father, which seemed to be scattered over the whole of our earthly history, seem now confined to a small space, and to be on the eve of fulfilment within a short period. Pain is the field upon which the Almighty exercises his love most perceptibly; his mercy is more deeply felt in the mitigation of anguish than in any event of existence. If the chastening is necessary, it is that the manifestation of his

presence may be more clear; and the full, the deep thankfulness, with which we receive the alleviation of our suffering, is perhaps unknown to any other state or condition of human existence. The Christian daily grows in grace by experience of the love of his Creator and Saviour; but he is perfected in suffering.—Pp. 171, 172.

The uses of the body, with a beautiful apostrophe :

Let us then consider the solemn responsibility lying on the soul to make the hand, the eye, the lips, the means of thought—and thought itself instrumental not only to our present and future happiness, but to the glory of its God. Whilst we know that the earthly house of this tabernacle will be dissolved, let us look forward to that time when it will be raised from its ruins and rebuilt of God; when faculties to which sight, and hearing, and sensation, present but a dim analogy, shall be imparted to our immortality.

Oh! thou form of one long and most deeply loved, I gaze on thee as if on those soft and fading lineaments were depicted the change of the resurrection! I think of the hour when Jesus shall work on thee at once those miracles which his love displayed singly and successively by the shores of Gennesaret; when Christ shall open the eyes of the blind; when Christ shall restore this withered hand; when this ear, that listens to me no longer, shall hear his voice; when he shall change this countenance, so lately beautiful in piety and affection, and transfigure the whole of this pale and lifeless body into the image of his Divine person, by that mighty working whereby he is able to subdue all things unto himself. To whom be all honour, and glory, and praise, and thanksgiving, now and for ever. Amen.—Pp. 177, 178.

Language and writing, their influence in proving the spiritual nature of the human soul; and the peculiar mode of revelation (by writing) defended with great originality and beauty :

We can shew that the mind is independent of any such mechanical impulse from earthly impressions by another and still more convincing testimony. I allude to those symbols and characters, which do not represent the likeness of any thing that is in the heaven above or in the earth beneath, or in the waters under the earth. How solemn is this still and holy communication between the spirits of far separated mankind; this communication of language, this transcript of the thoughts, the minds of souls that lived thousands of years before us! this tradition to us of the emanations of the spiritual part of their being. Whence is it that these pictures of departed minds, together with the delineation of scenes and times that are past, are present to the imagination where we see no similitude? It is not to the eye that these lines and letters mirror the sentiments of a thousand hearts, and the scenes of a thousand histories: it is the soul which reads its own cypher on the page of sight: it is the soul which discovers, by the long process of comparison, the signs and revelation of the past; by the comparison of the uncreated symbol with the object the spirit of the human mind designed it to represent. Nay, rather shall we not say that these symbols, unlike to any image, and yet capable of picturing every object to our thoughts, are of an origin divine? The characters written on the two tables of stone, and the commandments which they signify to the responsible spirit, are with us to this day, and will be with mankind for ever. The law of Sinai is as vivid and indelible as when it was read to the Hebrews in the desert; the inspired prophecies that fell upon the mind of Ezekiel, pass over our ears; and the word of the Lord that came to Isaiah, the son of Amoz, comes also unto us as if breathed through eighteen centuries from his tomb. We have the mind of Christ before us, in all its wisdom and innocence; his sayings are preserved to us as faithfully as if we had listened to them in the village of Nazareth, or by the sea of Tiberias; the doctrines of a future resurrection and judgment are as evidently set forth to us as the scenes of our Saviour's passion, rising, and ascension.

So that language perpetuates to the soul every holy word and vision of the past : it is the sun which never sets, but shews the will and the wonders of God unto every generation. The air might have reflected to us these holy Scriptures, even as it reflects its distinct and unlettered colours : the winds might have whispered this revelation, or the waters told of it in their many voices ; for all these might become evangelical at his command, as well as the transcript of the human hand, and the breath of the voice of man : but it is his merciful pleasure that the representations of grace and truth shall be transmitted to us through the mind, in such a manner, that whilst we speak or listen concerning them, we may become fervently inclined to their reception ; and that the means by which intelligence of them is communicated, the affectionate instructions in which they are taught, and the tender persuasions with which they are conveyed to the heart, may render the impressions which they produce more deep and indelible.—Pp. 185—188.

An original, and highly beautiful and spiritual application of an anecdote in Herodotus :

When Adrastus had slain his brother unawares, he fled to the court of the king of Lydia, and prayed that he might be admitted to the sacred rite of purification after the manner of that country. Croesus performed the religious service which was common to the altars of Greece, and typical of a more solemn expiation ; and having done this, he received the exile into his palace, admitted him to royal sustenance, and in an expedition of considerable danger entrusted him with the care of his son. As they are setting off to the Mysian Hills, he recounts to the stranger some of the benefits which had been conferred upon him, and chiefly that one—I purified thee. And yet he adds, with much tenderness, that he does not tell of these benefits by way of reproach, or to enhance their value, but that the memory of them may bind a grateful friend more closely to his child. The beast of which they are in pursuit is found in the Olympian mountain ; and foremost amongst those by whom it is encircled, Adrastus throws a dart which sweeps from its course, and kills the youth who had been committed to his charge. The body is borne to Sardis, behind it follows the homicide, and as the procession enters into the presence of Croesus, Adrastus, stretching forth his hand, implores the afflicted king to slay him there upon the body of his dead child, because he had smitten the hand which purified him, and it was no longer fit that he should live. The father relents even in his hour of anguish and bereavement ; he melts into compassion, and soothes the stranger's remorse, and tells him that justice is satisfied, that he is blameless, that it was done unawares ; the exile makes no reply, but at the burial of the prince, he chooses the moment in which there is deep and general silence, and kills himself at the tomb, to show that life was intolerable when he had been the means of death to the son of the benefactor who had purified him from sin. Would that we imitated more faithfully this example of penitent devotion ! would that we more frequently meditated upon the love of him who has made an expiation for us ! and if an involuntary transgression against one whom he thought his purifier could thus bow the heart of a man to death, how should the memory of our wilful sins against him, who is the propitiation for our sins, afflict and chasten our hearts ! There is a voice in every sacrament, in every rite of our holy faith, which should deeply affect the soul—a voice which says, I purified thee. If a man could so lament for a life that had fallen by his hand unawares, what manner of love should ours be for him who laid down his life for us.—Pp. 401—403.

From these extracts our readers may imbibe a thirst for more, which if they wish to gratify, they must go to the fountain-head. One great charm of these sermons, which even our random selections exhibit, is their deep foundation on a principle which the Scriptures

declare to be the characteristic of Christianity—the human quality—the essence of the Deity himself. “Love, the truth in love” appears to be the great scriptural principle by which Mr. Wilson’s ministry is governed. Our warmest wishes and prayers attend this young, zealous, and able minister of the truth. May his talents receive a sphere better suited to their development, and a reward proportioned to their extent and application!*

ART. III.—*Practical Sermons on the Epistles to the Seven Churches, the Millennium, and the Church Triumphant, and on the 130th Psalm.*
 By the late Rev. JOSEPH MILNER, M.A., Vicar of the Holy Trinity Church, Kingston-upon-Hull. With Prefatory Remarks by the Rev. EDWARD BICKERSTETH. 8vo. Pp. 392. London: Seeley.

OF this posthumous volume of sermons, (making a fourth to those already published,) it will be sufficient to say that they are remarkable for plainness of language, sincerity of purpose, and uncompromising reproof. “Such sermons,” we agree with their respectable Editor, and beg leave to quote his words—“such sermons, in all their roughness, are far better suited than merely polished disquisitions on theological subjects, to awaken the conscience, convert the sinner, and establish the Christian.” (Pref. p. vi.) The readers of our Miscellany will be prepared, doubtless, for our protest against some of the doctrines maintained in the discourses upon our table, and for our condemnation of the *injudicious manner* in which other scriptural points are handled, when they remember the *school* to which our preacher attached himself, and see the channel through which the volume under review has been given to the public. We confess, however, that we are weary of refuting errors, which have been so often refuted, and of stating objections, which have been a thousand times stated in the course of our critical labours. And though it would be easy to point out passages to which we should be slow to give our assent, and to fix upon phrases which seem obnoxious to grievous misconstruction, and had, therefore, better be amended; yet we will not make our pious author an offender for a word, and we forbear to notice the few blemishes of a work, which contains so much good sense and vital Christianity, as are generally discernible in the publication of which we are now delivering our judgment. Indeed it has been no small relief to us to read these pages, in which humility, and good sense, and honest simplicity of heart, and an unaffected homeliness of style, are equally conspicuous, and equally in happy contrast with the artificial periods, the contentious arrogance, the bombastic pride, and the uncharitable self-sufficiency of many modern babblers in divinity, who

and assume the forbidden province of determining the torments all such as question their faith, or refuse to adopt the *whimsies* of their little party. We see no such spirit in the sermons before us; and we are delighted in finding our author so discreet and sober-minded in his opinions upon the Millennium, and the subject of unfulfilled prophecy; from which portion of his plain discourses we take the opportunity of making what we are sure will prove an acceptable extract to our readers—when contrasted with the airy phantoms, blown up by the wanton fancies of some modern interpreters of prophecy.

Having declared that he sees “no reason to suppose that Christ our Saviour will *literally* live on earth again,” (p. 270.) but that “what is called the Millennium” will be only a *spiritual* reign of Christ, in which “the light, the evidence, and the glory of the Gospel,” will be much stronger in the eyes of men, and “the saints shall be uppermost and reign;” he adds these prudent cautions:

It becomes us to be very careful, lest we be imposed on by pretences, and flattering appearances, or imaginations, as if the time of the Millennium was just at hand. *It never profits the souls of God's professing people, but often unsettles, perplexes, and seduces them, to run into errors of this nature.* I see the minds of many persons have been afloat, within these two or three years, on account of the surprising changes in the world which have happened. Some have been confident that the reign of Christ on earth is very near; and others have indulged themselves in flattering expectations, far beyond what they had any right to do. I believe that popery will perish, and that the Millennium will take place, because there are very plain prophecies of both; but when, or how soon, I know not. “It is not for us to know the times and the seasons which the Father hath put in his own power.” It were well if these words of our Lord, before his ascension, were better attended to. Popery is very far from being destroyed yet, though much impaired; and though popery be a very bad religion, it is not so bad as none at all; and I have not yet heard that the French people have done one thing to establish any thing better in its stead. They have done still worse, and have promoted all that is impious and *damnable*. He who can expect good from such things, must have feelings very different from mine. * * * So foolish a religion as popery is not likely to flourish again, where Scripture truth and godliness have been sown and flourished; but as no one can pretend this to be the case in France, *if popery should there rise again in a few years I should not be surprised*; for what truth, and wisdom, and piety are there to resist it? I do not say it will be so. *I do not undertake to prophesy, nor to use any very probable guesses. I have no business with such things*; and the design of this first remark is to guard those who may have fallen into this spirit. *There is no ground in this description of the Millennium,”* (Rev. xx. 2, 3.) *whence I can at all collect when it is to begin; and it is very foolish for persons to apprehend any for themselves.* Events have shewn that those who have undertaken to prophesy in this way formerly are commonly mistaken; and in the meantime it takes people's attention off from better things, and from the serious discharge of their duties.”†—Pp. 272—275.

* Written in 1796.

† “The Prophecies,” writes our author, Sermon XV. p. 257. “are of great use to strengthen our faith, after they are cleared up by events. The pretending to explain them before hand, which I find fault with.”

We must confess that there are many phrases in the volume on our table to which we should object; and remembering how prone mankind are to abuse doctrines to purposes of licentiousness, perhaps we should have been better pleased if our author had accompanied some of his statements with explanatory cautions. We allude more particularly to such passages as these;—

—“ Yes; drunkards, fornicators, misers, careless, prayerless people, come now to God by Christ only, seeing the misery, blindness, and ruin of your condition, and your unworthiness, as it is; and even now receive, taste, and enjoy the forgiveness that is with God. *Truly believe, and you have everlasting life.* P. 343.

I say to you, fear not, *only believe*, &c. &c. P. 353.

And though we are aware that they will admit of an orthodox illustration, we cannot but subscribe to the opinion of the late Bishop of Winchester, as detailed in the third chapter of his *Refutation of Calvinism*, (p. 164,) where he shews that this style of preaching is “*imperfect and dangerous.*” Our confined limits forbid the insertion of the entire passage, to which, therefore, we beg leave thus cursorily to refer our readers. In the same spirit we might enter our protest against our preacher's description of human nature as “*altogether evil*,” (p. 187,) and deny the “*entire depravity*,” of which he writes, (p. 184;) and except to his doctrine of *experiences*, (p. 183;) we might deny our author's position, “that true godliness, quite contrary to the usual course of natural things, which are brought to perfection by slow and gradual improvements, starts up in the infancy of things, and very soon appears more gloriously perfect than it does afterwards;” (p. 138.) but, “*de mortuis nil nisi bonum*,” we forbear, therefore, to insist upon these parts of the discourses, nor will we enter upon those quinquarticular discussions, which are involved in impenetrable difficulties; the subject of the controversies upon which, (to borrow the language of Bishop Horsley,) “will never be to reconcile the jarring opinions, but to dissolve brotherly love, and disunite the members of Christ's body.” Nor would we insinuate, by these observations, that the late pious Vicar of the Holy Trinity Church, in Kingston-upon-Hull, obtruded his peculiar notions in glaring or offensive prominence upon the attention of his hearers; for we must in justice remark that his “*Practical Sermons*,” as Mr. Bickersteth has thought fit to call them, well answer to their description. He does not foolishly indulge in a dry strain of moral preaching, however, without attention to the *Christian motives*, by which alone religious duty can be effectually enforced. He is simple even to plainness in his manner, always grave and serious in his matter, and every where uncompromising and zealous in his exhortations.

The following passage, we quote from its applicability to the times and opinions of the present *liberal* generation. Our author is writing of St. John's open opposition to Cerinthus, in refusing to be in the same bath with him; and thus proceeds:—

“Doubtless, so charitable a disciple, as he, was influenced by no personal ill-will to that foul heretic; and would have done him any kindness that lay in his power, either for body or soul, as every one who has the Spirit of Christ in him must. But then, as these enemies of God always labour to be countenanced by eminent ministers of Christ, that they may the more effectually spread their poison, you see how true charity requires that they be openly discountenanced by them. *But the fashion of modern times, in countenancing all sorts of opinions, and looking on them all as equally good, or at least as harmless if erroneous,—was not the apostolical way. Moreover, it shews men to be selfish, and worldly-minded, and indifferent about religion; AND FOR ANY THING THAT MEN WOULD DO, CHRISTIANITY ITSELF WOULD BE LOST IN THE WORLD.—P. 63.*

How soon Christianity may be lost in these realms we will not pretend to foretell; but the symptoms which alarmed our preacher in 1796, have been appallingly aggravated in these days, and the æra of 1832 seems indeed to be anxious to accelerate the tremendous crisis! “Jews, Turks, infidels, and heretics, are to be the fond objects, it would appear, of our tenderest caresses, and the singularity of the times is, that there are no prejudices in favour of any religion.”* Would to God, there were no prejudices *against* any religion! Would to God, there were no evil agents of Satan to stir up the prejudices of men against our venerable establishment! Would to God, there were no ferocious notions of liberty, and no rapacious avarice of schismatical agitators, to make us tremble for the fate of the British Church! The artful intrigues, and the deep-laid policy of her enemies, thicken every where around us; and one more session of Parliament to tread in the frightful steps of the present, may consummate her downfall! *Hæc Deus avertat!*—“O, pray for the peace of Jerusalem!”

Mr. Milner's volume contains twenty-two sermons. The two first from Rev. i. 4—8, are introductory. The next twelve are practical exhortations, grounded upon the Epistles to the seven Churches. The fifteenth embraces the topic of the Millennium; and the remaining sermons have for their texts the eight first verses of the 130th Psalm. Mr. Bickersteth has appended to the discourses on the Apocalyptic Epistles some interesting notes, from the most recent writers, of the present state of each of the seven Churches.

* Bishop Horsley's Charges. p. 76.

LITERARY REPORT.

The Variations of Popery. By the Rev. SAMUEL EDGAR. Dublin: Curry & Co. London: Westley & Davis. 1831. 8vo. Pp. 518.

THE popish and protestant controversy, in the present age, has been agitated in these kingdoms with ardour, erudition, and ability. Towards the close of the last century, it seemed to slumber. "The polemics of each party," the author truly remarks, "satisfied with the unrestricted enjoyment of their own opinions, appeared for a time to drop the pen of discussion, dismiss the weapons of hostility, and leave men, according to their several predilections, to the full, peaceable, and undisputed freedom of popery, protestantism, or neutrality." Within a few years, however, the polemical pen, which, in the British dominions, had slept in inactivity, has resumed its labours. The oft-refuted objections of popery have been revived by its advocates in various forms, from the handsome octavo down to the penny tract: and the champions of our protestant faith have zealously re-assumed the armour of their fore-fathers; and while, in *Ireland*, the Right Rev. Dr. Elrington, and the late Rev. Drs. Grier and Phelan, and the Rev. Messrs. Digby, Jackson, Newland, Pope, and Ousely, besides several laymen, have nobly stood forward in defence of our common protestant faith; in *Great Britain*, the advocates of popery have been encountered with not inferior ability by the Right Rev. Dr. Philpotts, the Rev. Messrs. G. Townsend, Faber, and the editor of the *Protestant Journal* and his correspondents, by Dr. Southey, Cramp, Mr. McGarin (of Glasgow), and other laymen. To this goodly catalogue of protestant champions we have now to add the author of "*The Variations of Popery*," whose elaborate treatise, though published at Belfast more than a year since, has very recently arrived in London. We gladly take the

earliest opportunity of bringing it before the readers of our journal.

This work, which, in the originality of its plan, differs (we believe) from every preceding treatise that is extant against the modern innovations of popery, is designed to employ against that baleful system, the argument, which was urged with much ingenuity, but providentially with little success, against protestants, by the artful persecutor, Bossuet, bishop of Meaux, in his celebrated "*Histoire de Variations de Protestans*;" whose errors, misrepresentations, and falsehoods, were, at the time of its publication, detected by Bishop Burnet, Monsieur Basnagc, and other learned protestant advocates. The reformers, it is well known, disagreed in a few unimportant points of divinity; but their disagreement was rather in discipline and in ceremonies, than in faith and morality. These differences the wily Bossuet collected: what was wanting, in fact, he supplied from his own teeming imagination; and the discordancy, which was partly real, and partly fanciful, he represented as inconsistent with truth, and demonstrative of falsehood. "*The Variations of Popery*" are designed to retort Bossuet's argument. To an opponent who was disposed to retaliate, the striking diversities and contradictions of Romanism, present an ample field for retaliation. But to this disingenuous art of controversy, Mr. Edgar has disdained to have recourse. With a few exceptions, he has derived his materials from *Romish sources*, which no consistent Romanist, therefore, can honestly repudiate; and by his minute references to the volumes and pages of his authorities, (the editions of which he has specified in the beginning of his volume,) he has furnished his readers, who may be willing to accompany him in his researches, with the means of corroborating his statements.

Were we to extract all the passages of the "*Variations of Popery*," which are worthy of transcription, we should

copy a considerable portion of the work: we must therefore confine ourselves to the endeavour to give our readers an idea of the multifarious contents of his learned volume.

The introduction treats of the unity of protestants, the doctrinal harmony of the confessions of faith of the reformed churches, of which the author has given concise historical notices, and on the antiquity of the religion of protestants.* The antiquity of the protestant faith is easily shewn. The theology of the reformed is found in the Bible, in the writings of the fathers, especially the ante-Nicene fathers, in the primitive creeds, and in the early councils. Protestantism is contained in the Book of Revelation. The sacred volume is the repository of the reformed faith. The religion, therefore, which is written, as with sun-beams, in the New Testament, cannot, with any propriety, be denominated a novelty.

Chapter I. detects and exposes the VARIATIONS in the pontifical succession, *historical, electoral, and moral*. The episcopate, pretended to have been founded at Rome by Peter, is here shewn to be utterly destitute of foundation; while the repeated schisms between rival pontiffs mutually arrogating to themselves the attribute of infallibility, and anathematizing each other, proved that neither of them was or could be under the influence of the infallible spirit of truth.

In Chapter II. the author treats on GENERAL COUNCILS, which are as uncertain as the succession of the Roman pontiffs; one party in the Romish church computing them to

be eighteen in number, while another faction, agreeing with the preceding as to *number*, adopts *different* councils: and a third rejects either the whole, or part of the councils which are related, to have intervened between the eighth and the sixteenth of these general conventions.

Chapter III. discusses the PRETENDED SUPREMACY of the pope, the origin and gradual assumption of whose *usurped power* are traced with great ability. The *variations* on this subject among the doctors of the *one infallible* Church are not a little amusing.

In the succeeding Chapters (IV. to XI.) are severally discussed, INFALLIBILITY, pontifical, synodal, pontifical and synodal, and ecclesiastical;—the DEPOSING POWER, arrogated by the popes;—the PERSECUTIONS inflicted by popes, kings, pseudo-saints, theologians, and councils;—the INVALIDATION of oaths, and profligate VIOLATIONS of the public faith;—the ARIANISM and SEMI-ARIANISM of councils and popes;—the EUTYCHIANISM of some, and the MONOPHYSIANISM of others; the MONOTHELITISM of others; the PELAGIANISM of others; the disputes of the Dominicans against the Molenists, and of the Jesuits against the Jansenists. We especially recommend the chapter on popish persecutions: derived from popish authorities, its evidence of the unchangeably intolerant principles of popery, wherever popery is dominant, is such as must carry conviction to every mind that is not wilfully blinded by faction or by prejudice. The concise notice of the persecutions of the French protestants is particularly interesting: we regret that Mr. Edgar could not have access to the important documents printed at Paris, *subsequently* to the publication of his work, which shew the *guilty privacy* of Charles IX. to the murderous conspiracy against his protestant subjects.†

* We commonly hear persons speak of the "protestant religion;" but this is an inaccurate term: for it sounds as if protestants had a religion by themselves, different from other Christians. The more proper expression is that used above, viz. the "religion of protestants;" which means the pure Christianity of the New Testament, and is common to all professing Christians, only purged from the errors and corruptions gradually introduced into, and mingled with it, by the Church of Rome; against which errors and corruptions, several princes and states agreed to PROTEST at the time of the reformation.—ED.

† Mr. Mendham has given an abstract of these precious documents in his interesting life of Saint Pius V. (which we purpose to notice in an early number of our journal)—the *guilty fellow-conspirator* of Charles IX.

TRANSUBSTANTIATION—**IMAGE-WORSHIP**—and **PURGATORY**, are treated at length in Chapters XII. to XIV; and the volume concludes with a history of the introduction of the *constrained celibacy* of the Clergy, together with all the abominations to which it gave rise.

From the preceding brief analysis, it will be seen that the author has directed his attacks, and most successfully, against the pretended unity, infallibility, antiquity, and immutability of Romanism. The conflicting opinions of pontiffs, doctors, councils, and synods, are collected and opposed to each other with unwearied industry: and one popish author is here satisfactorily confuted from another; while the *unscriptural* and *antiscritptural* innovations of popery in doctrine, discipline, and worship, are treated with a master's hand.

Mr. Edgar's work has already received the well-earned meed of approbation in Ireland, where, perhaps, its merits may be best appreciated. It is a most valuable accession to the library of every protestant, and especially of every protestant Clergyman; and we shall rejoice to know that we have been instrumental in extending its usefulness. We should recommend the addition of an index in a second impression, which we hope will, ere long, be required.

The Pictorial History of the Bible; consisting of the Divine Inspirations of the Greatest Masters, arranged in a Chronological Series, and engraved by the first artists of the present day. London: 1832. 4to, Two plates in each number.

THREE numbers of these illustrations are before us; and had we to speak of them only as Scripture Prints, we should willingly afford them a high measure of commendation. The subjects are well selected, and the engravings well executed. But that a Pictorial History of the Bible will "supply the want of the text itself, and render the notes of commentators useless;" and this grand communication should be effected by only forty subjects; seems to be a sort of rhodomontade approaching very nearly to

absurdity. Besides, though we are ready to admit the "divine inspiration" of the bible itself, we are very much disposed to regard the term as applicd to the title, to say the least, extremely out of place. Quære—How does the first engraving, (Sir Joshua's "Holy Family,") illustrate Matt. ii. 13—15?

The Messiah; A Poem, in Six Books,
By ROBERT MONTGOMERY. London:
Turrill. 1832. 8vo. Pp. 300.

IF the poem of Robert Montgomery has great faults, it has doubtless some redeeming beauties, though not frequent or fair enough, perhaps, to justify the efforts which he has made upon subjects far, very far beyond his reach. His attempts at the sublime are frequently unintelligible; and these are certainly his besetting faults: and yet he has some descriptions of simple beauty in the present poem, which are very effective. A churchyard scene is of this nature:—

There is a haunt, whose quietude of scene
Accordeth well with hours of solemn hue,—
A churchyard, buried in a beauteous vale,
Besprinkled o'er with green and countless
graves,

And mossy tombs of unambitious pomp
Decaying into dust again. No step
Of mirth, no laughter of unfeeling life
Amid the calm of death, that spot profanes.
The skies o'erarch it with serenest love;
The winds, when visiting the dark-bough'd
elms,

An airy anthem sing; and birds and bees,
That in their innocence of summer joy,
Exult and carol with commingling glee,
But add to Solitude the lull of sound:
There is an ocean,—but his unheard waves
By noon entranced, in dreaming slumber
lie;

Or when the passion of a loud-wing'd gale
Hath kindled them with sound, the stormy
tone

Of waters mellow'd into music, dies,
Like that which echoes from the world afar,
Or lingers round the path of perish'd years!
The Sabbath also is well described:—

But ah! that day of spiritual delight,
Revered of old, and by our fathers blest,
The Sabbath! England, is thy halcyon
morn

Of holiness, when Heaven remembers thee
With more pervading love, and sheds
abroad

A balm that beautifies the face of things.

Redemption brought the day; and long
may sounds,—

From steeple towers of venerable gloom,
Or minsters brown that deck the hawthorn
vales,—

Of Sabbath music on the breezy wings
Of mornin' rise and soft emotions crowd
The soul that listens to their tender
chime.

And thus, while unpolluted altars stand,
O'er time secure, and Christian ardour keep
The virtues of our glorious land alive,—
Jehovah! still for us Thine arm will rule;
And Ocean, faithful to his island-born,
Preserve the clime whose sceptre bows to
Thee!

Nor are these the only passages of
beauty which might have been se-
lected; but we have merely space to
observe that the poem is a descriptive
history of the Messiah, from the period
when the Fall rendered the presence
of a Redeemer necessary, to the final
accomplishment of the great scheme
of redemption on the cross.

*The Character of the Protestant Epis-
copal Church, in its prominent dis-
tinctive Features, considered in refe-
rence to its Duties thence resulting, in
a Primary Charge to the Clergy of
of the Diocese of New York. By B.
T. ONDERDONK, D.D. Bishop of the
said Diocese, &c. &c. New York :
1831. 8vo. Pp. 18.*

THE leading topics discussed in this
charge, are, "The establishment and
maintenance of standards of faith;"
"The conducting of public worship
according to a prescribed form;" and
"The episcopal constitution of the
ministry." The brief notices we have,
on previous occasions, taken of some
few of the writings of this excellent
prelate, which have incidentally reach-
ed us, must have shewn our readers,
that Bishop Onderdonk stands high
in our estimation. We would only
add that a perusal of this charge
proves the correctness of our anticipa-
tion that he would prove a worthy
successor of the estimable Hobart.
Our space precludes any lengthened
notice; but, in justice to the Bishop,
we cannot forbear extracting his sound
and orthodox argument in favour of
our and his liturgy.

"Besides all the other strong rea-
sons which should commend it to our
enlightened and devout regard, and

our discriminating and unmeasured
preference; it is a *standard of faith*,
which makes to the world the most
solemn profession of the truth as it is
in Jesus, and interests therein all the
sensibilities, and all the warm affec-
tions, of evangelical devotion. And
this is giving to that truth its proper
direction, and its genuine influence.
Formal confessions of faith may serve
to guide the understanding, and define
to the world our views of the Christian
system. But the incorporation of them
into our required religious exercises;
the bringing of them, in solemn offer-
ing, before the throne of grace; the
thus engaging, in their behalf, of the
holiest, the purest, and the best affec-
tions of our nature, most efficiently
answers the great ends for which the
truths of our religion were revealed."

—P. 13.

*A Grammar of Ancient Geography ;
compiled for the use of King's Col-
lege School. By AARON ARROW-
SMITH, Hydrographer to the King,
and Member of the Royal Geogra-
phical Society. Under the Sanction
of the Council of King's College.
London: S. Arrowsmith; and B.
Fellowes. 1832. Pp. vi. 330. A
Praxis on the above. Pp. 47.*

UNTIL this work appeared, Archdeacon
Butler's Antient and Modern Geogra-
phy was the best work of the kind ex-
tant. The present appears, however,
to us to be the completest thing of the
kind which we have seen; it is minute,
without being tedious; and pleasing,
without digression; qualities of a high
order in a work intended for youth.
The praxis consists of questions for
examination; they may save some
trouble to a teacher, but the best praxis,
in our opinion is, the *extempore* praxis
of a *cross-examining* teacher, who ex-
amines without being *cross*. When a
master understands the art of ques-
tioning, pupils soon learn to answer.
Mr. Arrowsmith's name is a sufficient
guarantee for the goodness of the
work. It does full justice to him, and
great credit to the council of King's
College, all whose text-books, as yet
published, are excellent. The low
price of the book is another addition to
its value. We recommend it consci-
entiously to all our friends, *young or old*.

SERMON

FOR THE SACRAMENT.

MATT. XXVI. 19.

And the disciples did as Jesus had appointed them ; and they made ready the Passover.

AFTER the death of Joseph, and the king to whose favour his valuable services had recommended him, the descendants of Jacob were reduced to a state of the most abject servitude in Egypt. From this deplorable condition, God, in "the fulness of time," resolved to deliver them, in order that he might put them in possession of the land of Canaan, which he had promised to their fathers. The successor, however, of their former patron upon the throne of Egypt, notwithstanding the repeated messages which were sent him, and the terrible manifestations of Divine authority by which those messages were accompanied, perversely refused to let them go. When, therefore, the Almighty had inflicted many and severe plagues upon Pharaoh and his people, without effectually softening the obduracy of that obstinate monarch's heart, he at length determined, by bringing upon them a more dreadful visitation than any which had preceded it, to accomplish the deliverance of the Israelites from their hard and cruel bondage.

With this view, he communicated to Moses his intention of slaying all the first-born, both of man and beast, throughout the land of Egypt. But, in order to prevent the decree from being executed upon the children of Israel as well as their oppressors, he commanded that a lamb should be slain in every family, and the blood of it sprinkled upon the door-posts of their houses ; so that when the destroying angel beheld the sign, he might pass over without injuring them. This lamb was, moreover, to be without blemish, a male of the first year ; and they were enjoined to eat it, roasted, in the evening, with unleavened bread and bitter herbs, to remind them of the severity of those toils and hardships, from which they were now about to be freed, and in the posture and habit of travellers, as prepared to commence their journey, as soon as the edict of their departure should issue from the terrified Pharaoh.

Such was the origin of the Jewish festival of the Passover, which derived its name from the fact of the angel's *passing over* their habitations, when he destroyed their enemies. And, thus instituted, it was appointed by God to be observed by the Jews in commemoration of this great deliverance, "throughout their generations, as a feast, by an ordinance for ever." It was the principal, and most honoured of the three great festivals, on which all the males were ordered to appear annually before the Lord ; first, in the place where the moveable tabernacle was set up, and afterwards in the temple at Jerusalem. And though, when we consider the vast number of Jews, who, in the later ages of their history, were settled in the most distant parts of the world, as well as the inability of the young and the old to undertake long journeys, we cannot suppose that this law was strictly and literally complied with ; still, it is certain that immense multitudes of

them did flock from all quarters to the temple to keep this festival, in obedience to the command of God. Nor did the pious women absent themselves on such occasions; for though they were under no express obligation to attend, yet we know, from the case of Hannah and the Virgin Mary, as well as from other sources, that many of them were in the habit of accompanying their husbands to the solemn feasts.

Our blessed Lord, who, whilst he was in the flesh, considered it his duty "to fulfil all righteousness," never failed to observe this, as well as the other rites of the Jewish law. The Passover, mentioned in the text, was the last which he solemnized before his death. And as he came into the world, "not to destroy but to fulfil the law," he now took occasion to complete and perfect that ordinance. For though the Passover was, in its first intention, designed to commemorate the temporal deliverance of the Israelites from the slavery of Egypt; it was also emblematical of a much greater deliverance,—that of a lost world from the bondage of sin. The paschal lamb, moreover, was a significant type of the immaculate Saviour himself—"the Lamb of God that taketh away the sins of the world:" and the blood, which was sprinkled on the door-posts, aptly represented that "blood of sprinkling," through whose saving efficacy alone we escape the penalty of eternal death. When, therefore, Jesus sat down now for the last time, to partake of the paschal supper with his disciples, as he knew that the accomplishment of all things concerning himself was at hand, he naturally directed their thoughts from the shadow to the substance. With this view, when he had blessed the bread and wine, which the Jews of that time were accustomed to partake of at their paschal supper, after a solemn thanksgiving to God for all his mercies, but especially the deliverance from Egypt, he bid them, henceforward, partake of those elements, as memorials of his body which was to be broken, and of his blood which was to be shed for them; and in grateful recollection of the spiritual deliverance derived to mankind from his death and passion:—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins."

Such was the primary institution of the Lord's Supper—that Christian banquet, of which St. Paul appears to speak when he says, "Christ our Passover is sacrificed for us, therefore let us keep the feast." And from that time to the present, with some trifling exceptions, it has been kept by Christians of all denominations, thus "shewing the Lord's death till he come." Nor has the observance of it been usually considered binding upon the followers of Jesus merely as an act of obedience to the dying injunction of their Master, or as an act of thankful remembrance for his inestimable love in laying down his life for them, but, further, as an especial means of grace, whereby they may obtain for themselves a participation in those great blessings which his obedience unto death has procured for us. "The cup of blessing which we bless, is it not the communion of the blood of

Christ? The bread which we break, is it not the communion of the body of Christ?"

And how simple and easy is this rite. Truly, the "service" of Christ "is perfect freedom;"—"his commandments are not grievous." What is it that is here required of us? Is the task, which is here imposed upon us, one that is laborious and difficult to be performed? Compare it with the Jewish festival which it has superseded. Are we called upon, as the Jews were, however poor, to be at the cost of providing ourselves with a lamb for its solemnization? Are we called upon to undergo the expense and fatigue of a long and irksome journey. Are we called upon to absent ourselves from our homes and our families for a considerable length of time, in order to its observance? No. In this highly-favoured Christian country there is no single or solitary temple to which we are required to resort for the performance of our religious duties; but in every town, in every parish, in the most remote, as well as the most frequented places, there are houses of God, in which he has "placed his name;" and where his ears are ever open to the devout prayers and praises of his people, and his eyes bent with pleasure upon those sacrifices of the heart, which are there offered to him. Surely, then, it might reasonably be expected that this rite would be readily and thankfully observed by Christians.

But, alas! those means of procuring the divine blessings which are easiest to be performed, are not always the most highly valued. The instance of Naaman is a case in point: in the pride of his heart, the haughty Syrian would have turned away in disgust and indignation, from the waters of Jordan; and thus might have gone down a leper to his grave, had not his wiser servants persuaded him to obey the simple injunction of Elisha—"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean?" And the same thing happens with regard to the Lord's supper. What is the language in which it addresses us? "Come, buy and eat, without money, and without price." And yet how sadly, how lamentably is it disregarded!

What would those pious Jews, of olden times, who beheld in their institutions "the shadows of good things to come;" who loved to trace out, amid the types and figures of their law, the blessings of the gospel revelation;—what would they say, if they could arise from their graves, to witness the deplorable neglect with which the easy ordinances of Christianity are treated? How would their hearts be filled with sorrow when they recollected the crowds of zealous worshippers that thronged their temple at the paschal feast, and then beheld the altars of a better dispensation deserted at the Christian festivals; and to see so many Christians, refusing to commemorate the deliverance from sin and death, which they profess to have been wrought out for them by Jesus Christ, in that way which he himself has expressly appointed for the purpose?

And what is the reason why this simple ordinance of Christ—why this effectual means of grace, is thus slighted and set at nought? Is it that men really conceive it to be of no material consequence, whether or not they obey the dying command of their Master; or that they see

no occasion for those benefits, which the faithful may hope to enjoy from receiving this sacrament? Many there are, indeed, it is to be feared, who, in this as in every other instance of a Christian's duty, wilfully and wickedly contemn the requirements of religion. They live for the world alone,—they care not for the salvation of their souls,—their “god is their belly, their glory is in their shame, they mind earthly things.” But there are many also, who are far from being justly classed with the obstinate contemnners of God's law,—persons who are not utterly regardless of their spiritual concerns,—who are even desirous to secure the salvation of their souls,—that nevertheless contrive to silence their consciences for the neglect of their duty in this particular. And by what casuistry do they manage this? When we enter into conversation with them on this subject, they tell us that they do not consider themselves good enough to partake of the sacrament; or they are afraid of committing sin after receiving it; or they are too much engaged at present in the concerns of the world; or they are merely delaying it till a more suitable opportunity; or they are too young as yet to receive it. But how vain and insufficient are all such excuses! Let them be fairly tried by the test of right reason; let them be carefully “weighed in the balance of the sanctuary;” and they will be found miserably wanting.

And first, some men say, they are not good enough to receive it. Now if this be really the case, as they value the eternal welfare of their souls, it is undoubtedly their duty to lose no time in making themselves better. But if this sense of their own unworthiness arises from a better source,—if it may be traced to those humbling views of their own deficiencies in the sight of heaven which are inculcated by our holy religion, such a feeling, so far from keeping them away from the Lord's table, should rather carry them thither. For the state of mind which is here supposed, is that with which God is well pleased: “Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off:”—“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Besides, this sacrament was never intended for angels or glorified saints—for those who alone can justly lay claim to perfection—but expressly for sinners, penitent sinners, such as the best of men must, more or less, continue to be, until they have “finished their course” of trial upon earth, and passed that dark “valley of the shadow of death,” which separates time from eternity. Accordingly, the most advanced Christian does not “presume to approach the Lord's table, trusting in his own righteousness, but in God's manifold and great mercies.” He frankly and freely acknowledges that he is “not worthy so much as to gather up the crumbs under the table,” and throws himself for favour and acceptance entirely upon the loving-kindness of Him, “whose property is always to have mercy.”

Again, others say, they are deterred from communicating, through the fear of committing sin after receiving the sacrament. And are we then to imagine that such sins are altogether unpardonable—that they can never be washed away by the blood of atonement? If this were the case it would be well indeed to abstain from this rite. But it cannot be; because our compassionate Redeemer, who came not to destroy men's lives, but to save them,” would then have hung a deadly mill-

stone around the neck of his disciples—he would then have imposed upon them a command, which they could neither obey nor disobey but at the hazard of eternal condemnation. It is, no doubt, true that every communicant should vigilantly abstain, after this public profession of his Christian faith, from the commission of sin, especially of that “sin which doth most easily beset him.” But does not this same caution apply to the performance of every religious act? May a man shut the door of his closet, and prostrate himself before the throne of grace in private devotion,—may he enter the courts of the Lord’s house, and join with the assembled congregation in their united prayers and praises to heaven,—and then go forth and commit sin with impunity? The real fact is, that though one offence may certainly be more aggravated than another, according to the circumstances under which it is committed; yet sin, whenever committed, is offensive in the sight of God; and there is no reason to suppose, that upon sincere repentance it may not be forgiven, as well after as before receiving the sacrament. Indeed, we have a remarkable proof to the contrary: St. Peter, it is well known, basely denied his master, after partaking with him of that most interesting supper, which he had just before solemnized with his disciples; and yet who that is acquainted with the bitter repentance, and subsequent noble conduct of this apostle can doubt for an instant of his forgiveness.

Nor is there any thing which need unnecessarily alarm us in the strong and emphatic language of St. Paul: “Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord:” and “he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.” For it is clear from the whole of the Apostle’s argument, that the particular unworthiness here charged upon the Corinthians, cannot properly attach to ourselves. It appears that they were in the habit of making no distinction between a common repast and the Lord’s supper; and of profaning the house of God by the selfishness and intemperance with which they were wont to celebrate the *agapæ*, or love-feasts, that originally accompanied the solemnization of the sacrament, but which, being found liable to great abuses, were early abolished. Now it was this irregular and unchristian behaviour of theirs which St. Paul meant to reprove; and the damnation, or rather condemnation, of which he speaks, is not the penalty of eternal sufferings, but those temporal judgments, which they had drawn down upon themselves by their misconduct, and which were, as all such judgments usually are, sent in mercy to save their souls from severer punishment. “For this cause, many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord that we should not be condemned with the world.” One thing, however, is certain; that they who make a point of joining in this, as well as the other ordinances of religion, with a due sense of the importance of their duty upon their minds, though they must always be subject to sins of error and infirmity, will be much less liable to fall into wilful and presumptuous sins than such as are careless and indifferent about them.

Others, again, produce as a plea for their neglect of this duty, that they are too much engaged with the business of the world. But which is the more important interest, that of the body, or of the soul? And if it be necessary that one should yield to the other, which ought to give place? "What shall it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Allowing, however, that from the situation in which they are placed, men cannot avoid being deeply involved in the hurry and bustle of earthly affairs, is this any sufficient reason for the neglect of other and higher objects? On the contrary, would it not appear that the more we are engrossed by temporal occupations, the greater need is there for our having recourse to those renovating fountains of grace which are opened to strengthen and refresh us, lest, from the multiplicity of our ordinary engagements, we should be so "entangled with the affairs of this life," as neither to "war a good warfare," nor to "please him who hath chosen us to be soldiers?"

Again, others fully acknowledge the importance of receiving the sacrament, but say they are metely delaying their becoming communicants till a more convenient opportunity. But are "the times and the seasons" in our hands, that we may thus safely postpone to a future period what ought to be done at the present moment? Many have delayed until it was too late, and then bitterly repented of their folly; and shall we go and follow their example? And even supposing we arrive at the period which we propose to ourselves, are we quite sure that the same pretexts which satisfy us now for the neglect, will not then possess an equal, if not a greater weight with us? Several years have probably passed away since some of us began to reason in this way; and yet, though another large portion of our existence is fast travelling to its close, we are still as far as ever from the accomplishment of our purposes.

Again, others pretend that they are too young for the performance of this duty. But are not the young exposed to many and peculiar temptations on their entrance into life? And do they not, therefore, stand in especial need of the guiding and assisting hand of heaven, to lead them safely on their way? And what can be more absurd than to imagine, as many seem to do, that religion is the appropriate province of advanced life? The pious old, it is true, find a blissful consolation in its promises, which teaches them, in the cheering hope of approaching immortality, to forget their infirmities—like the sun, setting in its splendour, it sheds a ray of glorious brightness over the evening of their days. But then, a youth spent in the regular performance of every moral and religious duty, is the best preparation for a calm and happy old age. And that this is the way in which our youth should be spent, must be obvious to every one who reflects, that having received our health and strength, and every other blessing, from the bounty of heaven, we ought, from motives of gratitude, to render unto the Almighty the best of our days in return. Besides, are we ever too young to die?—does "the last great enemy to be conquered" make any distinction of persons or age in his victims?—or do we not see "the infant of days," the beauteous maiden, the youth of promise, the man who has attained the maturity of his years.

and the hoary patriarch,⁴ all falling promiscuously beneath his relentless attacks? And if this be the case, can we ever begin too early to prepare ourselves, by every means in our power, for the great and awful change, which we must, we know not how soon, inevitably undergo?

Away, then, with these and similar excuses; and seriously reflect, I beseech you, upon the consequences of that neglect, of which too many among you have hitherto been guilty in this important branch of Christian duty. I do not ask any of you to come unprepared to this blessed feast: but I do ask you to prepare yourselves, by putting on the "wedding garment" of the Gospel; and thus to come, which as followers of Christ is your bounden duty. By the preventing and assisting grace of the Holy Spirit, sought for in earnest prayer, examine your hearts, examine them closely, shrink not from the task, however painful it may be; repent you truly and heartily of all your past sins; resolve henceforward to lead a new life, in every particular where you have hitherto failed; confirm and strengthen your faith in the great Redeemer; awake and cherish in your hearts a grateful remembrance of his death and passion, and of the saving benefits thereby procured for you; let your charity be enlarged towards your brethren; and thus coming, you "shall not be cast out;" you shall be freely and gladly welcomed. To come with minds thus prepared, I exhort you who are poor, in order that fixing your thoughts upon him, who, "though he was rich, yet for your sakes became poor," you may be encouraged to persevere against the hardships of life, and strengthened by the "riches of his grace" to overcome them. To come in this manner, I exhort you who are rich, or at least, who move in such a station of society, as renders you, in a greater or less degree, lights among your brethren; not only on your own account, because you too have souls to be saved, and must chamber with the worm; but also because your conduct in this, as in every other particular, being marked and observed by those beneath you, your neglect may have the deplorable effect of bringing a solemn institution of Christ into contempt, and thus increase and aggravate, beyond conception, your own guiltiness. To come, in this manner, I exhort all, whatever may be their rank or circumstances, who are desirous of commemorating the dying love of their Saviour, and of sharing in "the exceedingly precious promises of the Gospel of Christ."

And this exhortation I would enforce to-day, not merely by the ordinary arguments which have been urged again and again, but likewise by a consideration peculiar to the present time. I need not tell you that the dreadful pestilence, which has swept away so many thousands of people, in its progress from India, has, for some time, unhappily made its appearance in this country. To prevent its further introduction and spread amongst ourselves, it is true, we are, and have been, employed in taking precautionary measures; and it is undoubtedly very right and proper that we should do so; because it is, at all times, our bounden duty to use such means as God has put in our own power for the preservation of that life which he has bestowed upon us; and neither to remain inactive, through any fond belief in the doctrine of necessity, nor to wait, with idle expectation, for the

interposition of miracles in our behalf. But, then, is there nothing more to be done? Can we reasonably expect that human means, necessary as they assuredly are, will nevertheless succeed, without the Divine blessing? And how is this, under the ordinary system of God's providence, to be obtained? Is it not by repenting of our sins, by the reparation of past neglects, and by a more careful observance of every christian duty for the time to come? If, therefore, we would avert the wrath of heaven, and stay the arm of the destroying angel, should we not hasten to relinquish our former faults, and persist no longer in neglecting the altars of that great and mighty God, to whom a nation's prayers are offered, for mercies and deliverance from the threatened evil?

Let me, then, entreat you thus to sanctify this feast. And let it not be said of us, at a time when "the judgments of God are in the earth," when such an awful visitation is impending over our country, that whilst the "harp and the viol, the tabret, and pipe, and wine, are in our feasts, we regard not the work of the Lord, nor consider the operation of his hands." But let us rather prepare so to discharge our duty, in this, and in every other respect, that whenever our souls shall be required of us, we may be ready to resign them into the hands of our merciful Creator, with a scriptural hope, that when Christ shall come again in power and great glory to judge the world, he may take us unto himself in a better country, where, amid "everlasting light," the clouds and darkness that now overcast our brightest days, shall be forgotten, and the vicissitudes of this changeful scene, "swallowed up" in "joys that never fade," no more have place for ever.

F. G.

MISCELLANEOUS.

IMPORTANCE OF RESTORING THE CONVOCATION.

MR. EDITOR,—Whig politicians have their individual excellencies. Mr. Hume excels all others in impudence, and cool self-possession after the most disgraceful exposures. But in combining insult with injury, he is wholly eclipsed (and who is not?) by Mr. Stanley; witness that gentleman's speech on the Orange processions, in which he speaks of *a test of Orange loyalty!* a test that the sun is luminous! But the subject to which I now wish to invite the attention of yourself and your readers is the honourable gentleman's speech on the Irish Tithe Report. In that, he speaks to this effect: that he would not see church property appropriated to other than ecclesiastical uses (goodnatured and obliging man!) but he would wish to see it more eligibly distributed; he thought the Church ought to originate the distribution; but if they *would* not, parliament must legislate. This argument is constantly in the mouths of many well-meaning but exceedingly ignorant persons; but as I do not give Mr. Stanley

credit for ignorance on 'this subject, I can only regard it as the grossest of insults. It is easy to say the Church ought to begin—but who are the Church?—Its representatives are THE CONVOCATION; no other; and, without THE CONVOCATION, the Church cannot act. Mr. Stanley's argument therefore resembles that of a burglar, who, having tied an unhappy householder hand and foot, tells him that it is certainly right he should open his own desk; but if he *will* not, it must be opened by the gentle agency of the crow. I apprehend most people of any information, not wholly blinded by party prejudice, are aware that parliament has the same right to disturb the property of the Church, the very same,—neither more nor less,—that it has to transfer Woburn Abbey to the Duke of Newcastle!

Really, Mr. Editor, these things ought to open the eyes of us Churchmen;—of the Clergy in particular, and especially the hierarchy. If this subject is not immediately attended to, the cause of the Church is lost, and with it the cause of all right and property. The King has so repeatedly declared his determination to uphold the United Church in all her privileges, that it will be a highly censurable supineness if the Clergy forbear to demand a RIGHT which is assuredly theirs, and which is withheld from them by a breach of our ecclesiastical constitution. If the Universities, the Society for Promoting Christian Knowledge, the Bishop and Clergy of a *single diocese*, would petition for the Convocation, the work would be done. It is not to be endured that a clamorous mob should enjoy every extravagance it pleases to bawl for, and that the Church, solely because she is loyal and peaceable, is to be left unprotected to the malice of her unprincipled invaders. No Establishment whatsoever can stand without a conservative council. The Church of England is the only communion in the world which has no "Synod," "Assembly," "Conference," or something *id genus*.

With THE CONVOCATION, the Church might stand against the rudest assaults of popery, schism, and infidelity. With THE CONVOCATION, those abuses, WHICH NOTHING BUT THE ABEYANCE OF THE CONVOCATION HAS INTRODUCED, might be safely and constitutionally corrected, and the efficiency of the Church greatly improved. Without THE CONVOCATION, the fate of the Church is certain. O'Connell and his liberal ragamuffins (to whom every thing is now conceded) are her enemies—and Stanley is her friend!!!

A CHURCHMAN.

EPITAPH.

TIME rolls his ceaseless course: the Race of yore,
 Who danced our infancy upon their knee,
 And told our marvelling childhood legend's store
 Of their strange 'ventures, happ'd by land or sea,
 How are they blotted from the things that be!
 How few, all weak and withered of their force,
 Wait, on the verge of dark eternity,
 Like stranded wrecks! The tide returning hoarse
 To sweep them from our sight: Time rolls his ceaseless course.

Upper Church-Yard, Hastings.

CHURCH SOCIETIES.

MR. EDITOR.—It is most devoutly to be wished, that the friends of the Church of England would make an energetic effort to rouse the attention of Churchmen to the concerns of the Church Societies. The interests of these Societies are so closely identified with the interests of the venerable Establishment, whose handmaids they are, and out of whose bosom they arose, that we cannot serve them without at the same time serving the Church herself.

Much as I rejoice at the efforts, which, under the authority of the King's letter, have recently been made in behalf of one of the venerable Societies, I cannot but fear that the feeling generated will soon subside, unless something further be done towards keeping it alive. The impression was of too ephemeral and superficial a character to last long; and among the host of religious institutions which abound among us, the sober-minded ones of the Church, however pre-eminent their claim, will be very likely to be overlooked, if the people be not frequently reminded of their unostentatious services, and from time to time called upon to render them their support. Churchmen require to be told in plain terms what their duty is with respect to these Societies. Connected as they are with the Church, and being the *first* of the kind established in the country, competitors for public favour ought never to have been allowed to be introduced; and in all probability such never would have been introduced, had Churchmen been pledged to the support of the old Societies, and keenly alive to the interests and peace of the Church. The fact is, that while we appeared to be asleep, but were in truth labouring in an "unobtrusive" manner, other parties, doubtless with good intentions, but with injudicious, not to say party, zeal, were active in raising *opposition* Societies, which being once set on foot, were patronized and supported by many Churchmen, in pure ignorance of the existence and labours of the original Societies. Thus has schism and dissension been introduced into the Church; and thus has it come to pass that those who, upon principle, disapprove of the new Societies, and confine their patronage to the old ones, are stigmatized as unfriendly to the cause of missions, and regarded with jealousy and suspicion by their more forward brethren.

I am not afraid to assert that much of the support which the Bible Society has obtained from Churchmen, has been derived to it from their ignorance of the *existence* of the Christian Knowledge Society, and though undoubtedly the latter is now better known and supported than formerly, there are still *thousands* of zealous Christians, who have never been made acquainted with its transactions, or in any way called upon to contribute to its resources. Many Churchmen have just discovered that they have been lending their aid to a Bible Society, which, in the strong words of Mr. Melville, "has given dignity to heresy, thrown a mantle over error, and proved an instrument in many places, of giving well nigh a death-blow to vital Christianity." These consequences (unhappy as they are) are not different from what might have been expected to arise from such a "combination of disunion" as the Society exhibited; and are precisely what many grave and reflecting Churchmen foresaw would ensue. Happy,

however, is it for the Church, that there were, among her sons, men who, disregarding popular clamour and the imputation of unholy motives, were bold enough to set forth the bad tendency of the association; and to deter, at least, some Churchmen from committing themselves to a system, which has caused the way of truth to be evil spoken of, and "given occasion to the enemies of the Lord to blaspheme." Happy was it, doubtless, for the Church, that there were such men among us; but at the same time, we must acknowledge that we were greatly to blame for not bringing our "more excellent way" into notice. We cannot be excused for our inactivity in this respect; and although, by the blessing of God, our own institutions have been greatly instrumental in spreading the knowledge of true religion, yet we must take shame to ourselves that we have done so much less than we might have done, so much less than our Christian obligations bound upon us to perform.

I would particularly call upon those ministers and members of the Church of England, who have lately withdrawn from the Bible Society, to exert themselves, in every possible and lawful manner, to strengthen their own Church, and to engage in those methods of promoting Christian knowledge which she recommends. Let them rally round the venerable Church Societies, and seek by a vigorous and unanimous effort to stimulate their holy exertions to spread the knowledge of the truth. They may be assured that the labours of our Church Societies are only limited by their *means*; and that, if they were supported in a more ample manner, they could not fail, under the Divine blessing, of being *widely and substantially* useful. It does not seem much to ask of professed Churchmen to espouse their Church's cause, and to cooperate with her in her own legitimate way, for the promotion of Christian knowledge in the world. May the body of Churchmen henceforward follow the course which wisdom, duty, and policy alike invite them to pursue. May they evince their zeal for the truth, and their love to the Church, by firmly, liberally, and consistently supporting the Church institutions, which are willing to spend, and be spent in the Redeemer's service, and to extend his kingdom to the utmost of their power.

I have no wish needlessly to excite alarm, or to make an exaggerated statement of the dangers by which our Church establishment is surrounded; but surely any thoughtful person, who takes a large and impartial view of what is passing around him, and notes the efforts of dissenters, the pretensions of Romanists, the ill-will of unbelievers, the coldness and indifference of many Churchmen, and the indiscreet zeal of many others, and withal the ignorance and misconception which so generally prevail on subjects of the last importance to us, both as Christians and as Churchmen; whoever duly considers all this, will see the necessity of the most strenuous, unreserved, and unanimous exertions on our part, to maintain the authority of the Church, and to counteract (if we may be permitted to do so,) the evil designs of those who are *confederate* against her.

It is not by simply mourning over the perverseness of the times, or by lamenting in secret the disaffection of many towards our venerable Church, that we can expect to do much good. *We must make our-*

selves all things to all men, go out into the highways and hedges, and, nothing disheartened at the checks and hindrances which we may meet with, strive steadily and perseveringly to infuse a better and a sounder spirit into the minds of the people. Our main object should be to guard and strengthen the principles of the members of the Church, and to bring back to her communion those who have heedlessly gone astray. And whilst we evince an anxiety to promote the glory of God and the best interests of man, we must pay especial attention to the *manner* in which we operate, and never permit ourselves to adopt an irregular or unauthorized agency, much less to act (how remotely soever) in the spirit of the maxim,—“Do evil that good may come.” We must first take care that our principles of action are sound, and our motives pure and generous; and then, through evil report and good report, proceed with our work, relying in humble faith on the promise of Him whose eyes are upon the truth, who has declared that his word shall not return void, and that *all flesh* shall see his salvation. Now it is in the actual prosecution of the great work of sound Christian instruction that the Church Societies are of such an inestimable and peculiar value. Recognizing as they do the Church of England as the pillar and ground of the truth, as built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; they offer a helping hand to the edification of her sons, and are well calculated to assist and give effect to the labours of her ministers. They would also speak the truth in love to those who encourage heresies and divisions, as well as to those who bring discredit upon the Christian name by holding the truth in unrighteousness. Nor are their charitable labours confined to our own Church or our own country; they would go forth into *all nations*, and prepare the way for the preaching of the Gospel to *all people*.

Such being the important ends and designs of these venerable Societies, it becomes a serious question how we may best promote their views, and extend their influence; and to the consideration of this question, it behoves us to give all the attention its importance deserves. I need not say, that whatever is done should be effected by the directions and under the superintendence of the Clergy. The Clergy may contribute very much to the efficiency of the Societies by forming local Committees, and by frequently preaching sermons in their behalf. The latter course, in particular, I would strongly advise them to pursue. Let one, or even two, Sundays in a year be set apart for the express purpose of recommending the institutions to public notice; and let two (or, if there are three services, three) sermons be preached, and let collections be made after each service. Our object should be *at first*, not so much to make large collections as to *superinduce an attachment to the Societies* upon the grounds of *duty and principle*: and if we succeed in doing this, we may look forward, with confidence, to a great exertion of Christian benevolence in their behalf; and a corresponding improvement in our own religious condition will doubtless be the consequence.

Every congregation in the kingdom should be made to take an interest in the affairs of these Societies; and I am persuaded that nothing can more conduce to this very desirable end, than the frequent introduction of the subject from the pulpit, by the authorized

ambassadors of Christ,*whose special business it is to stand up in defence of the truth, and to *provoke* their people to love and good works.

Strongly as I desire to represent the necessity that exists for a great extension of the influence of the Church Societies, I am fully sensible that all they can do will be insufficient for the end proposed, without a superaddition of other means. In the letter which you did me the favour to insert in your March number (and to which I would beg leave to refer), I pointed out some of the impediments which the ministers of our Church have to contend against, in the exercise of their pastoral functions; and over and above what may be done by means of Church Societies, I recommended a great exertion to be made for the building of Churches, for the establishment of evening services, for an increase of schools, parochial libraries, &c: and I have only now to add that NOT A MOMENT SHOULD BE LOST in accomplishing that which our hand finds to do. Every moment's delay increases the difficulties of our work, and the Almighty may be provoked to remove our candlestick out of its place.

Let us then pray fervently for the peace of our Jerusalem—let us strive earnestly to enlarge her border and maintain her cause; and may a God of infinite mercy prosper our work, and turn from us all the evils which we have justly deserved.

I remain, Mr. Editor, your constant Reader,

X.

EARLY NOTICES OF THE LITURGY OF THE CHURCH OF ENGLAND.

“THE Bishop of London, in the conference at Hampton Court, 1603, put his majesty in mind of the speeches which the French ambassador, M. Rogne, gave out concerning our Church of England, both at Canterbury after his arrival, and, after, at court, upon the view of our solemn service and ceremonies; namely, that if the reformed Churches in France had kept the same orders amongst them which we have, he was assured that there would have been many thousands of Protestants more there than there now are; and yet our men stumble and strain at petty guillets, thereby to disturb and disgrace the whole Church.”—*Conference set forth by Dr. Barlow.*

“Alexander Alesius, a Scotchman, of great account and note, in the Proem, before his translation of the book of Common Prayer, commends it, and the ordering of our Church thereunto; calling it *præclarissimum et divinum factum*; (a most noble and divine work); and he complaineth that any contentious minds should move any to dislike it; and he saith that the contention of brethren about the book comes from the devil, who failing one, seeks another way to do mischief to the Church.”—*MS. Note in the Prayer Book of Bishop J. Cosin.*

“Archbishop Cranmer offered, with the assistance of Peter Martyr, &c., to prove against all opposites, that all things in our communion book were agreeable to the word of God, correspondent to that which

Christ and his apostles delivered, and the primitive Church observed.”
—*Fox's Acts and Monuments.*

“The Church of England, of late (saith Bishop Ridley in his letter to Dr. Grindall, afterwards Archbishop of Canterbury), hath the whole service, all common and public prayers ordained to be said and heard in the congregation, framed and fashioned to the true regnes of holy scripture. And when he understood from Dr. Grindall (who was then beyond sea) how Mr. Knox took many cavilling exceptions at our Liturgy, to the great disturbance of our Church there, he wrote back to him in this mild, yet passionate manner: ‘Alas! that our brother Knox cannot bear with our common prayer in matters, against which, although I grant a man of wit and learning may find to make some colourable exceptions, yet I suppose he cannot soundly, by the word of God, disprove any thing.’”—*Cowell's brieve Answer to Bon-gesse's Reasons.*

Mr. Dering makes the following challenge to Hardinge, the opponent of the great Bishop Jewell. “Look if any line be blameful in our service, and take hold of your advantage; our service is good and godly, every tittle grounded upon holy Scripture; and with what face dare you call it darkness?”—*Dering's Answer to Harding.*

“Dr. Taylor was so in love with the service-book, that he used it to his comfort all the time of his imprisonment; and at his martyrdom commended it, as the last token of his love, to his wife.”—*Fox's Acts and Monuments.*

“At Frankfort, when some exiles disliked our service-book and some of our Church ceremonies; other most reverend persons stood strongly for them (as Thomas Leaver, John Mullins, John Parkhurst, Lawrence Humfrey, James Pilkington, Alexander Nowell, James Haddon, Edwin Sands, Edmund Grindall, &c.), who, being exiles at Frankfort, wrote to the like exiles at Zurich, persuading them to stand to the death for the defence of our Church-service and ceremonies; and Mr. Fox was one of them that subscribed to the letter.”—*Discourse of Troubles at Frankfurt.*

“The Liturgy of the Church of England hath been hitherto esteemed sacred; reverently used by holy martyrs; daily frequented by devout Protestants; allowed and confirmed by the edicts of religious princes and parliamentary acts; and, being translated into other languages, hath been entertained abroad, with the great applause of foreign divines and churches.”—*Bishop Hall's Remonstrance to the Court of Parliament.* 1640.

“The exceptions taken by some at certain passages of this book have often received full satisfaction. Let me only say thus much. That were the readers but as charitable as the contrivers were religiously devout, these quarrels had either never been raised, or had soon died alone.”—*Ibid.*

*

"Our pious, laudable; and ancient form of divine service, composed by the holy martyrs, and worthy instruments of reformation, established by the prudent sages of state (your religious predecessors), honoured by the approbation of many learned foreign divines, subscribed by the ministry of the whole kingdom, and with such general content received by all the laity, that scarce any family or person (that can read), but are furnished with the Book of Common Prayer: for the conscionable use whereof many Christian hearts have found unspeakable joy and comfort, wherein the famous Church of England, our dear mother, hath just cause to glory; and may she long flourish in the practice of so blessed a Liturgy," &c. &c.—*From a Petition presented to the King and Parliament from the Nobility, Gentry, Clergy, Freeholders, and other Inhabitants of the County Palatine of Chester, &c. February, 1641.*

"Gilbertus Cognatus, a most learned German, about 130 years ago, laying down the forms *Veteris Ecclesiæ* (of the primitive Church), layeth down the very prayers of this Church of England."—*MS. Note, Bishop J. Cosin, 1648.*

"In the first year of Edward VI. was this book compiled by a religious synod, and after that so again mended and corrected, that it was then called the work of God. Archbishop Crammer translated it, and sent it to Bucer to crave his judgment concerning it. He approved all, declaring there was nothing dissonant to the Word of God, *si commodè acciperetur* (if taken in a good sense). They used it beyond sea that fled in Queen Mary's days, until Knox began to pick quarrels with them that used it."—*Ibid.*

"We have sought to establish our Liturgy, on the authority of that sacred volume which cannot mislead us; and have returned to the primitive Church of the ancient fathers and apostles; that is, to the very source and foundation, and, as it were, the pure fountain from which the doctrines of Christianity flowed."—*Bishop Jewell's Apology.*

"We profess the same pure and undefiled faith which the apostles preached; and as our Reformers took especial care that our Church should, as to its doctrine, discipline, and worship, be restored to the same state, wherein it was by the apostles at first constituted; so the malice of our enemies hath farther provided, that, as to its being hated also and persecuted, it should be primitive and apostolical."—*Bishop Smalridge.*

"Neither our homilies, nor our articles, are so good, so inviolable evidences of the Church's doctrine, as her prayers; for we see what glosses and comments both Papists and Arminians (as Santa-Clara and Montac.) can make upon those to countenance theyr assertions; but 'tis not possible any man should so befoole us out of our devotions, as to make us beleeve wee did not understand the sense and meaning of our prayers."—*L. Womock, in his book entitled "Beaten Oyle for the Lamps of the Sanctuary."* 1641.

"Wee extract our Liturgie, not from the loymes, or lines of the pope, but from God's word, and the primitive Church, howsoever the pope may seeme to have used, or usurped the same."—*A Defence of the Liturgie by Ambrose Fisher, sometimes of Trinitie Colledge in Cambridge.* 1680.

"In the house, and by the service of God therein, wee chiefly hallow his name, as it is done in heaven; that part of his worship beeing the most angelicall office, which is or can be by man performed unto the God of heaven untill wee come unto hym in his heavenly temple, and into the same quire with those blessed spirits. And therefore it were to be wished, since it is dedicated to God, and since that by our godly predecessours it hath bene hewen out of the rock of primitive devotions, and stood fayre and impregnable, as never yet having bene so much as soyled by one argument which a catechist could not reach and wipe off, that the mound which man hath sett about it might be upheld and maintayned in the execution of the statute printed before it; and that the prudent annexed proclamation of our late (and for ever to be renowned) Solomon K. James of glorious memory, were thoroughly pondered, and intended; 'That in our Zion, God being religiously served by us, might fatherly Bless us.'"—*Proquisitatio παρρησια.* Printed 1642.

Reasons given by those of our English Church at Strasbourg to them of Frankfort, why they should continue the Book of Common Prayer.

1. Because they that should alter it, might be thought to condemn the chief authors of it, who suffered as martyrs.
2. Because it might give occasion to the adversary, to accuse our doctrine of imperfection and mutability; and to upbraid us, that wee have onely *menstruam fidem*, a changeable faith.
3. Because it might move the godly to doubt of that truth whereof before they were well perswaded.

ABSTRACT OF PROFESSIONS OF FAITH, CHIEFLY TAKEN
FROM THE WILLS OF EMINENT PROTESTANTS.

COSIN, BISHOP OF DURHAM, OB. 1672.—"Moreover I do profess, with holy asseveration, and from my very heart, that I am now, and ever have been from my youth, altogether free and averse from the corruptions and impertinent new-fangled, or *papistical*, superstitions and doctrines,—long since introduced, contrary to the Holy Scripture, and the rules and customs of the ancient fathers. But in what part of the world soever any churches are extant, bearing the name of Christ, and professing the true Catholic faith and religion, worshipping and calling upon God the Father, the Son, and the Holy Ghost, with one heart and voice, if I be now hindered actually to join with them, either by distance of countries, or variance amongst men, or by any hindrance whatsoever, yet always, in my mind and affection, I join and unite with

them : which I desire to be chiefly understood of Protestants, and the best reformed Churches," &c.

CROFT, BISHOP OF HEREFORD, OB. 1691.—"I do, in all humble manner, most heartily thank God that he hath been most graciously pleased, by the light of his most holy Gospel, to recall me from the darkness of Popish errors and gross superstitions, into which I was seduced in my younger days, and to settle me again in the true ancient Catholic and Apostolic Faith, professed by our Church of England, in which I was born and baptized, and in which I joyfully die, with full assurance, by the merits of my most blessed Saviour Jesus, to enjoy eternal happiness."

BULL, BISHOP OF ST. DAVIDS, OB. 1709.—"I would not be so presumptuous as to say positively that I am able to bear so great a trial; but according to my sincere thoughts of myself, I could, through God's assistance, lay down my life, upon condition that all those, who dissent from the Church of England, were united in her communion."

SIR H. LYNDE'S *VIA TUTA*, &c.

MR. EDITOR.—Allow me, through the medium of the "Remembrancer," to suggest to the Delegates of the University Press, Oxford, the propriety of reprinting Sir H. Lynde's *Via Tuta* and *Via Devia*, — a work both excellent in itself, and very suitable to the present times. A sixth edition, I believe, of the original appeared in 1636. Not to occupy your pages, I will only add, that the modern orthography, an enlargement or simplification of the references, and a copious index, should accompany any reprint.

I am, Sir, yours, &c.

VOLÉNS.

P.S.—It may be added that the University cannot offer to the theological student at present, and in the compass of *one* volume, as much as is contained in the work of Sir Humphry Lynde.

EXTRACT FROM THE N. V. OF THE PSALMS, BY S. P. C. K.

MR. EDITOR.—Having been induced to attempt some improvement in the Psalmody of the Church intrusted to my care, I determined to adopt the "*Extract from the New Version of the Psalms*" published by the *Society for Promoting Christian Knowledge*. Admirable as that Selection is, it is, however, deficient in two respects; viz. that it neither points out what portions are appropriate to each Sunday in the year, nor suggests suitable tunes to which they may be sung. With a view to supply this deficiency, I have made the following adaptation of the several portions contained in that volume, and have also selected tunes, proper to the subject of each.

If you think my two tables likely to be useful to my Clerical brethren, they are much at your service. Possibly some of your correspondents may have turned their attention to the same subject, and may be able to suggest some improvement upon them.

* CLER. CANTUAR.

TABLE I.

SUNDAY.	MORNING.			EVENING.	
	Before the Com- munion Service.	Before the Sermon.	Before the Sermon.	After the Sermon.	
Advent	1	145, Pt. 1	67	1	Evening Hymn.
	2	9	33, Pt. 2	19	Do.
	3	146, Pt. 2	36	34, Pt. 2	Do.
	4	105	5	13	Do.
Christmas Day		72	81	103, Pt. 2	Christmas Hymn.
	1	19, Pt. 2	85, Pt. 1	19, Pt. 2	Do.
	2	9	121	19, Pt. 3	Do.
Epiphany	1	57	72	86, Pt. 2	Ps. 117
	2	66	138	24, Pt. 1	Evening Hymn.
	3	95	33, Pt. 2	37	Do.
	4	98	116	125	Do.
	5	149	139	15	Do.
	6	150	147	72	Do.
Septuagesima		19, Pt. 1	119, Pt. 3	134	Do.
Sexagesima		113	25	90, Pt. 1	Do.
Quinquagesima		100	121	146, Pt. 2	Do.
Lent	1	6	13	51	Do.
	2	130	27, Pt. 1	38	Do.
	3	43	142	19, Pt. 3	Do.
	4	143	25	55	Do.
	5	102 *	71, Pt. 2.	119, Pt. 4	Do.
	6	86, Pt. 1	116	125	Do.
Good Friday		38	54	40	Ps. 69
Easter Day.....		81	118	16	Easter Hymn.
	1	30	85, Pt. 1	4	Evening Hymn.
	2	9	56	34, Pt. 2	Do.
	3	105	111	113	Do.
	4	85, Pt. 2	135	23	Do.
	5	66	149	24, Pt. 1	Do.
Ascension Sunday		24, Pt. 2	57	108	Do.
Whit Sunday		67	145, Pt. 1	150	Veni Creator.
Trinity Sunday		95	86, Pt. 2	113	Ps. 148
	1	9	84	34, Pt. 2	Evening Hymn.
	2	8	5	27, Pt. 2	Do.
	3	33, Pt. 1	25	90, Pt. 2	Do.
	4	31, Pt. 1	71, Pt. 1	119, Pt. 2	Do.
	5	92	119, Pt. 5	37	Do.
	6	100	139	15	Do.
	7	149	94	125	Do.
	8	105	36	39, Pt. 2	Do.
	9	19, Pt. 1	55	90, Pt. 1	Do.
	10	95	86, Pt. 1	116, Pt. 2	Do.
	11	148	67	103, Pt. 1	Do.
	12	93	115	1	Do.
	13	113	130	133	Do.
	14	104	51	39, Pt. 1	Do.
	15	98	147	1	Do.
	16	149	27, Pt. 1	22	Do.
	17	150	138	103, Pt. 1	Do.
	18	111	77	145, Pt. 2	Do.
	19	135	56	134	Do.
	20	148	33, Pt. 2	37	Do.
	21	108	73	119, Pt. 1	Do.
	22	8	119, Pt. 3	43	Do.
	23	66	42	23	Do.
	24	30	54	24, Pt. 1	Do.
	*25	113	71, Pt. 2.	145, Pt. 2	Do.

* Should there be more than 25 Sundays after Trinity, the deficiency may be supplied from the Sundays after the Epiphany, taking care that the Psalms for the 25th Sunday be used on the Sunday next before Advent.

TABLE II.
INDEX TO THE PSALMS AND TUNES.

		PSALMS.					
Long Metre.							
CHEERFUL TUNES.							
Acton	103, Pt. 1						
Islington	111						
Portuguese Hymn	95						
Savoy	100	104					
Stokelake	150						
GRAVE TUNES.							
Luther's	73	93	Veni Creator				
Melford	36	69					
Old 51st	43						
St. Philip's	57	103, Pt. 2					
Wareham	40	139					
Common Metre.							
CHEERFUL TUNES.							
St. Ann's	8	16	41	56	92	121	
Ashley	24, Pt. 2	81	86, Pt. 2	147			
Carlisle	23	85, Pt. 1	116				
St. David's	1	33, Pt. 1	105	145, Pt. 1			
Devizes	21	30	48	98	117	135	
St. George's	28	45	71, Pt. 1	85, Pt. 2	125	134	
St. James's	34, Pt. 2	138					
St. John's, <i>alias</i> New York	9	108					
London New	33, Pt. 2	72	94				
Manchester	21, Pt. 1	102	146, Pt. 2				
Oxford, <i>alias</i> Lincoln	19, Pt. 1	34, Pt. 1	84	133			
St. Stephen's	22	66	115	118	116, Pt. 1		
GRAVE TUNES.							
Abridge	4	27, Pt. 2	42	71, Pt. 2	119, Pt. 1		
Bath	19, Pt. 2	55					
Bedford	13	77	119, Pt. 2	119, Pt. 4			
Bexley	15	119, Pt. 3	145, Pt. 2				
Crowle	5	19, Pt. 3	39, Pt. 1	119, Pt. 5			
Irish	20	27, Pt. 1	54	86, Pt. 1			
PLAINTIVE TUNES.							
Burford	6	39, Pt. 2	90, Pt. 2				
Windsor	38	90, Pt. 1	143				
Short Metre.							
Aylesbury	67						
Chillenden	130						
Margate (Lent)	51	142					
Mount Ephraim	25						
Peculiar Metre.							
Surrey (6 lines)	37	113					
Wellington	148						
Hanover	149						
HYMNS.							
Morning Hymn	L. M.	St. Matthew's, Christmas Hymn, D. C. M.					
Evening Hymn	L. M.	Vienna, Christmas Hymn 8 lines, 7 ^s .					
Sicilian Mariners' Hymn	L. M.	Salisbury, Easter Hymn 4 lines, 7 ^s .					

* These Tunes have been compiled from a selection by T. W. Henshaw, Organist of St. Pancras' New Church; from another by R. G. Foord, Organist of St. John's Church, Margate; and from a third by McMurdie. Each of these books contains a sufficient number of Tunes for the use of any Congregation. The Sicilian Mariners' Hymn Tune (see for a long metre verse) may be sung with the Evening Hymn, alternately with its own proper tune.

HYMNS.

FOR THE FOURTH SUNDAY IN ADVENT.

MORNING.—ISAIAH, CHAP. XXX.

DEAF to the call of grace,
And heedless of our God,
We shun the way of holiness,
And choose the downward road.

What can the world bestow
But vanity and care ?
Yet, while its emptiness we know,
We seek our pleasures there.

O, that we never more
From God's commands might stray !
Father, thy wanderers restore,
And keep us in thy way.

Display Thy glorious might ;
Our idol sins destroy ;
And fill our souls with heavenly light,
Our hearts with holy joy.

EVENING.—ISAIAH, CHAP. XXXII.

MIGHTY Saviour, gracious King !
Now thy waiting people bless :
Thou that dost deliverance bring,
Come to reign in righteousness.
Thou dost heavenly light impart,
Tune the ear to Zion's song ;
Teach and guide the wayward heart,
Loose and prompt the stammering tongue.

See, iniquities abound,
While Thy church is faint and low,
Thorns and briars fill the ground,
Where the fruits of heaven should grow.
Still must Zion seek her King,
Still her desert courts deplore ;
When wilt thou salvation bring—
When her ravaged wastes restore ?

Pour thy Spirit from on high ;
Come, thy mourning church to bless ;
Streams of life and joy supply ;
Fill the world with righteousness.
Light shall then possess thine own ;
Holy quiet, perfect peace ;
And, where heavenly seed is sown,
Thou wilt give the blest increase.

WEST-INDIAN SLAVERY.

MR. EDITOR.—We hear much of slavery—of the ignorance of slaves—of the cruelty of slave-owners—of the idleness, dissipation, and utter worthlessness of the one—of the injustice, oppression, and tyranny of the others. No man in his senses, at least no Christian man, can justify slavery; it is an abomination: but the question is, whether the wild unthinking enthusiasm of otherwise well-meaning men should take the lead in the effecting of a change where much prudence, foresight, caution, solid experience, and knowledge of human characters, are necessary to further and complete the work of emancipation. “To do evil that good may come,” is the labour of confusion; and a small mischief is not justified by a greater. I have made many inquiries (and I have had peculiar opportunities of information on the subject), and I feel convinced, that there are but few colonial proprietors who would not joyfully agree in the wishes of the abolitionists, if they could do so in common honesty towards themselves and families. But it must be remembered, that the estates in the West Indies were possessed, originally, under the sanction and the persuasion of the then government of the mother country; and the present, or any future, administration, has no right whatever to demand that the planters should sacrifice their whole property, and make their children *worse than slaves, viz. beggars*, because any other set of men take it upon themselves (whether conscientiously or not, is not the argument) to denounce them as men-slayers and traffickers in blood. The legislature has called its energies into action, in favour of emancipation, and that by the surest means,—education and religious instruction; and by the regular administration of ecclesiastical affairs by properly ordained ministers. The colonists are not backward in obeying the directions of the legislature; and all who have witnessed the progress of the measures now in force speak of them as, beyond expectation, successful. Doubtless, there was a time, and that not long distant, when vice and irreligion sprang up in the West Indies as from a hot-bed; when the conduct of the slave was sanctioned by the example of the master, and all order, save that of the lash, was neglected; but a milder system now obtains; and improvement sheds its beams gradually, yet surely, all around. Ask any sensible person who is conversant with the state of things in the West Indies; and he will tell you, that the regular Church government established there is working, what a few years since would have been considered, miracles. Yet the Anti-Slavery Society continues its unbridled rage against the Clerical system, as if no progress had been made, and slavery was yet in its most fearful type. It is of no use to quote examples well authenticated of a different character to their own, for they are not heeded; and the usual round of invective is gone through, with histories half fable, half fiction, to serve the cause of “TRUTH.” I have been led to these remarks by the perusal of a letter which has just been transmitted to me from the island of Nevis, to be forwarded to Bombay. I send you a copy herewith, requesting you to publish it. The names, of course, I shall suppress. But any one who may

demand the authentication of the statement, will, I hope, be favoured by you with the private information I herewith give.

The writer of the letter was purchased, some years ago, by a physician, who educated him and taught him the art of healing to a certain extent; and the poor fellow, who is by trade a carpenter, and works on the _____ estate, attends also the negroes in a medical capacity. When the physician died, he became the property of his son, a young officer in the service of the East India Company, who has anxiously desired to give him his freedom, but cannot, as, in consequence of some legal difficulty or want of sufficient title, the estate has been claimed by another person and unjustly withheld. I give the letter literally as it is written. The handwriting is firm and good.

• *Nevis, April, 4th, 1833 (32)*

DEAR MASTER,—I hope these lines May find you will in health As thay leave Me at present I am happy to hear of your well fair and what A fine Young Gentleman you Are grown I hope by the Blessing of God to spair you and Make you As Worthy A Man and as usefull as your Good old Farther was the Young Leadies your Sisters told me that you Rem^d. to me and say to send to tell me you Are A better Carpenter than I am Ah! Dear Master since the Death of your poer Farther I have been so held About that I hardly know what I am saving that of attend^r. four Estats sick Negros As Doctor and get Nothing for it times is so hard with me that I cant be eney thing for Myself in the Manner I am Keep. I therefore will be Veray thankfull if it lay with you to soften my Condetion As a frind would purches Me for the good of my freedem or if Not would Hire or let Me work out and Oppoint some one to Receive the Hire and it will be Punctal in the payment there is Not eney of your Sisters in the Island with me to Comfort me as they Always did Cause my Spirit to be Much Cast Down Dear Master I will be Very thankful Whatever you Intend to do for me Direct it to Mr. Thomas _____ wich is the Only friend I have I must Conclude wishing every Blessing that Almighty God Can bestow on you and shall ever Rem . your Loving servent

To W—— S. Esq^r

THOMAS ———

I leave the above in your hands without further comment, and am,
Your great admirer,

W. B. C.

LAST WORDS OF THE DYING.

CYRUS.—The influence of religion on the mind of this great prince was very conspicuous. On perceiving his end drawing near, he called his two sons and counselled them thus, "I conjure you, my dear children, in the name of Heaven, to respect and love one another. If your actions are upright and benevolent, be assured they will augment your power and glory." He declared his eldest son Cambyses, his successor, and left the other several very considerable governments, with this piece of excellent advice to them

both, that "the chief strength and support of a throne, were not vast extent of country, neither of forces, nor immense riches, but just veneration towards God, good understanding between brethren, and the acquisition of true and faithful friends."

IGNATIUS.—This good and great man, one of the fathers of the ancient church, was born in Syria, and brought up under the care of the apostle John. He was bishop of Antioch about forty years, and an honour and ornament to the Christian religion. For his faith in Christ, he was ordered by the Emperor Trajan (who hoped that his sufferings would inspire terror and discouragement in the hearts of the Christians at Rome) to be thrown amongst wild beasts, to be devoured by them. This cruel sentence, instead of weakening his attachment to that he had espoused, was to him great exultation, in being counted worthy to suffer in so righteous a cause. "I thank thee, O Lord," said he, "that thou hast condescended thus to honour me with thy love, and hast thought me worthy, with thy Apostle Paul, to be bound in chains." It is related of him, that with the utmost Christian fortitude, he met the wild beasts assigned for his destruction and triumphed in death.

POLYCARP.—This eminent Christian father was born in the reign of Nero, and appointed to superintend the church at Antioch by the recommendation of Ignatius: and proved himself eminently qualified to preserve peace, and promote piety and virtue amongst men. One short extract from the life of this pious man, will sufficiently elucidate his character.—In the year 167, and during the rage of the persecution at Smyrna, the character of Polycarp attracted the attention of the enemies of Christianity, so much so, that the general cry was for Polycarp to be brought forward, and in order to save his life he was solicited to vilify his Saviour.—His reply was, "Eighty and six years have I served Christ, who has never deserted or injured me; how then can I blaspheme my King and Saviour?" He yielded up his breath at the stake, and when the executioner offered, as was usual, to nail him to it, he said, "Let me alone as I am; he that has given me strength to come to the fire, will also enable me to stand unmoved in the pile, without being fastened with nails."

JOHN, EARL OF ROCHESTER, was a great man every way; a great wit, a great scholar, a great poet, a great sinner, and a great penitent. His life was written by Bishop Burnet, and his funeral sermon was preached and published by Mr. Parson3. Dr. Johnson, speaking of Burnet's Life of this Nobleman, says, "The critic ought to read it for its elegance, the philosopher for its argument, and the saint for its piety." His lordship had raked in the very bottom of the jakes of debauchery, and had been a satyrist against religion itself. But when, like the prodigal in the Gospel, he came to himself, his mind was filled with the most extreme horror, which forced sharp and bitter invectives from him against himself; terming himself the vilest wretch the sun ever shone upon; wishing he had been a crawling leper in a ditch, a link-boy, or a beggar, or had lived in a dungeon, rather than offended God in the manner he had done. For the admonition of others, and to

undo, as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death :—

“ For the benefit of all those whom I may have drawn into sin, by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged ; that from the bottom of my soul I detest and abhor the whole course of my former wicked life ; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope, and without God in the world ; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace ; and that the greatest testimony of my charity to such, is, to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness ; no more to make a mock of sin or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.”

SALMASIUS.—When Salmasius, who was one of the most consummate scholars of his time, came to the close of life, he saw cause to exclaim bitterly against himself. “ Oh !” said he, “ I have lost a world of time ! time, the most precious thing in the world ! whereof had I but one year more, it should be spent in David’s Psalms and Paul’s Epistles !”—“ Oh ! Sirs,” said he again to those about him, “ Mind the world less, and God more !”

COLLECTANEA.

WE take the following from the “ Cambridge Chronicle,” as too good to be lost, and as confirmatory of the Jesuistry, of which we know the Papists to be universally guilty.

DR. DOYLE.—We recommend those who wish for a specimen of Jesuitism to turn to the evidence of Dr. Doyle, lately given before the Committee for inquiry into the condition of the Irish Clergy. Some years ago, this prelate was called upon to state in evidence, his opinion respecting the effect which *emancipation*, as it was called, would have upon the Catholics ; and some member of the Committee, who saw a little further into the mill-stone than the rest, *then* asked him, if the Catholics should be emancipated, whether they would quarrel with the Established Church about the payment of tithes ? The answer was, “ By no means : they would never think of interfering.”—Well, the Catholics are emancipated to their hearts’ content. Numerous Catholic members get into the House of Commons, and with one voice, defend and praise the *passive resistance* to the law of tithe, by which hundreds of the established Clergy are reduced to absolute beggary. A Committee is appointed to inquire into the subject, and Dr. Doyle himself is again called upon to give evidence, which he does, with a breadth of brass which would do honour to many an unfortunate individual at a

different bar. He declares, "that nothing but the total abolition of the payment of tithe in any shape, will satisfy the Catholics of Ireland."

A member of the Committee, not quite understanding this blowing hot and cold, requests this representation of Catholic consistency, to reconcile the evidence now given with that which he gave before. And how, in the name of Mercury, does he explain himself? Why, marry, thus. "The Clergy of the establishment have endeavoured to convert the Catholics, which I consider a good reason for having changed my mind; whether the Committee think I am justified or not, is for them to determine."

"One milk-white lamb," says the fable, "was pastured in a green meadow, watered by a flowing stream. The wolf intreated the shepherd to permit him also to graze and drink. His appetite, he said, was changed: he loathed his former voracity: his only wish was for a quiet and pastoral life. His request is granted; a compact of peace is made; and he is permitted to crop the pasture and to slake his thirst. At a distance below him, the timid lamb at length comes down to drink. The gaunt monster looks upon her with longing eye: and seeks a pretext to break his promise. 'Audacious rebel,' he exclaims, 'how dare you trample in my stream and disturb my draught?' 'Nay, father,' replies the lamb, 'the river flows naturally from you to me.' 'Then are you doubly guilty,' he rejoins, 'you enjoy the water which escaped my lips.' The result is plain. The shepherd in vain lamented the loss of his lamb: but 'Why,' said he, in the bitterness of his heart, 'Why did I trust the wolf?'"

MANY pious persons object to controversy; others say, "controversy, like war, is a necessary evil." May not what Milton says of vice and virtue be turned thus?

"—— I hate when *Error* bolts her arguments,
And *Truth* can find no tongue to check her pride."—DR. THOMPSON.

CATHOLICISM.—At the fair now holding at Lisle, there is a large booth erected in one of the most populous and respectable streets, in which are exhibited the birth, ministry, sufferings, crucifixion, resurrection and ascension of our Lord Jesus Christ, in a series of performances, in which the actors are figures of wood two feet in height. The advertisement outside announces, that it is by permission of the authorities, and details the history of the performance. The admission is half a franc, or five-pence. A man on the platform invites customers in the usual buffoon style, and whilst the representation of these solemn mysteries is thus ludicrously burlesqued, a band, in which a drum is most conspicuous, plays all kinds of merry airs, amongst which, the tunes commonly adapted to many street-ballads are frequently heard. I once saw at Namur a similar booth, but the actor there was one of the showmen, who personified the Redeemer. Such are the remnants of the old church mysteries, and such the inconsistency of Roman Catholicism.—*From the Notes of a Rambler, September 3, 1831.*

ILLUSTRATION OF ST. JOHN IX. 4, 14.—On the road between Ostend and Bruges in West Flanders, we passed a shepherd with his flock. He was walking in the middle of the *chaussée* with his dog beside

him, and the sheep, about thirty in number, following him close to his heels ; there were one or two stragglers who stopped to browse by the ditch-side, but, on being called, they ran on to join the rest of the flock. I was forcibly reminded of our blessed Lord's expression : "When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice." "I am the good Shepherd, and know my sheep, and am known of mine." In England, we are too frequently greeted with a different spectacle—sheep driven and persecuted by dogs, even in the streets of the city. Such a humble illustration as this of a scriptural allusion serves to render agreeable the most tedious journey in the most wretched country; and if our wanderers from home would look about them, they might see many things worth remembering and repeating.—*Ibid*, August 4, 1831.

PSALM XIX.

THE heavens declare th' Almighty's praise :
His work the firmament displays ;
Day testifies to day his might,
And night recounts his power to night.
No breath is theirs,—no voice,—no word ;
Yet far the glorious tale is heard ;
In every clime is known their sound ;
Their speech to earth's extremest bound.

Mid the bright squadrons of the sky,
He pitch'd the Sun's pavilion high ;
Like bridegroom from the nuptial bower,
Like racer, joying in his power,
Forth springs the mighty Light,—to bend
His course from end of heaven to end ;
Mountain and vale and hill and stream
Warming with animative beam.

But perfect 'mid the spirit's gloom,
Thy laws, O Lord, can more illumine ;
Thy sure words make the simple wise,
Rejoice the heart, and light the eyes.
Thy fear is pure, for ever new ;
Thy judgments holy, just, and true ;
More to be sought than golden ore,
And sweeter than the honied store.

Hence is thy servant warn'd, O Lord !
These to obey is great reward !
Who can his errors nightly see ?
From secret faults O cleanse thou me !
O keep me from presumption's reign !
So shall I 'scape transgression's stain ;
My every word, my each design,
Lord ! Rock ! Redeemer ! make Thou thine !

LAW REPORT.

No. VII.—ON THE BURIAL OF A DISSENTER BY A CLERGYMAN,
AND ON LAY BAPTISM.

ARCHES COURT OF CANTERBURY, MICHAELMAS TERM, 1809.

KEMP v. WICKES.*

JUDGMENT.—Sir John Nicholl.—This suit is brought against the Rev. John Wight Wickes, described as the Rector of Wardly cum Belton,* for refusing to bury the infant child of two of his parishioners. The usual proceedings have been had in the institution of this suit; and articles are now offered, detailing the circumstances of the charge proposed to be proved. The admission of these articles is opposed, not upon the form of the pleading, but upon the entire law of the case; it being contended, that if the facts are all true, still the clergyman has acted properly, and has been guilty of no offence. This is certainly the proper stage of the cause for taking the decision of the Court upon the point of law; for, if the facts when proved should constitute no offence, it will only be involving the parties in useless litigation, and keeping alive unnecessary animosity, if they should go on to the proof of these facts. If, on the other hand, the facts are true, and the defendant has, through ignorance of the law, or otherwise, violated its injunctions, it is the shortest way to admit the facts, and to submit to the legal consequences. It is indeed to be collected, from the mode in which the arguments have been conducted, that a spirit of candour actuates both the parties; they wishing merely to ascertain by a judicial decision what the law is upon the subject, in order to set the question at rest generally, and in order that these particular parties may live in charity and kindness with each other.

The articles plead, in the first place, the incumbency of Mr. Wickes. In the second article the 68th canon is recited, which directs "that no minister shall refuse or delay to christen any child according to the form of

the Book of Common Prayer, that is brought to the Church to him upon Sundays or holidays to be christened; or to bury any corpse that is brought to the Church or Church-yard, (convenient warning being given him thereof before) in such manner and form as is prescribed in the Book of Common Prayer: and if he shall refuse to christen the one or bury the other, except the party deceased were denounced excommunicated *majori excommunicatione* for some grievous and notorious crime, (and no man able to testify of his repentance) he shall be suspended by the bishop of the diocese from his ministry for the space of three months."

The articles then go on to plead, "that Mr. Wickes did in August, 1808, refuse to bury Hannah Swingle, the infant daughter of John Swingle and Mary Swingle his wife, of the parish of Wardley cum Belton aforesaid, then brought to the said Church, or church-yard, convenient warning having been given: that Hannah Swingle died within the parish of Wardley cum Belton, and being the daughter of the said John Swingle and Mary Swingle his wife, who are Protestant Dissenters from the Church of England of the class or denomination of Calvinistic Independents, had been first baptized according to the form of baptism generally observed among that class of Dissenters; that is to say, with water, and in the name of the Father, and of the Son, and of the Holy Ghost, by the Reverend George Gill, a minister, preacher, or teacher, in all respects duly qualified according to law, and of the same class of Protestant Dissenters; and that of that fact of baptism Mr. Wickes was sufficiently apprized, upon application being made for the burial of

* A minister of the Established Church cannot refuse to bury the child of a Dissenter.

the infant in the church-yard of the said parish in manner and form as is prescribed in the Book of Common Prayer: but he assigned the *crime*, that is, the form of baptism, "expressly as the ground of his not complying with the said application." Here, then, it is pleaded, and it is undertaken to be proved, and at present in this respect the articles must be taken to be true, that Mr. Wickes did not doubt on the question of fact that the infant had been so baptized; but he refused upon the ground of law, namely, that he was not bound to bury a person of that description. The remaining articles are in the usual form; they are not material to be stated for the purpose of considering the question that is now to be decided.

In these articles it is pleaded that the minister was required by regular warning to bury this infant in the form prescribed by the Book of Common Prayer and by the Canon. The Canon, not made merely (as has been thrown out) for the protection of the clergy, but made for their discipline also, and to enforce the performance of their duty, prohibits the refusal of burial in all cases except in the case of excommunicated persons, and punishes such refusal; and perhaps the learned Counsel who spoke last is correct in saying, that by the general description "persons" is here to be understood Christian persons; and therefore that, where application was made for the burial of any persons who might not be considered as Christians, they did not come within the description of the Canon. The Rubric, however, which is that part of the Book of Common Prayer that contains directions for the performance of the different offices, adds two other exceptions expressly. The Rubric before the office of burial is in this form:—"Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." And, by the old law, burial was refused to persons of the same description, and indeed of some other descriptions; persons who had fallen in duels, and some others, were interdicted from receiving Christian burial: but here the Rubric does expressly

state, "that the office is not to be used for persons unbaptized or excommunicated, or who have laid violent hands upon themselves."

These directions, contained in the Rubric, are clearly of binding obligation and authority. Questions indeed have been raised respecting the Canons of 1603, which were never confirmed by Parliament, whether they do, in certain instances, and *proprio vigore*, bind the laity: but the Book of Common Prayer, and therefore the Rubric contained in the Book of Common Prayer, has been confirmed by parliament. Anciently, and before the Reformation, various liturgies were used in this country; and it should seem as if each bishop might in his own particular diocese direct the form in which the public service was to be performed: but after the Reformation, in the reigns of Edward the Sixth and Queen Elizabeth, acts of uniformity passed, and those acts of uniformity established a particular Liturgy to be used throughout the kingdom. King James the First made some alteration in the Liturgy; particularly, as it will be necessary to notice, in this matter of baptism. Immediately upon the Restoration, the Book of Common Prayer was revised. An attempt was then made to render it satisfactory, both to the Church itself, and to those who dissented from the Church, particularly to the Presbyterians; and for that purpose conferences were held at the Savoy: but the other party requiring an entire new Liturgy on an entire new plan, the conference broke up without success. The Liturgy was then revised by the two houses of Convocation; it was approved by the King, it was presented to the Parliament, and an act passed confirming it in the 13th and 14th Charles II., being the last act which has passed upon the subject; and so it stands confirmed to this day, except so far as any alteration may have been produced by the Toleration Act, or by any subsequent statutes.

The Rubric then, or the directions of the Book of Common Prayer, form a part of the statute law of the land. Now that law in the Rubric forbids the burial service to be used for persons who die unbaptized. It is not matter

of opinion ; it is not matter of expediency and benevolence (as seems to have been represented in argument,) whether a clergyman shall administer the burial service, or shall refuse it ; for the Rubric, thus confirmed by the statute, expressly enjoins him not to perform the office in the specified cases ; and the question is, whether this infant, baptized with water in the name of the Father, the Son, and the Holy Ghost, by a Dissenting minister, who is pleaded to have qualified himself according to the regulations of the Toleration Act, did die unbaptized within the true meaning of the Rubric. If the child died unbaptized, the minister was not only justified, but it was his duty, and he was enjoined by law, not to perform the service. If the child did not die unbaptized, then he has violated the Canon, by a refusal neither justified by any exception contained in the Canon itself expressly, nor by any subsequent law.

The question has been most ably and most elaborately argued by the counsel on both sides ; and not only are the parties, but certainly the Court itself is, under very considerable obligation to them for the assistance which it has received in considering this question.

To ascertain the true meaning of the law, the ordinary rules of construction must be resorted to ; first, by considering the words in their plain meaning and in their general sense, unconnected with the law ; and, in the next place, by examining whether any special meaning can be affixed to the words, when connected with the law, either in its context or in its history.

The plain simple import of the word "unbaptized," in its general sense, and unconnected with the Rubric, is, obviously, a person not baptized at all, not initiated into the Christian Church. In common parlance, as it is sometimes expressed, that is, in the ordinary mode of speech and in the common use of language, it may be said that this person A. was baptized according to the form of the Romish Church ; that another person B. was baptized according to the form of the Greek Church ; that another person C. was baptized according to the form of the Presbyterian Church ; that another

person was baptized according to the form used among the Calvinistic Independents ; and that another person was baptized according to the form used by the Church of England : but it could not be said of any of those persons that they were unbaptized, each had been admitted into the Christian Church in a particular form ; but the ceremony of baptism would not have remained unadministered, provided the essence of baptism, according to what has generally been received among Christians as the essence of baptism, had taken place.

Such being the general meaning of the word in its ordinary application and use, and standing unconnected with this particular law, is there any thing in the law itself, in its context, that varies or limits its meaning ? The context is, that the office shall not be used for persons who die unbaptized, or excommunicate, or that lay violent hands upon themselves. What, then, is the description of persons excluded from burial that is put in association with these unbaptized persons ? Excommunicated persons and suicides.

Now excommunication, in the meaning of the law of the English Church, is not merely an expulsion from the Church of England, but from the Christian Church generally. The ecclesiastical law excommunicates Papists. The ecclesiastical law excommunicates Presbyterians. Dissenters of all descriptions from the Church of England are liable to excommunication. But what is meant by the Church of England by the term of excommunication can be best explained by the articles of that Church. By the 33d article it is expressly stated, "That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto : " that is, he is no longer to be considered as a Christian, no longer to be considered as a member of the Christian Church universal, but he is to be considered "as an heathen and a publican," for those are the words of the article.

It has been said, that in this country a foreign excommunication could not be noticed, and that a foreign country could not notice an excommunication by this country; and certainly that is true, for no laws can be made binding and compulsory beyond the country over which the authority making the law extends. The articles of religion, though confirmed by act of Parliament, only extend to this country, and to the subjects of this country. The discipline of the Church and its punishment by excommunication, can therefore only extend to this country: but all His Majesty's subjects, whether of the Church of England, or whether dissenting from that Church either as Papists or as any other description of Dissenters, are bound to consider an excommunicated person as an heathen and a publican, be the person himself of the Church of England, or be he of any other class or sect. This is the first description of persons put in association with persons unbaptized.

The next description is that of suicides: they are supposed to die in the commission of mortal sin, and in open contempt of their Saviour and of his precepts; to have renounced Christianity; to have unchristianized themselves; that is the view which the law takes of persons who are self-murderers.

Then, taking the context of the law, putting unbaptized persons in association with excommunicated persons and with suicides, both of whom are considered as no longer Christians, it leads to the same construction as the general import of the words; namely, that burial is to be refused to those who are not Christians at all, and not to those who are baptized according to the forms of any particular Church.

Having thus considered the words in their general meaning, and as connected with the context of the law, it may not be improper, before the Court proceeds to what is next proposed, namely, the history of the law, to notice another rule of construction, which is this: That the general law is to be construed favourably, and that the exception is to be construed strictly. Here the general law is, that burial is to be refused to no person. This is the law, not only of

the English Church; it is the law, not only of all Christian Churches; but it seems to be the law of common humanity; and the limitation of such a law must be considered *strictissimi juris*.

It is with some degree of surprise, that the Court has heard the suggestion of there being no law to compel the clergy to bury Dissenters. This seems to be most strangely perverting, or rather inverting, all legal considerations. The question is not, — Is there any law expressly enjoining the Clergy to bury Dissenters; but, Does any law exclude Dissenters from burial? It is the duty of the parish minister to bury all persons dying within his parish, all Christians. The Canon was made to enforce the performance of that duty, and to punish the refusal of burial: nothing can be more large than the Canon is in this respect. It does not limit the duty to the burial of persons who are of the Church of England; he is to bury all persons that are brought to the Church, upon convenient warning being given to him. The Canon has the single exception, expressly of excommunicated persons. The Rubric adds the other express exceptions, of persons unbaptized and suicides. It is true that the Canon says they are to christen any child, and to bury any corpse; and hence it has been suggested, that the Canon means they are only to bury those who have been first christened according to the form of the Church: but the Canon says no such thing, nor does the Rubric say any such thing; there is nothing of the sort to be found in any express law; nothing can be more general than the injunction to bury all persons, and all persons who are not specially excepted are entitled to that rite. Exceptions, then, being to be construed strictly, (for it is always to be presumed that if the lawgiver meant that his exception should be more extensive he would have expressed his intention in clear and distinct words); and exceptions not being to be extended by mere implication so to limit the general law, it would be necessary, in order to give to the exception the meaning which has been contended for in argument (namely, that of excepting all persons

who have not been baptized by a lawful minister of the Church of England according to the form prescribed in the Book of Common Prayer), that it should have expressed it, not only by the term persons "unbaptized,"

but by the terms "persons who have not been baptized according to the form prescribed in the Book of Common Prayer." It has not done so, at least in express terms.

(*To be continued.*)

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—YORK.

THE number of books and tracts issued under the authority of the York Diocesan Committee, from the depository, during the past year, was 12,309; including 580 Bibles, 269 Testaments, 1371 Common Prayer-books and Psalters, and 10,089 of the Society's other publications.

The sum remitted to the Society within the year, was 65*l.* 13*s.* 9*d.*; being 137*l.* 9*s.* 9*d.* for Donations and Annual Subscriptions, and 515*l.* 1*s.* for the sale of books. The collection at St. Michael-le-Belfrey's, after the Annual Sermon on behalf of the Society, preached in October by the Rev. Theophilus Barnes, was 10*l.* 15*s.* 2*d.* Nine new subscribers have this year been added to the Diocesan Committee, and three have been recommended to the Parent Society.

The remaining part of this Report is an able digest of the Society's Annual Report.

REV. JAMES RICHARDSON, M.A.

REV. W. LEONARD PICKARD, M.A.
Secretaries.

S. P. G.—YORK.

THE York Diocesan Committee have here also made some interesting extracts from the Report of the Society for the Propagation of the Gospel, and inform us, that two names have been added to their list of Subscribers since last year. The Treasurer's account shews a trifling increase in their funds upon last year. The amount of receipts is 110*l.* 4*s.* 11*d.*; expenditure, 110*l.* 3*s.* 9*d.*; leaving a balance of 1*s.* 2*d.* in the Treasurer's hands.

JOHN OVERTON, *Treasurer.*

REV. W. L. PICKARD, M.A., *Sec.*

NORWICH DIOCESAN COMMITTEE.

THE Annual General Meeting of the above Societies, was held in the Central School-room, Norwich, on the 2d of August, the Right Hon. and Rev. Lord Bayning in the chair.

S. P. C. K.—NORWICH.

The Report of the Diocesan Committee of the Society for Promoting Christian Knowledge, which was read by the Rev. J. Brown, gave a gratifying account of the increasing sale of its publications in the district. During the year 1831, there were sold at the depôt in Norwich, 835 Bibles, 975 Testaments, 2067 Prayer-books, 382 Psalters, 19,514 bound books and tracts, and 430 books on the Supplemental Catalogue; making a total of 24,203, exclusive of School-cards, sold in parcels of less than a set. This displayed an increase of 242 Bibles, 138 Testaments, 332 Prayer-books, and 2,308 in the whole upon the sale of the preceding year. About 92*l.* more was received than in the year 1830, and the balance in the Treasurer's hands appeared to be above 100*l.* after the settlement of all demands. The stock of books on sale has been considerably increased of late, and nearly sixty new publications have been received into the depôt since Christmas last. 1224 Forms of Prayer for the late General Fast were sold, and a larger quantity would have found a ready sale. On this statement of the good effected, the Committee grounded an earnest appeal for additional subscriptions to the Parent Society, to remunerate it in some measure for the heavy loss which has necessarily attended so large a sale.

The Report having been read, a benefaction of 50*l.* was voted to the Parent Society from the local fund of the Committee. They were also authorised to expend a sum not exceeding 10*l.* in promoting the circulation of the Saturday Magazine, which the Meeting agreed to recommend to the Clergy for distribution.

S. P. G.—NORWICH.

The Rev. S. Titlow reported, that during the past year, he had transmitted benefactions and annual subscriptions to the Society for the Propagation of the Gospel, to the amount of about 120*l.*

N. S. S.—NORWICH.

The Report of the National School Society, was read by the Rev. Edward Cole. It appeared, that throughout the past year, the Society's funds had enabled the Committee to answer every call which had been made upon them for assistance. In that period, two new Daily and five Sunday Schools have been established in the county, and admitted into union, affording instruction to about 515 children. Five masters and four mistresses have been trained in the Central Schools; and the Report strongly urged the importance of such a course, and stated the readiness of the Committee to make an allowance in all cases for that purpose. Supplies of books have been

voted to five new and five old established Schools, including 169 Testaments, 335 Prayer-books and Psalters, and 3517 elementary books. The sum of 28*l.* has been voted to old established Schools, in addition to 300*l.* expended in permanent allowances. Highly favourable accounts have been received from the visitors in their respective deaneries. The Rev. W. Smith, Vicar of East Tuddenham, was elected one of the Secretaries, in the room of the late Rev. John Edwards, a zealous supporter of the Society, whose loss has occasioned deep regret among its friends. A resolution to this effect was entered in the proceedings.

The proceedings concluded with a vote of thanks to the noble chairman for his kind and zealous support of the Societies on that and many other occasions.

It is not unseasonable to mention, that the Report of the National School Society displayed two instances of Clerical liberality. In the former a young incumbent has built a School-room in his parish, at an expense of 400*l.*; and, in the latter, a Clergyman has erected a building for the same purpose in a parish adjoining his own, and declined the aid of the Society, when offered. Without doubt many similar instances might be produced in opposition to the charge of inactivity brought against the Clergy.

POLITICAL RETROSPECT.

DOMESTIC.—Preparatory to the statement of the ways and means of meeting the national expenditure, the Chancellor of the Exchequer causes various tables of the amount and Application of the revenue to be laid upon the table of the House of Commons. From these it appears that the income of the

	£	s.	d.
Year ending April 5,			
1832, was	46,618,915	14	3½
Year ending July 5,			
1832, was	46,296,521	11	1½
The expenditure of the			
Year ending April 5,			
1832, was	47,858,423	12	2
Year ending July 5,			
1832, was	47,559,703	18	1½

From which it appears, that for the year ending the 5th of April last, the expenditure exceeded the income by more than 1,240,000*l.*; and for the year ending July 5, by more than 1,263,000*l.* To meet this appalling deficiency, he took credit to himself for having reduced the expenditure 234,000*l.* annually, by diminishing the salaries of persons employed in the lower ranks of government service; and anticipated a farther reduction in the same line of employment, by which he hoped to effect an annual saving of an additional 100,000*l.* He also contemplated other arrangements and reductions, by the adoption of which, the public

expenditure for the present year would not exceed 45,696,300*l.*, making upon the whole a diminution of 2,162,100*l.* below that of the preceding one. He ascribed the fall of the preceding year's income below the estimation he had taken of it, to several causes no longer operating, or only operating with very diminished effect, and particularly the political excitement from the discussion of important public measures now disposed of. He anticipated an augmentation of the revenue, especially under those two important heads, Customs and Excise; and estimated that the present defalcation would then be reduced to about 400,000*l.* to meet which would be the subject of future consideration.

Various important bills have been past since our last retrospect:—among these, we record that for reforming the Irish Representation in the Commons House of Parliament; another, fixing the income of the lord chancellor at 14,000*l.* per annum; one for the payment of the Russian-Dutch loan; one for abolishing thirteen useless or sinecure places in the Court of Chancery; one to secure a pension to the Speaker of the House of Commons, upon his retirement from his honourable but laborious duty, which he has now discharged for six parliaments; one to abolish the punishment of death for the crime of forgery, except where wills and powers of attorney to transfer bank stocks are the instruments forged, (the Directors of the Bank have publicly avowed that they did not desire this last exception); one to suppress party processions, and another to commute tithes in Ireland; and one for the relief of West India planters.

On the 16th of August, his Majesty, accompanied by his great officers of state, went to the House of Peers, and, having summoned the attendance of the Commons, after a speech from the throne, prorogued the parliament until the 16th of October next.

In this speech, the king thanked the house for their zeal and diligence in the discharge of their arduous duties through a session of extraordinary length, and adverted to the importance of the measures which had engaged their attention, particularly those con-

nected with the representation of the Commons in parliament; lamented the continuance of the disturbed state of Ireland; reported the assurances of friendly feeling towards this country from foreign powers; regretted that the long-expected restoration of peaceable and amicable relations between the Netherlands and Belgium had not been realized; and expressed his hope, that whatever may be the issue of the contest now existing between the branches of the house of Braganza, that the general peace of Europe will not suffer from it. He thanked the Commons for the supplies voted, and promised the economical application of them; urged on the members of both houses the most careful attention to the preservation of domestic peace, and the promotion of the security of the country in the contentment and welfare of the people.

FRANCE.—The court of Cassation having decided against the competency of a court martial to try and punish the offenders of the 5th and 6th of June last, one of these (Geoffry) who had been convicted before such a court, and appealed, and his sentence annulled upon that appeal, has been brought before the usual court, the assizes of the Seine, tried, and found guilty, and condemned to the galleys for ten years. The other rioters will be tried before the same court.

Napoleon's son, the Duke von Reichstadt, expired at Vienna on the 22d of July.

The internal state of France continues to be one of tumult and disorder. The Lyonnese have again required and received the interference of the military. The Vendéans are busily employed in getting in their harvest, which has given temporary repose to that province. The Duchess of Berri is believed to be still in that country, and that she will resume active operations as soon as the corn and vintage are received.

The Courts of St. Cloud and Brussels have met at Compeigne, where Louis Philippe received the King of Belgium with great state and magnificence. On the 9th of August, King Leopold received the hand of the Princess Louise, and after three days of very splendid rejoicing, the royal

bridegroom and his bride returned to Brussels; the King of the French and his Court, to Paris.

Central Europe continues to present the same symptoms of excitement and suspense as for some time past. A decree of the diet at Frankfort, issued under the influence of the courts of Berlin and Vienna, the object of which is to prevent innovation in Germany, has been received with general disgust, and has promoted the alarm and excitement which it was intended to repress or allay. The Kings of Bavaria and Wirtemberg have openly avowed their opposition to it, whilst the minor and popular States have manifested a similar though differently modified feeling; and in other States the people and their rulers are openly at variance on the subject.

The military attitude of the powers occupying this part of the world grows more warlike. Russia has assembled in Poland (whose desolate and devastated situation renders all apprehension of internal war ridiculous) a disposable force of 200,000 men, and is advancing them towards the western frontiers of that country. Prussia has a disposable force of 291,000 men, in the highest state of discipline, and admirably officered. We noticed before the military state of Austria; both these are drawing their armies towards the French frontiers. Prussia has 200,000 men in four camps, between the Oder and the Rhine; and both Prussia and Austria have called out part of the landwehr, or militia. The troops of France are ready for service, and the stores of warlike materials are continually accumulating. The diet of Switzerland have placed the troops of the confederation on the war establishment.

PORTUGAL.—The affairs of this kingdom remain as undecided as ever. We recorded in our last the landing of Dom Pedro and his passage of the Douro. It appears that he advanced as far as Perafiel, where he engaged the troops of Dom Miguel; the battle was obstinate, and continued during the whole day; the English and French battalions were completely victorious where they were engaged, but the remainder of Dom Pedro's army merely maintained their ground, and he finally

found it necessary to fall back on Oporto. He was followed, but not pursued, by the enemy, whose course was stopped by the Douro. At the date of the last advices, Dom Pedro was in quiet occupation of Oporto; and his enemies halting as quietly on the left bank of the river.

TURKEY.—The affairs of Turkey present a very diverse appearance according to the quarter to which we direct our attention. In Bosnia the arms of the Sultan have been every where victorious; the insurgent chiefs are every where subdued; and, in the Turkish sense of the word, peace reigns through all the Western Provinces of the Empire. On the side of Greece the contracting powers have thought an extension of the frontier from the Gulf of Arta to that of Volo necessary for the security of the new kingdom; and the Sultan has agreed to this extension, stipulating for the payment of forty millions of piastres as the price of his concession (2,100,000*l.* sterling). On the eastern side every thing is disastrous. The troops of Mehemet Ali, the Pacha of Egypt, are every where victorious; and the princes of the country are every where deserting the authority of the Sultan to place themselves in the ranks of his adversaries. Ibrahim, after his battle with the Pacha of Damascus, detached a large body of cavalry in pursuit of the latter, who fled towards that city. Her gates were immediately opened to the conqueror, whose march has since been directed to Aleppo, and of which he has been in possession, most probably, long ere this. The Sherif of Mecca, who is considered as the prince of the Mussulman religion, on the commencement of hostilities by the command of the Sultan, published his anathema against the Pacha of Egypt and his adherents. He has now recalled it, and offered to crown him as sovereign of that country. The most potent chief of the tribes of Lebanon has also joined Ibrahim, and sent his son as an hostage to his father Mehemet Ali. Ibrahim's army is stated to be 56,000 strong, including a fine body of cavalry and artillery. There is no force opposed to him sufficient to prevent his penetrating into Anatolia.

NORTH AMERICA.—The cholera continues its ravages, both in Canada and the Eastern States of the Union. The trade of these countries is at a stand, and the greatest distress prevalent.

UNITED STATES.—The bill to renew

the charter of the Bank of the United States having passed both Houses, and by large majorities, has been presented to the President, the third Estate, that it might pass into a law, when he refused his assent.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

NEW CHURCHES.—Christ Church, Tunstall, was consecrated on Tuesday, 14th August, by the Bishop of Lichfield and Coventry.

Oakamoor Chapel was consecrated on Monday; and the Bishop of Lichfield and Coventry preached on the occasion. The Rev. D. Pritchett, Rector of Cheadle, and late Fellow of Trinity College, Cambridge, has the living.

The New Church, at Stone, Worcester, was consecrated on the 14th August, by the Bishop of the diocese. The Church is a plain-Gothic structure, with painted windows filled with neat tracery. At the end there is a beautiful window of stained glass, which, with the spire, is presented to the parish by the Vicar, the Rev. John Peel, brother of Sir Robert Peel. The covering of the communion table, with the cushions and the carpeting, are given by Mrs. Peel. The Church contains sixty more kneelings than were in the old Church.

GROVE, NEAR WANTAGE.—On Tuesday, 21st ult. the New Church at Grove, near Wantage, was consecrated by the Bishop of Salisbury, when the Rev. F. B. Pusey, B.D. Canon of Christ Church, and Regius Professor of Hebrew, preached an excellent discourse. There was afterwards collected at the door £74. The building will seat about 300 persons.

NEW CHURCHES.—The Bill relative to the erection of new Churches, enacts that all Chapels and district Churches situate in any exempt or peculiar jurisdiction, shall henceforward be subject to the jurisdiction of the Bishop and Archdeacon, within the limits of whose diocese and archdeaconry they may be locally situated; and that all other ecclesiastical jurisdictions shall cease from the date of the passing of the said Act.

A Gentleman of independent fortune residing within the pleasant village of Perry, near Birmingham, is now building a handsome Church in that parish, which it is his intention to endow, besides erecting a good house for the Clergyman—all from his own resources.

THE NEW ST. DUNSTON'S CHURCH.—The wall of the old Church which served for a screen while the new one was building, is now wholly removed. The new structure is of brick, of an octagon form, finished with beautiful Kilton or Rutland stone. The tower is about 50 feet in diameter at the base, and this part of the building is a fine specimen of the chaste Gothic style. The principal entrance is at the bottom of the tower, fronting Fleet Street. On the front of the tower will be worked, just above the door, the arms of his Majesty and those of the City. In the tower will be placed eight excellent bells, preserved from the old church. It is intended to place a clock with three dials in the steeple. The funds to pay the expenses of the building, have been, or are to be raised by a rate on the parishioners. The Corporation of the City of London, and the Commissioners of pavements, gave 4,000*l.* each to the Parish, as a compensation for the ground taken in widening the street from the site of the old church. The patron of the living of the new church is Joseph Taylor, Esq. The old church escaped the fire of London, the destruction having ended three houses to the eastward. It was erected prior to the year 990. The statue of Queen Elizabeth, which formerly adorned Ludgate, but which for more than seventy years has fronted Fleet Street, from the eastern wall of the late Church, has been taken down, in order to be placed within the present edifice. We are sorry to add that the architect, Mr. Shaw, just at the moment he was exulting in

the completion of his arduous task, and in the prospect of professional celebrity, was seized with an attack of apoplexy, which called him hence, making the new Church his monument.

NEW CHAPEL, LOWESTOFT.—On Monday the 6th ult., the first stone of this chapel was laid, in the presence of a vast concourse of the inhabitants and visitors. The committee, the contractor, and the architect, met at the vicarage; from whence they proceeded to the ground. Two hundred and forty children—the Sunday School belonging to the Established Church—had also been brought together. After an explanation of the object of the meeting, the Vicar laid the first stone, in which were deposited a piece of money of the coinage of William the Fourth, and a plate engraven as follows :—“ Lowestoft.—The first stone of this Chapel, dedicated to St. Peter, and erected by subscriptions and voluntary contributions, with the aid of the Incorporated Society for Building and Enlarging Churches, was laid on the 6th day of August, in the third year of the reign of his Most Gracious Majesty, William the Fourth, 1832, by the Rev. Francis Cunningham, M.A., Vicar. John Brown, Architect.” After this the Vicar offered up a prayer composed for the occasion, and the whole assembly sung the Hundredth Psalm. The beautiful situation of this chapel, at the south end of the town, its chaste and simple architecture, in the style of the Temple Church, London, will make it an object of the highest ornament, and its capacity to hold 1,235 persons, of whom 930 will be accommodated with free sittings, will render it a means of the greatest usefulness. Although the Incorporated Society for Building and Enlarging Churches has promised 600*l.* for its erection, a considerable sum is required for its completion, to be raised from the donations of the charitably disposed.

FRENCHAY CHAPEL OF EASE.—The ceremony of laying the foundation stone of this Chapel took place on the 7th ult. About half-past two a procession moved from George Worrall's, Esq., to whose spirited and indefatigable exertions the inhabitants of Frenchay are indebted for this acquisition to their delightful village. On their arrival at the site the following prayer was offered up by the Rev. J. W. Jones, Curate of the parish :—

“ O Almighty Father, Supreme Governor of the world, who orderest all things in heaven and earth, and without whom all man's endeavours are vain, we recommend ourselves and the affairs we have in hand to thy all-wise disposal. O be thou pleased to direct and prosper the work which we now undertake, that it may tend to the glory of thy name, the advancement of thy gospel, and the good of mankind.”

“ We humbly beg thy blessing on this and all the affairs of our lives, that our souls may bless thee for this, and all thy undeserved mercies bestowed upon us, through Jesus Christ our Lord.”

“ Our Father,” &c.

After which the foundation stone was laid by G. Worrall, Esq. The Clergyman then said,—

“ Lord, prosper thou the work of our hands upon us, O prosper thou our handy work.”

“ The grace of our Lord Jesus Christ, &c.”

The 100th Psalm was sung by the children of the National School. Mr. Worrall then addressed the meeting as follows :—

“ Ladies and Gentlemen—We have now finished the ceremony of laying the Foundation stone of this Chapel of Ease to the parish Church of Winterbourne, and most sincerely do I join all around me in the fervent hope and firm conviction, that it may be of use to our parishioners and the neighbouring maribitants, in promoting the cause of religion through faith in Jesus Christ. I am happy in being able to state that this Chapel is erected with the most cordial concurrence of the Patron, the Incumbent, and the Bishop of the diocese; each, convinced of the benefit it may be to our increased population, has given it the most zealous support; and the absence of the Rector, which we have to lament, arises from a serious accident, that renders perfect rest necessary to his recovery. The Rector, Mr. Whitfield, with a liberality that should not be passed over in silence, has undertaken to provide us with a Clergyman to perform the duties of the Chapel without further remuneration than the gratifying feeling of having benefited his parishioners; and to Mr. Jones this arrangement must afford considerable relief; to whom, for his unre-mitted attention and extended exertions in the arduous duties of visiting the sick, relieving the poor, and instructing the uninformed, we must ever feel most grateful.

“ The expense of erecting this Chapel is to be defrayed by voluntary contribution; and it must be a satisfaction to hear, that in the list of subscribers there are names totally

unconnected with the parish, uninfluenced by locality, and whose assistance must prove the worthiness of the work. It has been observed that our present foundation stone was not the first stone laid; much work has certainly been done; I regret the omission, and must acquit my brother committee-men merely by taking the blame of a natural propensity to proceed or to abandon. The consequence is, (and much do I lament it) that for a want of funds, without a continuance of a fostering support, our final views may never be matured—may not be completed: however, on we are going, and on we must go, relying, without the freezing check of calculation, on the generosity and liberal propensity of the public to favour and support good though arduous undertakings. I therefore announce that the smallest donations will be gratefully received."

The whole then concluded by the band playing God save the King.

LADY CHAPEL. The first stone of the restoration of this interesting building has been laid by Mr. Briscoe and the Misses Gwilt, in the presence of the Churchwardens and a large number of the parishioners. Many members of the committee have expressed their intention to devote their best endeavours to form a guardian institution for the preservation of similar interesting edifices throughout the kingdom.

ASSAULT ON HIS GRACE THE ARCHBISHOP OF CANTERBURY.—On Tuesday, August 7th, about seven o'clock, his Grace the Lord Archbishop of Canterbury arrived at Canterbury, to hold a primary visitation of the diocese. It had been previously arranged by the corporation to receive him in the usual way at the Guildhall, where a sumptuous dessert was arranged. The sheriff (James Ridout, Gent.) and the junior alderman (Sampson Kingsford, Esq.) met the Primate at Harbledown, accompanied by several prebendaries of the Cathedral in carriages, where they invited him in the usual way, and passed the accustomed ceremony. His grace received them cordially, and with great becoming dignity and condescension expressed himself pleased at the attention of the body corporate. The procession then returned. It had been feared, in consequence of the Archbishop's vote against the Reform Bill, that some manifestation of opinion might be made by the populace; accordingly strong barricades were erected in front of the Guildhall, and a large number of special constables sworn, to act in case of necessity. No sooner had the carriage of the Archbishop appeared in sight than the most deafening noises rent the air; and when his Grace arrived at the Guildhall the groans and hisses were tremendous. The venerable man seemed quite unnerved; he shook violently, and made the best of his way into the building, the doors of which were instantly closed. After he had partaken of the dessert and drank the health of the ladies, the carriage was immediately ordered to be prepared. His grace stepped in evidently much alarmed. The hisses and groans were now renewed, and missiles of every description hurled at the vehicle; hats, caps, pieces of brickbat, cabbage stalks, indeed every thing the ruffians could collect. Unluckily the postillions, being unacquainted with the city, directed the coach towards St. Margaret's, instead of Mercery-lane; the mob had therefore more time to gather weapons, and again furiously assailed the carriage. When his Grace entered the precincts of the Cathedral the large gates were instantly closed. Several hundred persons had previously gained admission, and ranged themselves within the walls of the deanery, where hisses and groans prevailed over every other feeling. Austen, foreman of the Church, collared a young man named Quedsted, and was instantly knocked down by a spectator, who had taken no part in the proceedings.—These are the first fruits of Reform.

Address presented to the Archbishop of Canterbury, at the Deanery, on Friday, 10th August, 1832:—

"To his Grace the Lord Archbishop of Canterbury. My Lord,—We, the undersigned inhabitants of the city of Canterbury, beg leave to approach your Grace with the expression of our unfeigned regret, that on the occasion of your arrival amongst us, for the purpose of discharging the sacred duties appertaining to your high station, you should have been exposed to indignities no less revolting to all moral feeling, than subversive of that reverential respect due to the office which is identified with your person. We are deeply and painfully sensible of the disgrace thus brought upon the city of Canterbury, and should consider ourselves as criminally participating in it if we lost a moment in testifying our abhorrence of what has taken place. We disdain to inquire whence the outrage arose, because we feel it impossible to assign any cause which could offer even the shadow of a justification. We trust, however, that neither your Grace nor the county will confound the inhabitants of Canterbury with the deluded perpetrators of this

unprovoked insult; and we join in requesting your Grace to accept the assurance of our sincerest respect."

The Archbishop returned an answer, which was in substance as follows:—"I am particularly gratified by this mark of your respect and attention; but I trust that you will believe that such an expression of your sentiments was not required to assure me that all the respectable inhabitants of Canterbury disapprove of the misconduct which took place on my entrance into the city. I gladly embrace the opportunity which your kindness has afforded me of making my acknowledgments to all those who assisted in protecting me from violence on that occasion. I request that you will have the goodness to make known my sentiments to those whom you represent."

BISHOP OF GLOUCESTER.—The Lord Bishop of Gloucester has lately concluded his Primary Visitation, when he visited the Clergy of the Deanery of Gloucester, and delivered to them a very able and luminous charge. His Lordship descanted in his late charge on the smallness in annual value of the majority of the preferments within his diocese; and, in order by his own example to assure the Clergy of the sincerity of his views in regard to them, with great munificence (considering the value of his preferment) affectionately made known to them, that from this time he should devote a tenth of the revenues of his see, for the purpose of building Churches, Chapels, and schools, and for the increase of the slender incomes of his poorer brethren. His Lordship, in adverting more particularly to the excitement of the present times, signified his wishes that his Clergy should withhold themselves from active interference in the coming elections, as agitators and partizans. In enforcing this topic, his Lordship very judiciously and correctly observed, that although in adopting the character and functions of the Clergyman, those of the citizen could not be considered as surrendered, and wholly abandoned; yet that it seemed to him to be both expedient and becoming the sacred obligations of the Clergy, that they should studiously guard themselves against all active collision and party spirit in the impending elections.

The Lord Bishop of Worcester has, at the request of several inhabitants of Kempsey, very kindly granted about thirty acres of land within his manor, for the purpose of being enclosed, under the provisions of an act passed during the present session, for the "relief and employment of the poor."

CHAPLAINS.—The total amount paid to Chaplains of Gaols, for their services as such, in England and Wales, is 15,669*l.* 19*s.* The Chaplain to the House of Correction, Cold-Bath Fields, gets 300*l.* a-year; to the New Prison, Clerkenwell, 200*l.*; of Newgate, 400*l.*, and a house to reside in; of Giltspur-street Compter, 225*l.*; of the New Debtors' Prison, Whitecross-street, 262*l.* 10*s.*; of Tothill Fields Bridewell, 150*l.*; of Horsemonger-lane Gaol, 200*l.*; of Brixton House of Correction, 200*l.*; of Guildford House of Correction, 100*l.*; and of Kingston-upon-Thames House of Correction, 70*l.* a-year.

KING'S COLLEGE.—Previous to the vacation, the Rev. Mr. Major, the head Master, gave an entertainment to about thirty of the principal Scholars, at his villa, at Brompton; through whom was presented, from the whole School, a handsome silver snuff box, as a testimony of their respect and esteem for the unremitted kindness and attention, which he had shewn in forwarding their studies and promoting their general happiness.

INFANT SCHOOLS.—The son of Mr. Buchanan, Master of the Infant School, Vincent Square, Westminster, (founded by Mr. John Smith, the Lord Chancellor, and others), is gone out to Africa for the purpose of establishing Infant Schools amongst the natives.

GRATIFYING TRIBUTE OF ESTEEM.—The parishioners of the parish of Mobberley, Cheshire, on the occasion of his retirement from the curacy of that parish, recently presented a handsome piece of silver plate to the Rev. James Elleray, in testimony of their esteem and respect for his zealous and faithful services.

BARBADOS.—It gives us much pleasure to learn, from the Barbadian of April 4th, that his Excellency Sir J. Lyon, in his addresses to the two houses of Legislature, bears the most flattering testimony to the activity and humanity of the Bishop and the Clergy of Barbados, after the dreadful hurricane of August 1831. The same paper also states the loss of persons to have been 1787; and that of property to amount to 2,311,729*l.*

GENERAL CEMETERY.—The Corporation of London have voted 4,000*l.* to purchase a place of Sepulture for the Cholera dead, and a general Cemetery removed from the city.

HACKNEY GRAMMAR SCHOOL.—At the Dissenting, *alias omnium gatherum*, Grammar School, at Hackney, we are informed that the head-master is in great disrepute with the governors, and the parents of the children, inasmuch as he has, with malice aforethought, put Paley's Evidences into the hands of the scholars. This crime is certainly very great, and we doubt not cognizance will be taken of it in the Omnium Conclave.

CLERICAL PEERS.—During the present year three Hon. and Rev. Gentlemen have, by the death of their brothers, succeeded to Peerages, to which their prospects of succession on taking Holy Orders, as younger sons, were very remote. These Clerical Peers are the Earl of Scarborough, Lord Downe, and Lord Rendlesham.

READING ROOMS FOR THE MIDDLING CLASSES.—A Correspondent suggests the propriety of devoting the National School Room (or some other apartment) in most of the parishes of this kingdom, on a Saturday afternoon, when the children are dismissed, for a definite period of time, to the purposes of a reading room for the middle classes; and also asks whether the Saturday Magazine, and other useful periodicals, some good newspapers, &c., might not be introduced, under certain regulations, with very great advantage.

IRISH LOGIC.—A late speech of Mr. Shiel's distinctly shews what temper of mind is entertained by the radical party towards the Church. The Bishop and Chapter of Durham, sensible of the advantages to the county which would flow from an University in the north, have resolved to do all they can to effect this object. The Bishop resigns the patronage of three stalls in order to annex them to offices in the University. The Dean and Chapter apply to Parliament to give them power, their own wish being unanimous, to devote some part of their funds to the same purpose. The Bishop gives a large sum of money, and 1000*l.* per ann. out of his own income, to the professors till the stalls fall. The sacrifice of personal emolument by the Dean and Chapter is enormous. One would think that this was a fair answer to the charges made against the higher Clergy, and a proof of their wish to forward the public good. But in the eyes of the radical party it is only a proof that their property is at the public disposal. "If this can be done," says Mr. Shiel, with true Irish logic, "does not the Church thus confess that her property may be converted to purposes not ecclesiastical?" That is to say, if certain acts can be done with the consent of parties and at their request by the legislature, therefore the same acts can be done contrary to their consent. Thus, if the Church keeps its property, it is to be reviled as gorged with riches, and the cry is, it ought to be plundered; if it willingly gives up something for a public object, then it is clear, by its own confession, that it may be plundered.

THE HON. AND REV. G. SPENCER.—It is rumoured amongst the pontificals at Rome, that the first vacant Cardinal's hat will be given by his holiness the Pope to the Hon. and Rev. Mr. Spencer, son of Earl Spencer, and brother of Lord Althorp.

ST. SEPULCHRE'S SUNDAY SCHOOL, CAMBRIDGE.—A most gratifying scene lately took place in the garden of the Rev. R. R. Faulkner, at Grantchester. The children of St. Sepulchre's Sunday School, with their teachers and a large company of the parishioners and other visitors, were assembled at a rustic festival. Tea being ended, and the children having freely enjoyed themselves at their innocent sports, they were supplied with cake and wine, and fruits. The hilarity of the evening was rendered peculiarly interesting by a very pleasing expression of the children's gratitude. After singing an appropriate hymn, the senior boy and girl came forward, one with an address and the other with a handsome quarto Bible, when the boy made the following speech, and the girl presented the sacred book to Mrs. Catley, their devoted and attached friend and teacher:—"Madam,—We cannot express the thanks we owe for your affectionate endeavours to promote our welfare in this school. Your kindness is deeply engraven on our hearts, and we wish very respectfully to offer you a small token of our sincere gratitude. We humbly hope, Madam, that we shall never forget the good instructions we receive from the word of God taught us in this school. We have, therefore, Madam, by the kind assistance of our teachers, purchased a Bible, and now beg to present to you

this sacred and invaluable treasure, as the best expression of our grateful feelings. And we earnestly pray that all its heavenly blessings may be shed upon you abundantly, through our Lord and Saviour Jesus Christ."

The Bible bore the following inscription, in gold letters on its cover:—"Presented as a token of respect and gratitude, by the teachers and children of St. Sepulchre's Sunday School, to Mrs. Catley, for her active and affectionate kindness during seven years, by which the interests of the school have been greatly promoted."

SAFFRON WALDEN.—On Sunday evening, August 5th, the Anniversary Sermon for the benefit of the National and Sunday Schools was preached in Saffron Walden Church, by the Hon. and Rev. Robert Eden, Rector of Hertingfordbury, when a collection amounting to 34*l.* 15*s.* 9½*d.* was made on the occasion.

REMARKABLE ANAGRAM.—Pilate's question to our Saviour, "What is truth?" in the Latin stands thus: "Quid est veritas?" These letters transposed make "Est vir qui adest." "It is the man before thee"

LANGUAGES.—A Russian has published "A View of all the Known Languages, and their Dialects." In this book we find in all 937 Asiatic, 587 European, 226 African, and 1264 American languages and dialects enumerated and classed. The Bible is translated into 139 languages.

MR. CARLILE.—The last month has presented us with two awful instances of this detestable man's detestable endeavours to root religion out of the human mind. Cooke, the miserable murderer of Mr. Paas, tells us that while he frequented places of worship he was considered, he believes, as a really respectable young man; but that he *became a Deist*, frequented clubs where the infamous works now circulated against Christianity were read, lost all right principles when he lost religion, and became a murderer. Tonge, who first murdered his wife, and then himself, was also a disciple of Mr. Carlile, who in this case has achieved a murder and suicide together. Thus four human beings have lost their lives by Mr. Carlile's means, two by the hand of the murderer, one by his own, and one on the scaffold. The husband destroys the wife, the mother of his six children, the companion of his life for fifteen years, and then falls by his own hand the victim of Carlile and Taylor. Have these men any conscience, any feelings, any notion of remorse? If they have none *now*, when the close of their life is at hand, and the fear of death comes upon them, with what unutterable distress and anguish, with what bitter anticipations will the remembrance of these horrors fill their minds! But what are we to say of the system pursued in this country, which, under a false shew of liberality, allows works to be circulated, which produce the most atrocious crimes? If I administer poison to the body, I am hanged in England; but if I administer poison to the mind, if I corrupt and betray the ignorant, if I deceive him and make him a murderer and a suicide, the friends of light and knowledge would raise a howl of 'persecution' and 'bigotry,' if any attempt should be made to stop me in my course!

IN THE MATTER OF THE BEDFORD CHARITY.—In the Court of Chancery, the Lord Chancellor lately gave judgment in this case. It will be recollected that it was upon a petition of eight trustees of the above-mentioned charity, praying his lordship to make certain alterations in the disposal of the funds of the charity, and other matters connected therewith. The case was argued at great length, the counsel for the petitioners contending that the 9th of George IV. c. 11, an Act for the regulation of this charity, left the Lord Chancellor a discretionary power to interfere to remedy any inconveniences, when he should be satisfied that such inconveniences existed. His lordship was of opinion that he had no jurisdiction. It was, therefore, clear that the petition must be dismissed; and having considered the question of costs, he was by no means prepared to allow the trustees to have an absolute right to the whole of their costs. They had assumed that the expenses would all fall upon the funds, and had got up this petition in a most expensive manner. It was a matter of regret that eight trustees should thus have the power to drag the charity into this Court, and make the funds pay for all. Notwithstanding the opinion of Lord Eldon to the contrary, he was of opinion that the Court could exercise a discretion on the question of costs, and he would write a special direction to the master to allow none but the necessary expenses incurred.

ORDINATIONS.—1832.

ChesterJuly 29. | Peterborough.....August 5. | WorcesterJuly 25.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Absolom, Charles Severn	B.A.	Trinity	Camb.	Chester
Alderson, Edmund	B.A.	St. John's	Camb.	Chester
Austin, Charles Adye	B.A.	Catharine Hall	Camb.	Chester
Bates, John	B.A.	Corpus Christi	Camb.	Peterborough
Birch, Edward	B.A.	St. John's	Camb.	Chester
Booty, Miles Gallaway	B.A.	Trinity	Camb.	Chester
Burrows, Edward	B.A.	Christ	Camb.	Chester
Davis, Thomas	B.A.	Queen's	Oxf.	Worcester
Dudley, Joseph	B.A.	Worcester	Oxf.	Worcester
Edwards, John	B.A.	St. Peter's	Camb.	Chester
Grice, Joseph Hill	B.A.	Christ Church	Oxf.	Worcester
Judge, Lawrence Eborall	M.A.	New	Oxf.	Worcester
Muckalt, James	B.A.	Queen's	Camb.	Chester
Panting, Laurence	B.A.	St. John's	Camb.	Chester
Perry, Thomas Corbet	B.A.	Lincoln	Oxf.	Worcester
Powys, Frederick Henry Yelverton..	B.A.	Emmanuel	Camb.	Peterborough
Saint John, Edward	B.A.	Powning	Camb.	Worcester
Thackwell, Stephen	B.A.	Pembroke	Oxf.	Worcester
Winter, John Saumarez	B.A.	Corpus Christi	Camb.	Peterborough
Wood, John (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Chester

PRIESTS.

Rywater, John	B.A.	St. John's	Camb.	Chester
Campbell, John Asher	B.A.	Pembroke	Oxf.	Worcester
Cory, Edmund	B.A.	St. Peter's	Camb.	Peterborough
Dawkins, Richard	B.A.	Catharine Hall	Camb.	Chester
Dwyer, Thomas	B.A.	Corpus Christi	Camb.	Chester
Gardner, Thomas	B.A.	Queen's	Camb.	Chester
Gibson, Henry	B.A.	Christ	Camb.	Chester
Hill, Richard Devereux	B.A.	Clare Hall	Camb.	Chester
Lees, William	B.A.	St. John's	Camb.	Chester
Longhurst, Samuel	B.A.	Queen's	Camb.	Chester
Marsh, Herbert Charles	B.A.	St. John's	Camb.	Peterborough
Mead, Edward	B.A.	Wadham	Oxf.	Worcester
Piercy, John	LL.B.	Catharine Hall	Camb.	Worcester
Wood, Richard Warner Kendall	B.A.	Trinity Hall	Camb.	Peterborough

Deacons 20.—Priests 14.—Total 34.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Ayre, John	Domestic Chapl. to the Rt. Hon. the Earl of Roden.
Macaulay, John Heyrick .	Head Mast. of Repton School.
Plumptre, H. S.	Alternate Evening Preach. at the Foundling Hospital.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Acton, W.	Weston Colville, R.	Camb.	Ely	John Hall, Esq.
Adams, Dacres	Pinhoe, V.	Devon	Exeter	Bp. of Exeter
Alderson, R. J. Co ^{ke} {	Baconsthorpe, R. and Bodham, R.	{ Norfolk	Norwich	John T. Mott, Esq.
Arden, Thomas	Bassingham, R.	Norfolk	Norwich	Rev. F. E. Arden
Burrington, G.	Woodley, R.	Devon	Exeter	
Colville, A. Asgill .	{ Great Livermere, R. { with Little Livermere, R.	{ Suffolk	Norwich	Nath. L. Acton, Esq.
Darby, John Wareyn	Shottisham, R.	Suffolk	Norw.	{ Mrs. Elizabeth Darby & Miss Mary Kett
Darby, M. B.	{ Wicklewood, All Saints & St. Andrew, V.	{ Norfolk	Norw.	{ Mrs. Elizabeth Darby & Miss Mary Kett, & Richard Heber, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Dornford, Joseph ...	Plymtree, R.	Devon	Exeter	Prov. Oriel Coll. Oxf.
Ellis, John	Yeddingham, V.	E. York	York	Earl Fitzwilliam
Escott, William Sweet	Oddington, R.	Gloster	Gloster	{ Prec. of Cath. Ch. of York
Gillard, John	Sydenham Damarell, R.	Devon	Exeter	{ John Carpenter, Esq.
Goodman, John	Kemnerton, V.	Gloster	Gloster	{ Mayor and Corp. of Gloster
Harington. E. Chas.	Exeter, St. David, P. C.	Devon	Exeter	{ V. of Heavitree
Hooper, Wm. Nixon	Littleton, P. C.	Hants	Winchest.	{ D. & C. of Winchester
Kennard, George ..	Speeton, P. C.	E. York	York	{ W. J. Dennison, Esq. M. P.
Leach, R. E.	Holmfirth, C.	W. York	York	{ V. of Kirkburton
Marsh, Herbert Chas.	Barnack, R.	Northam.	Peterb.	{ Bp. of Peterboro
Nelson, John	Preb. in Coll. Ch. of Heytesbury			{ Dean of Salisbury
Nichol, J. S.	Hetton, C.	Durham	Durham	{ R. of Houghton le Spring
Phayre, Richard....	East & West Rainham, R.	Norfolk	Norwich	{ William Ainge, Esq.
Steele, Thomas	Coaley, V.	Gloster	Gloster	{ Lord Chancellor
Thompson, Jos. jun.	Esk, C.	Durham	Durham	{ C. of Lanchester
Turnour, Hon. A. A. .	Tatterford & Tatterset, R.	Norfolk	Norwich	{ Sir Chas. Chad, Bt.
Ward, J.	East Clandon, R.	Surrey	Winchest.	{ Lord King
White, John Neville	{ Tivetshall, St. Mary, P. } { ——— St. Marg. R. }	Norfolk	Norwich	{ Earl of Orford

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Carne, James	Plymouth, Charles, V.	Devon	Exeter	William Carne, Esq.
Davies, Richard ..	{ Churchill, C. and Puxton, C. }	{ Somers. }	{ P. of D. & C. of Bristol B. & W. }	{ D. & C. of Bristol
Dayrell, J. Langham	{ Lillingston Darrell, R. and Stowe, V. }	{ Bucks }	{ Lincoln }	{ Rev. J. L. Dayrell Duke of Buckingham
Dix, Joshua	Faversham, V.	Kent	Cant.	{ D. & C. of Cant.
Foyle, Edward	{ Chilcomb, R. and Kimpton, R. }	{ Dorset }	{ Bristol }	{ Rev. E. Foyle
Freeman, Henry ..	Alwalton, R.	Hants	Winchest.	{ George Foyle, Esq.
Geary, Peter	Newport, C.	Hunts	Lincoln	{ D. & C. of Peterboro
Girdlestone, Thcoph.	{ Baconsthorpe, R. and Bodham, R. }	{ Isle Wight }	{ Winchest. V. of Carisbrooke }	{ George Chad, and R. Fellowes, Esqs. Thos. V. Mott, Esq.
Jenner, Wm. Andrew	Senior Fell. of Magd. Coll. Oxf.			
Johnson, Walter M.	Weston, St. Mary, V.	Lincoln	Lincoln	{ Lord Chancellor
Kett, William	{ Shottisham, R. and Wald ingfield, R. }	{ Suffolk }	{ Norw. }	{ W. Kett, Esq.
Mapletoft, Matthew	Yeddingham, V.	E. York	York	{ Nath. Randall, Esq.
Morgan, Edward ..	{ Badgworth, R. and Eghoys Brewis, R. }	{ Gloster }	{ Gloster }	{ Earl Fitzwilliam
New, Edward Parris	{ Fell. of St. John's Coll. Oxford and Northmore, P. C. }	{ Glamorg. }		{ Jesus Coll. Oxf.
Peter, Edward	Great Wigborough, R.	Oxford	Oxford	{ St. John's Coll. Oxf.
Scott, Tufton C. ..	{ Morkton, V. with Birchington, C. }	{ Essex }	{ London }	{ Henry Bewes, Esq.
Taunton, George ..	Stratford Toney, R.	Kent	Cant.	{ Abp. of Cant.
Whiter, Walter	Hardingham, R.	Wilts	Sarum	{ Corp. Chr. Coll. Oxf.
		Norfolk	Norwich	{ Clare Hall, Camb.

OXFORD.

ELECTIONS.

The following gentlemen have been admitted Actual Fellows of Magdalen College:—Rev. H. Linton, M.A.; Rev. William

James Butler, M.A.; Henry Horne, B.A.; and the Rev. William Robert Fremantle, B.A.; also, the following gentlemen as Probationary Fellows:—Rev. James Chas.

Stafford, M.A.; William Palmer, B.A.; and William Walter Tireman, B.A. Afterwards; the following gentlemen were elected *Demes*:—E. H. Hansell, Diocese of Norwich; Charles Daman, Commoner

of Queen's College, Diocese of Winton; Thomas Harding Newman, Commoner of Wadham College, County of Essex; and Francis B. Wells, Commoner of Christ Church, Diocese of Chichester.

CAMBRIDGE.

ELECTIONS.

The Rev. George Maddison, B.A. of Jesus College, has been elected a Skirne Fellow of Catharine Hall.

MARRIED.

At Loughton, Esq. & the Rev. William

Selwyn, Fellow of St. John's College, and Rector of Braunton, Leicestershire, eldest son of William Selwyn, Esq. of Richmond, Surrey, to Juliana Elizabeth, eldest daughter of George Cooke, Esq. of Carr House, Doncaster.

COMBINATION PAPER, 1832.

PRÆTOR COMB.

- Aug. 5. Mr. Norman, Pet.
12. Mr. Serjeantson, Cath.
19. Mr. Randolph, Clar.
26. Mr. James, Jes.
Sep. 2. Coll. Regal.
9. Coll. Trin.
16. Coll. Joh.
23. Mr. Whitehurst, Pet.
30. Mr. South, Pemb.
Oct. 7. Mr. Paske, Clar.
14. Mr. Chennery, Jes.
21. Coll. Regal.
28. COMM. BENEF. v. 4. Coll. Trin.
11. Coll. Joh.
18. Mr. Montgomery, Pet.
25. Mr. Simpson, Pemb.
Dec. 2. Mr. Calcraft, Clar.
9. Mr. Oakes, Jes.
16. Coll. Regal.
23. Coll. Trin.
30. Coll. Joh.

POSTER COMB.

- Aug. 5. Mr. Gleadall, Cath.
12. Mr. Foley, Emman.
19. Mr. Conyngham, Pet.
24. FIST. S. BARR. Mr. Currie, Pemb.
26. Mr. Fisher, Pet.
Sep. 2. Mr. Cory, Emman.
9. Mr. Hodgson, Pet.
16. Mr. Nepean, Trin.
21. FIST. S. MATR. Mr. Crick, Joh.
23. Mr. Kerrich, Chr.
29. FIST. S. {Mr. Rusby, Cath,
MICH. {Mr. Myers, Trin.
30. Mr. Field, Trin.
Oct. 7. Mr. Stephenson, Joh.
14. Mr. C. Jeffreys, Joh.
18. FIST. S. LUC. Mr. Dicken, Corp.

- Oct. 21. Mr. Howarth, Joh.
28. FIST. SS. SING. ET. JUD. Mr. Norman, Cath.
Nov. 1. FIST. OM. {Mr. Buller, Regal.
SINGR. {Mr. Hicks, Magd.
4. Mr. Atwood, Trin.
11. Mr. Stoddart, Chr.
18. Mr. Thomas, Corp.
25. Mr. Glover, Joh.
30. FIST. S. AND. Mr. O-borne, Pet.
Dec. 2. Mr. Furnival, Regin.
9. Mr. Jackson, Joh.
16. Mr. Tomlinson, Joh.
21. FIST. S. THOM. Mr. Petit, Trin.
23. Mr. Pearce, Joh.
25. FIST. NATH. Mr. Kempson, Trin.
26. FIST. S. STEPH. Mr. Birch, Joh.
27. FIST. S. JOHN. Mr. Spier, Trin.
28. FIST. INNOC. Mr. Evans, Clar.
30. Mr. Sandys, Regin.

Resp. in Theolog.

Oppon.

- Mr. G. A. Browne, {Mr. Evans, jun., Clar.
Trin. {Mr. Green, Jes.
 {Coll. Regal.
Mr. Blakeney, Joh. {Coll. Trin.
 {Coll. Joh.
 {Mr. Gould, Chr.
Mr. Gimmingham, {Mr. C. Hyde, Pemb.
Cai. {Mr. Brett, Corp.
 {Mr. Engleheart, Cai.

Resp. in Jur. Civ.

Oppon.

- Mr. Bennett, Emm. {Mr. Dugmore Cai.
 {Mr. Hanbury, Emm.

Resp. in Medic.

Oppon.

- Mr. Gibbes, Down. {Mr. Rorrett, Cai.
 {Mr. Wilmot, Cai.

NOTICES TO CORRESPONDENTS

We beg "S. S." to accept our best thanks; and also our "Friend at Gloucester."

W. J. B." has been received.

"Mneinoneuticophilos" in our next, if possible.

It will give us pleasure to hear again from our Friend in "the most western part of Cornwall."

"W. W." requires a little more practice.

THE CHRISTIAN REMEMBRANCE.

OCTOBER, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah, of Maimonides, with a Literal English Translation, copious Illustrations from the Talmud, &c., explanatory Notes, an alphabetical Glossary of such Particles and technical Terms as occur in the Selections, and a Collection of the Abbreviations commonly used in Rabbinical Writings.* By HERMANN HEDWIG BERNARD, Teacher of Languages at Cambridge. 8vo. Pp. xxxiii. 358. Cambridge: Deighton. London: Rivingtons. 1832.

(Continued from p. 525.)

WE stated that the first book of the *Yad Hachazakah* of Maimonides is divided into five parts, which respectively treat of the foundations of the law,—the government of the temper, or ethics,—the study of the law,—idolatry,—and repentance.

Part I. is comprised in ten chapters, of which Mr. Bernard has given us all, except the fifth and sixth. The subjects discussed in it are these:—(1.) The existence, unity, and spirituality, of God; chap. i. (2.) The duty of loving and fearing God, and the means by which these principles may be cultivated; chap. ii. iii. iv. (3.) The duty of honouring God, and the opposite sin of profaning him, or any thing on which his name is written; chap. v. vi. (4.) The qualifications, credentials, and duties of a prophet; chap. vii—x.

The first chapter, though not altogether free from the fancies of the Talmud, exhibits the author in a very favourable light, as a correct and profound thinker; and we transcribe, with pleasure, the following extracts from it, which will enable our readers to form a just estimate of his reasoning powers, when his mind is not evidently led astray by antichristian prejudices, or entangled in the mazes of rabbinical subtilty.

I. The foundation of foundations, and the pillar of wisdom, is to know that there exists a first Being, and that He called all other beings into existence, and that all things existing, heaven, earth, and whatever is between them, exist only through the truth of His existence; so that if we were to suppose that He did not exist, no other thing could exist; but if we were to suppose that all other things existing, beside himself, did not exist, He himself would still exist, and would not be destroyed in consequence of their destruction; since all things existing stand in need of Him, but He, blessed be He! does not stand in need of them, not even of any one of them. His truth, therefore, is not like the truth of any one of them. Thus the prophet says: *But the Lord is the TRUE God* (Jer. x. 10.), [meaning that] He alone is truth, and that there belongs to no other being a truth like His truth. This too is what the law says: *There is none else* (Deut. 10. 39.), that is to say, there is not a being, beside Himself, who, as to truth, is like Him.

II. This Being is the God of the Universe, the Lord of the whole earth; and it is He who conducts the orb with a power, to which there is no end or limit—with a power, of which there is no cessation; for the orb revolves continually, and it is impossible that it should revolve without some one causing it to revolve; and it is He, blessed be He! who causes it to revolve, without a hand and without a body, (i.e. without bodily effort).

III. Now the knowledge of this matter is a positive commandment, for it is said: *I am the Lord thy God* (Exod. xx. 2.); and every one who holds the opinion that there is another God besides this, transgresses a negative commandment, for it is said: *Thou shalt have no other Gods before me* (Exod. xx. 3.); and also denies the radical principle, for this is the great radical principle upon which everything depends.

IV. This God is one, not two, nor more than two, but one—whose unity is not like the unity of any one of the individuals existing in the universe—not one as a kind [is one], for this includes many individuals; nor one as a body [is one], for this is divisible into parts and portions; but one, and such an One, that there is no other unity like His, in the universe.

V. Were there many Deities they would needs be bodies and frames, since things, that can be numbered, which are equal in their essence, are distinguishable one from another only by the accidental qualities which belong to bodies or frames; now were the Creator a body or frame, he would have an end and a limit; for it is impossible that there should be a body which has not an end; and of every thing that has an end and a limit, the power too must have an end and a limit.

VI. But as to our God, blessed be His name! since His power has no end, and never ceases (for behold! the orb revolves continually); His power is not the power of a body; and since He is not a body, none of the accidental qualities of bodies can belong to Him, so that he should be separable and distinguishable from another. Therefore it is not possible that he should be other than one; and the knowledge of this matter is a positive commandment, for it is said: *The Lord our God is ONE Lord* (Deut. vi. 4.)

VII. Behold! it is plainly stated in the law and in the Prophets that the Holy One, blessed be He! is not a body or frame; for it is said: *That the Lord He is God in heaven above, and upon the earth beneath* (Deut. iv. 39.); but a body cannot be in two places [at the same time]. Again it is said: *For ye saw no manner of similitude* (Deut. iv. 15.); and it is also said: *To whom then will ye liken me, or shall I be equal?* (Isai. xl. 25.), now if He were a body, He might be likened to other bodies.

VIII. But if so, what means this which is written in the law? *And there was under His FEET*, (Exod. xxiv. 10.); *Written with the FINGER of God* (Exod. xxxi. 18.); *The HAND of the Lord* (Exod. ix. 3.); *The EYES of the Lord* (Deut. xi. 12.); *The EARS of the Lord* (Numb. xi. 18.); and other expressions like these. All these [are used] with reference to the intellectual capacity of the sons of men, who can comprehend only corporeal beings; so that the law spoke in the language of the sons of men, and all these are expressions [merely],

just as: *If I whet my glittering sword* (Deut. xxxii. 41.); [for] has He then a sword? or does He slay with a sword? [certainly not], this is only a figure; and thus all are figures.—Pp. 71—75.

XII. And now since it has been demonstrated that He is not a body or a frame, it is clear that none of the accidental qualities, belonging to bodies, can belong to Him; neither composition nor decomposition; neither place nor measure; neither ascent nor descent; neither right nor left; neither before nor behind; neither sitting nor standing; neither does He exist in time, so that He should have a beginning or an end, or a [precise] number of years; nor is He liable to change, since in Him there is nothing, which can cause a change in Him.

XIII. Again, with Him there is neither death nor life, like the life of a living body; neither folly nor wisdom, like the wisdom of a wise man; neither sleep nor waking; neither anger nor laughter; neither joy nor sorrow; neither silence nor speech, like the speech of the sons of men; and thus the sages say: "Above there is neither sitting nor standing, neither neck nor fainting."

XIV. Now since the matter stands thus, all these and similar expressions, which are made use of in the law and in the words of the prophets, are altogether figurative and ornamental. Thus it is said: *He that sitteth in the heavens shall laugh*, (Ps. ii. 4.); *They have provoked me to anger with their vanities* (Deut. xxxii. 21.); *As the Lord rejoiced* (Deut. xxviii. 63.); and other expressions like these. With regard to all these, the sages say: "The law spoke according to the language of the sons of men." And thus it is said: *Do they provoke me to anger?* (Jer. vii. 19.)

XV. Behold! it is said: *I am the Lord, I change not* (Mal. iii. 6.) If He were sometimes angry, and sometimes joyful, He would suffer change; now these things are found only in bodies dark and low—in those who dwell in houses of clay, the foundation of which is in the dust; but as to Him, blessed be He! He is blessed and is exalted above all this.—Pp. 78—80.

The expression, "neither neck nor fainting," at the conclusion of par. 13, is somewhat beyond our comprehension; but, on the whole, the idea here formed of the nature of the Deity, appears to us just, and pious, and philosophical; and, at the first perusal of it, we felt no slight gratification at receiving from this learned disciple of the Talmud so bold and masterly a refutation of the blasphemies which it has detailed on the same subject.* Who, after such an opening, can be prepared to meet the profane perversions of Scripture, the childish quibbling, and the ludicrous burlesque of rational argument, which, in other parts of his work, the author has adopted from the sages of the Gemara? or, meeting them, who can help longing for the day, when men of such intellectual endowments shall be delivered from their spiritual bondage into the glorious liberty of the children of God?

The very next chapter unfortunately exhibits a striking contrast. It opens thus:

With regard to this glorious and awful God—we are commanded to love Him, and to fear Him, for it is said: *and thou shalt love the Lord thy God* (Deut. vi. 5.), and it is also said: *Thou shalt fear the Lord thy God* (Deut. vi. 13.) But what is the way to the love and the fear of him?—P. 81.

* See CHRISTIAN REMEMBRANCE, for November, 1831. Vol. XIII. p. 651-2.

And how does the reader suppose this solemn question is answered? Most persons, we imagine, feeling that our love of God can be no other than gratitude for blessings received, would have no difficulty in deducing it from those instances of benevolence and love, which he has displayed towards us. They would naturally dwell on all the proofs of God's love to man, which appear in our creation, in the rich and abundant provision made for our support and enjoyment in this life, and in every act in which his mercy and loving-kindness are displayed, whether in the volume of nature, or in that of revelation. And, though a Jew cannot be expected to say, *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (John iii. 16.);—*In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins* (1 John iv. 9, 10.):—Though, we say, a Jew cannot be expected to echo this language, surely we might suppose that he would adopt the general principle on which this reasoning is built, that *God is love*; surely we might hope that the language of the Old Testament would be familiar to his thoughts, when writing on such a theme; that he would dwell with holy earnestness on some of those motives by which Moses, and Joshua, and David, endeavoured to awaken the dormant piety of his forefathers, and inspire them with grateful love towards the God of Israel. But our learned Rabbi has no such notions. He affirms that,

At the time when one considers His works, and His wonderful and great creations, and perceives from them His wisdom, which is incomparable and unbounded, immediately he loves, praises, and glorifies, and longs with great eagerness to know that great God, just as David said: *My soul thirsteth for God, for the living God* (Ps. xlii. 2.)—P. 81.

Thus, as if admiration of the works of God, though they may be totally unconnected with ourselves, were really the same thing as a grateful sense of mercies received, he says not one syllable on the love of God towards man, but proceeds

to explain some great principles [drawn] from the work of the Lord of the Universe, in order that they may be an opening to the intelligent man to love God.—P. 82.

Again, at the conclusion of the volume, he reverts to the same subject.

But now, what is [the nature of] that love which is due [unto Him]? It is that a man should love the Lord with a love so excessively great, and so exceedingly strong, that his soul, by thus becoming fastened to the love of the Lord, shall be constantly absorbed in the same.—P. 316.

But now, the matter is clear and manifest, that the love of the Holy One, blessed be He! cannot be made fast in the heart of a man, unless he be

constantly and duly absorbed in the same, and unless he renounce every thing in the world except this [love], as He has commanded [us], saying: [*And thou shalt love the Lord thy God*] WITH ALL THINE HEART, AND WITH ALL THY SOUL (Deut. vi. 5.) A man, however, can love the Holy One, blessed be He! only by the knowledge which he has of Him; so that his love will be in proportion to his knowledge; if [the latter be] slight, [the former will also be] slight; but if [the latter be] great, [the former will also be] great. And therefore a man ought solely and entirely to devote himself to the acquisition of knowledge and understanding, by applying to those sciences and doctrines, which are calculated to give him such an idea of his Creator, as it is in the power of the intellect of man to conceive; as was stated by us in the *precepts relating to the foundations of the law*.—P. 320.

We need scarcely remark that all this is addressed to the head, not to the heart; and that the fallacy of the principle lies in the inference, "so that his love will be in proportion to his knowledge;" for who needs to be informed that a man may "understand all mysteries and all knowledge," and yet be a total stranger to the love of God? Without dwelling, therefore, on so obvious a point, let us follow our author into the detail of his argument. His discourse on these works of God occupies three chapters; in the first of which he treats (no doubt very profoundly, could we but understand him) of the different orders of angels. In the next he gives us an outline of astronomy, according to the Ptolemaic system, which prevailed in that day; informing us, among other things, that

All the planets and orbs are beings possessed of soul, mind and understanding.* Moreover they are alive, they exist, and know Him who spake [the word], and the Universe existed. All of them, in proportion to their magnitude and to their degree, praise and glorify their Creator, just as the angels [do]; and in the same way as they know the Holy One, blessed be He! so do they also know themselves; they also know the angels that are above them. Now, the knowledge of the planets and of the orbs, is less than the knowledge of the angels, yet it is greater than the knowledge of the sons of men.—Pp. 97, 98.

After this he introduces the four elements, and in the next chapter explains how all things are composed of them, and will be again resolved into them.† Having thus exhibited the detail of his argument, our author winds up his conclusion in these words:

* This opinion is supported by so singular a piece of criticism, that we cannot forbear quoting it from our author's later work, entitled *Moreh Nevachim*. "Quod orbis cælestes sint animalia intelligentia et ratione prædita, h. e. quod apprehensionem habeant, id verissimum et rectissimum est secundum legem quoque nostram; quoddamque non sint corpora mortua sicut ignis et terra, (uti autem et imperiti arbitrantur,) sed, ut philosophi loquuntur, animalia, quæ colunt laudant et celebrant Dominum et Creatorem suum. Hinc dicit David, *Cæli enarrant gloriam Dei*, &c. (Ps. xix. 1.) Procul enim abest a veritate, quod quidam existimant hic agi de re ipsâ (h. e. hinc intelligi id quod homines ex illis intelligunt): quia Hebræi non tribuunt narrationem alicujus rei nisi illis quæ intellectum habent."—*Moreh Nevachim*, a Buxtorf. Pars II. cap. V. So that, even in those books of Scripture which are professedly poetical, there is no instance of a personification of inanimate things. But our author is at least consistent in this strange fancy, for he afterwards interprets, *literally*, the following passage: *When the morning stars sang together*, Job xxxviii. 7.

† The three subjects here discussed are considered by our author as embracing the whole circuit of human knowledge. "Quod omnia Entia, quæ sunt sub Creatore, in tres partes

At the time when a man reflects on these things, and knows all the creatures, whether they be angels, orbs, or men, or the like [beings], and sees the wisdom of the Holy One, blessed be He! in all things formed and created, he increases in his love to God, his soul thirsts, and his flesh longs to love God, blessed be He! —Pp. 108, 109.

Now, though it is certain that the eternal power and godhead of the Creator may be understood by the things that are made (Rom. i. 20.); and though we are far indeed from wishing to undervalue natural religion, or to discourage attempts to shew “the wisdom of God manifested in the works of the creation;” and though we confess that, by a profound study of natural philosophy and natural history, the mind may be most powerfully led “to look from nature up to nature’s God;”—we yet must acknowledge ourselves unable to perceive how the contemplation of these subjects can, *of itself*, tend to awaken the principle of love towards God. For, in the midst of all these interesting speculations, the understanding will indeed be enlightened, the mind strengthened, and the taste refined; but surely the conscience may remain untouched, the heart unsoftened, and the thoughts altogether led astray from the practical truth, so emphatically stated by the apostle, *We love him because he first loved us.* (1 John iv. 19.) But let this foundation be once laid by faith, and we then read the page of nature with a religious eye, and the heart learns to glow with more fervent gratitude towards its all-wise and benevolent Author. But the notions which Maimonides had imbibed on this subject, are the genuine fruit of wilful unbelief. The heart of the Jew is closed against “the inestimable love of God in the redemption of the world, by our Lord Jesus Christ,” the only root of all true love towards him; and, consequently, his love, instead of being a vital, influential principle of action, having its seat in the heart, and operating in the life, is, according to the temperament and imagination of the individual, either a cold, speculative, fruitless sentiment, or visionary mysticism.

In the midst, however, of the trifling, contained in these chapters, we are unexpectedly relieved by the following admirable remarks on the nature of the human soul, well worthy of earnest and repeated perusal; and which, as Mr. Bernard informs us in the preface, induced him, contrary to his original intention, to include the third and fourth chapters in his selections. They contain a complete refutation of the dreams of the materialists, and might put some of our modern philosophers to the blush.

Ch. IV. par. XIV. The soul of all flesh is the quality thereof, given to it by God; moreover that more excellent knowledge, which is found in the soul of man, is the quality of man, who is perfect in his knowledge; and it is with regard to this quality that it is said in the law: *Let us make man in our image, after*

dividuntur: quarum prima sunt Intelligentiæ separatæ; secunda, Corpora Sphærarum Cælestium; tertia, Corpora generabilia et corruptibilia.—*Moreh Nevochim*, Pars II. chap. xi.

OUR LIKENESS (Gen. i. 26.), meaning that he (man) should be possessed of that quality which is able to know and to comprehend those intelligences that have no matter, in the same manner as the angels [do], and thus be similar to them; so that this is not said with regard to that form which may be perceived by the eye, as for instance, the mouth, the nose, the cheek-bones, or the other features of the body, for this is expressed by **תָּאֵר** SHAPE; nor does it refer to the life which is found in every creature possessing animal life, by which it eats, drinks, begets, feels, and reflects; but [it refers] to that knowledge only which constitutes the quality of the soul, and it is of the QUALITY OF THE SOUL that the Scripture speaks [when saying] IN OUR IMAGE, AFTER OUR LIKENESS. Now this quality is very often called **נֶפֶשׁ** SOUL, and also **רוּחַ** SPIRIT; men therefore ought to be very careful with regard to these expressions, so as not to mistake them; and they must learn [to know the true meaning of] every such expression from its context.

XV. This quality of the soul is not composed of the elements, so that it ever can be again decomposed into them; nor does it proceed from the power of the breath [of life], so that it should stand in need of the breath [of life] in the same manner as the breath [of life] stands in need of the body; but it proceeds from the Lord—from heaven; therefore, when the matter, which is composed of the elements, becomes decomposed, and when the breath [of life] also perishes (for this can exist no otherwise than with the body, and stands in need of the body, in all its functions), that quality is [nevertheless] not destroyed, because it does not in its functions stand in need of the breath [of life], but continues to know and to comprehend those intelligences that are distinct from all matter, and also to know the Creator of all things; and it lasts for ever and ever. This is what Solomon said in his wisdom: *Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it* (Eccles. xii. 7.)—Pp. 105—107.

Passing over the two chapters which Mr. Bernard has omitted, we are next introduced to the important subject of prophecy. And here our readers will bear in mind, that all the observations of Maimonides are directly, though tacitly, pointed against the divine mission and authority of Jesus Christ. This is the single conclusion of all the reasonings of the Jews on this subject; viz. that Jesus of Nazareth was not a true prophet. Hence they commence their discussions of this question by defining the qualifications of the person, who, in their estimation, is worthy of prophecy; and which, as might be anticipated, are completely at variance with the character of the meek and lowly Jesus. Maimonides, indeed, does not enlarge on this point; but the Talmud repeatedly affirms, that “prophecy cannot rest except on a person distinguished by wisdom, courage, wealth, and noble birth.” Our author is, however, sufficiently explicit in his description of the means by which a candidate for the prophetic office must prepare and train himself for receiving the influences of the Spirit, of the manner in which he is affected when under those influences, and of the mode by which the prophetic vision is revealed to the mind’s eye, and its meaning made clear to the understanding. And, after stating the marked superiority of Moses over all other prophets, with regard to each of these particulars, he proceeds to the great point at issue, the tests by which the claims of a prophet may be tried. But though the general question respecting the trial of prophetic pretensions involves

two considerations,—(1.) Supposing a true prophet sent from God, by what means can he prove himself to be so? (2.) Supposing that a pretender to Divine revelations should appear, by what tests can we disprove his claims and expose the cheat?—it is only to the latter question that Maimonides does in reality direct his thoughts; and, with regard to the former, the maxim seems to be, the less said the better. What, then, is the first test?

A sign, or wonder, is delivered to him, to the end that the people may know that God has really sent him.—P. 119.

But, conscious that this criterion would, if fairly applied to the miracles of Jesus, triumphantly establish his claim, our Rabbi immediately recalls his words; he regards the sign as a thing of little or no value, the effect, for any thing we can tell, of enchantment or witchcraft; and makes the character of the prophet, for wisdom and learning, previously ascertained and acknowledged,—that is, in plain terms, his degree in the rabbinical school—the real and effective ground of his pretensions to the prophetic office.

XII. We do not, however, believe every one who performs a sign or wonder to be a prophet, unless he be a man whom we previously knew to have been worthy of prophecy, in consequence of his wisdom and his actions, whereby he was exalted above all his fellow creatures, and also to have trained himself in the way of prophecy, in holiness and sobriety;* but if then he come and perform a sign or wonder, saying [at the same time] that God has sent him, we are commanded to hearken unto him, for it is said: *Unto him ye shall hearken*, (Deut. xviii. 15.)

XIII. But still it is possible that he should perform a sign or wonder, and yet not be a prophet; and as to the sign—there may be something wrong in the matter; but for all that we are commanded to hearken unto him, because he, having been a great and wise man, and worthy of prophecy, we ought to take him for what he was supposed to be, for so we are commanded [to do], just as we are commanded to decide a legal case, by [the deposition of] two honest witnesses, although it is possible that they should have borne false witness; since, however, with us they are [supposed to be] honest [men], we ought to support them in their honesty. And respecting such and the like matters it is said: *The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children* (Deut. xxix. 29.); and again it is said: *For man looketh on the outward appearance, but the Lord looketh on the heart* (1 Sam. xvi. 7.)—Pp. 119—121.

Nay, so far is our author carried in his zeal to overthrow the credit of the Christian miracles, that he does not hesitate to undermine, at the same time, the authority of even the Mosaic revelation; and to affirm that Moses himself was not believed in consequence of his miracles.

* *בפרישות* literally: and in separation, from *פֶּרֶשׁ* to set apart. Thus with the Rabbins every strictly sober man who endeavours to part with the grosser pleasures of the world, is called *פֶּרוּשׁ*, and the training one's self to so strictly sober a life, is called *פֶּרִישׁוּת*. But to those who by way of hypocrisy showed themselves too punctilious in their abstemiousness, and who fell into the grossest self-conceit, the name of *פְּרוּשִׁים* Pharisees, was given as a stigmatizing epithet.

I. With regard to Moses our Rabbi, the Israelites did not believe him in consequence of the signs which he performed, (for he who believes in consequence of signs, must still have some suspicion in his mind whether it might not have been possible that the sign should have been performed by enchantment or witchcraft); but [on the contrary], all the signs which Moses performed in the wilderness were performed by him, as a [mere] matter of necessity, and not with the purpose of giving proof of [the truth of] his prophecy. When it was necessary to drown the Egyptians—he divided the sea, and plunged them into it. When we had need of food—he brought us down manna. When they were thirsty—he divided the rock for their sake. When Korah and his company denied him—the earth swallowed them up. And so it was with all the other signs.

II. Wherefore then did they believe him? [It was] in consequence of accompanying him to Mount Sinai; when our own eyes and not another's beheld, and when our own ears and not another's heard, the fire, the thunders and the lightnings; whilst he approached the thick darkness, and the voice spake unto him in our own hearing: Moses! Moses! go, and say unto them so and so; just as it is said: *The Lord talked with you face to face* (Deut. v. 4.) And again it is said: *The Lord made not this covenant with our fathers* (Deut. v. 3.)

III. But how do we know that the accompanying of him to Mount Sinai alone was the proof of his prophecy being true, and not liable to suspicion?—It is because it is said: *Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever* (Exod. xix. 9.) Consequently, before that event, they did not believe him with a faith which could last for ever, but with a faith which could still admit of doubt.—Pp. 122, 123.

The remarks of Stillingfleet, in reply to these extraordinary assertions, are so admirable, that we shall venture to enrich our pages with an extract from them :

Maimonides lays down this for a confident maxim, *The Israelites did not believe in Moses our master for the sake of the miracles which he wrought*. Did they not? The more shame for them : and if they did, the more shame for this great Rabbi thus to belie them. But the reason he gives for it is, *because there may remain some suspicion in one's mind that all miracles may be wrought by a power of magic or incantation*. Say you so? What! when Moses confounded all the magicians in Egypt, and made themselves, who were the most cunning in these things, confess it was the finger of God, and at last give out, as not able to stand before Moses! Might one still suspect all this to be done by a magical power? *Credat Judeus Apella, non ego*. But Maimonides further tells us that the miracles, which Moses wrought among the Israelites, were merely for necessity, and not to prove the truth of his divine commission ; for which he instanceth in dividing the Red Sea, the raising of manna, and the destruction of Corah and his complices. But setting aside that these two latter were the immediate hand of God, and not miracles done by Moses, yet it is evident that the intent of them was to manifest a divine presence among them ; and in the trial of Corah, Moses appeals to God's immediate providence to manifest whether God had immediately employed him or no. For it is evident by the text (Numb. xvi. 13.), that the main charge they laid against Moses was ambition and usurpation. They thought that Moses acted out of a private design, and aimed at his own honour and authority. Now see how Moses proceeds to clear himself (which is sufficient to stop the mouths of these incredulous Jews), for he lays the greatest evidence of his divine commission upon a present miracle (verses 28, 29.) Can any thing be more plain than that the only intent of this miracle was to make it appear that Moses took not his office upon him, but was immediately sent and employed by God in what he did? But that which will put an end to this controversy, is God's giving Moses a power to work miracles for that very end that the Israelites should believe

him. (Exod. iv. 8, 9.) And can we think they would have ever left Egypt as they did, and followed Moses into the wilderness, unless they had been fully convinced he was a deliverer sent from God? It is true (that which the Jews speak so much of) the *Statio in Monte Sina* was a great confirmation, both to their own faith and to Moses his, according to what God had told him. (Exod. iii. 12.) But yet it follows not hence they had no firm bottom to stand on before (for then they might have been drowned in the Red Sea as well as the Egyptians,) but God, knowing their incredulity and readiness to disobey his law, did, at the promulgation of it, testify to their eyes and ears his own presence in the midst of them. And this certainly was one of the greatest miracles of all; and therefore to oppose this to the evidence that is produced by miracles, is only to oppose a power of working miracles to a power of doing them. So vain and empty, then, so false and fallacious, yea, so directly contrary to holy scripture is that axiom of the Jews, *Prophetia veritas non confirmatur miraculis*; for miracles are sufficient evidences of divine revelation in any whom God employs, to all but such as are resolved not to believe them; and, as one well saith, *Pertinacia nullum remedium posuit Deus*; God never works miracles to convince obstinate atheists and wilful infidels.—*Stillingfleet's Origines Sacrae*, Book II. chap. VI. sect. 16.

Though most of our readers may think, with this learned writer, that the ascription of miracles to the power of witchcraft or magic, deserves no other answer than contempt, it is of some importance to remark, that by this pretence the Jews, who were contemporary with our Saviour, evaded the force of his miracles and stifled their own convictions; that by it, also, the arguments of the early apologists for Christianity were constantly and, to a certain extent, successfully met by the gentile philosophers, and that it continues, to this day, to form one of the principal features in the Jewish and Oriental theology. Let a Jew, or a Mohammedan, be thoroughly convinced that the history of our Saviour's restoring Lazarus to life, after he had been four days dead, and had actually begun to putrefy, is not "a cunningly devised fable," but an unvarnished tale of sober facts; still he is not prepared to admit, what to us appears the inevitable and immediate consequence, that the person who performed this miracle must have been a teacher sent from God. The point which we regard as an axiom, that the facts recorded in the New Testament being once established, the truth of Christianity necessarily follows, is, with both these adversaries, a subject of subtle and plausible controversy. They both can grant the facts, and yet be not a whit nearer conviction than before. Their conversion, therefore, is beset with difficulties, of which the generality of Christians can form no conception.

But to return to Maimonides: his next chapter opens with an argument which, did our limits permit, would demand a full and serious refutation; inasmuch as, to borrow the words of the author last quoted, "this must be confessed the strongest and most plausible plea the present Jews have for their infidelity;" the perfection and perpetuity of the Mosaic law.

I. With regard to the law, it is clear and manifest, that it is a commandment which is to last for ever and ever, and which does not admit of any alteration, diminution, or addition; for it is said: *What thing soever I command you, observe to do it; THOU SHALT NOT ADD THERETO, NOR DIMINISH FROM IT* (Deut. xii. 32.) Again it is said: *But those things which are revealed belong unto us and to our children FOR EVER, that we may do all the words of this law* (Deut. xxix. 29.) Behold! this informs us, that, with respect to all the words of the law, we are commanded to perform the same FOR EVER. Moreover it is said: *An ordinance FOR EVER in your generations* (Num. xv. 15.); and again it is said: *It is not in heaven* (Deut. xxx. 12.)

II. Behold! this informs us that no prophet is allowed to introduce henceforth any innovation. Should therefore any man arise either from among the nations or from among Israel, and perform any sign or wonder, and declare that the Lord has sent him to add any commandment, or to diminish any commandment, or to explain any of the commandments in such a way as we have not heard from Moses; or if he were to say that the commandments which have been commanded to the Israelites are not [to last] for ever, and from generation to generation, but that they were only temporary commandments: then, behold! that man is a *false prophet*, (for behold! he came to deny the prophecy of Moses), and so he is to be destroyed by strangulation in consequence of his having dealt proudly by thus speaking in the name of the Lord, things which He has not commanded him; for He, blessed be His name! has [on the contrary] enjoined Moses, that this commandment should be unto us and to our children FOR EVER, and *God is not a man that he should lie.*—Pp. 127—130.

The perfection thus claimed for the written law is of course extended to the oral law also; and thus every jot and tittle of modern Judaism is represented to its deluded followers as confirmed by the unchangeable word of the Almighty, and as destined, by its divine Author, to continue unimpaired, without “alteration, addition, or diminution,” to the end of time.

Referring our readers to the works of Hoornbeek and Limborch, of Stillington and Kidder, for a complete discussion of this subject, we shall simply suggest the most obvious answers to the arguments here adduced, and proceed with our analysis of the remainder of the volume. The passages quoted in par. I. do not bear out the conclusion deduced from them. The text (Deut. xii. 32.) prohibits the Jews from making any addition to the law, which God has enjoined; * but it surely does not imply that the Almighty has bound himself under the same restriction. Again, the words “for ever,” לעולם or עד עולם, on which the Rabbins lay so much stress, are used in other places, where it is clear that they cannot involve the idea of eternity, but point only to the end of some definite period, to which the context refers.† This expression, therefore, is not conclusive against other passages which directly pronounce the institutions of the law to be temporary, still less against the authority of unquestionable miracles. The Jewish argument also makes no distinction between the moral law, which, being founded on the essential difference between good and evil, must

* A Jew must be blessed with no ordinary share of impudence, who can lay his hand on the Talmud, and quote such a passage as this.

† See Exod. xxi. 6. 1 Sam. i. 22, &c.

be universal and perpetual in its obligation, and those positive institutions, whether of a civil or of a religious nature, which are binding only because they are commanded, and which may be rescinded by the same authority by which they were at first enjoined. Further, the charge of mutability, which is brought against God on the supposition that He annuls by a subsequent revelation those institutions, which by a preceding one He had established, takes for granted the whole point at issue. For, if the Mosaic ritual were, at the time of its appointment, intended to be perpetual, the abolition of it, under the Christian dispensation, would certainly imply a change in the counsels of the Almighty: but we contend, that the ceremonial law was ordained, from the very beginning, only as an introduction to a more perfect state of things; and that the second dispensation is therefore not a change, but a completion of the original design. With regard to the civil polity of the Jews, it is quite clear that its continuance depended on their continued obedience to the whole revealed will of God, and that the present dispersion of the Jews, among all the nations of the earth, is in perfect accordance with the predictions of the Old Testament.

Our author having disposed of miracles as not capable of affording an incontrovertible proof of a divine mission, we naturally inquire, what test has he substituted in their stead? The reply is as follows :

I. Any prophet that may arise for us, (i. e. for our benefit) and say : that the Lord has sent him—need not perform any sign, like one of the signs of Moses our Rabbi, or like the signs of Elijah or Elisha, which consisted in a change in the course of nature; but his sign ought [to consist in this, namely], that he foretell things which are to happen in the world, and that his words be verified; for it is said : *And if thou say in thine heart : How shall we know the word, &c.* (Deut. xviii. 21).

II. Therefore if a man come, who is worthy of prophesying through the operation of the Lord, and moreover if he come neither to add nor to diminish, but to serve the Lord by [fulfilling] the commandments of the law, they must not say unto him : divide the sea before us; or: call a dead body into life before us, or [do any of] the like things, and then we will believe thee; but they must say unto him : If thou be a prophet, foretell things that are to happen; and so he tells them, and we wait to see, whether his words will come to pass, or whether they will not come to pass. And, should even the least thing [of what he foretold] fail, it will be evident that he is a false prophet; but if all his words come to pass, he must be looked upon by us to be a faithful man. We must however examine him many times, and if all his words are found to be true, then behold ! that man is a true prophet, just as it is said of Samuel : *And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord* (1 Sam. iii. 20).—Pp. 139, 140.

Here, in the first place, it is amusing to watch the Proteus forms of infidelity. We are now told that the signs of Moses actually “consisted in a change in the course of nature;” and yet “the Israelites did not believe in him, in consequence of the signs which he performed.” Again, the contemporaries of ~~our~~ Saviour were continually demanding

of Him "a sign from heaven;" and on one occasion, their mode of reasoning clearly proves that they meant a sign "like one of the signs of Moses our Rabbi;*" and our Saviour, in reply, gives them a prophecy of His own resurrection. So that the Rabbins of the twelfth century flatly condemn the infidelity of their forefathers, and demand that the question shall stand on the precise ground on which our Saviour himself placed it. This passage, however, is open to a graver charge than that of inconsistency. For, by what name shall we characterize the presumptuous wickedness of dictating to an ambassador from heaven, what kind of proof he shall produce of his divine commission? We must not say, Do this; but we must say, Do that! Truly here is no inconsistency between the first and the twelfth centuries. The men, who can write and sanction such a sentiment as this, are the genuine descendants of those, who witnessed unmoved the mighty works of Jesus, and then exclaimed, "Let Him now come down from the cross, and we will believe Him."

But to proceed: our author, having stated that the non-fulfilment of a prediction disproves the claim of the person who uttered it, lays down the following exception to this rule, arising from the subject of the prophecy:

VI. With regard to any fatal things which the prophet may foretell, as, for instance, if he were to foretell that such and such a person will die, or that in such and such a year there will be a famine or war, or the like things; and if it happen that his words do not come to pass; this cannot be considered as disproving his prophecy, and we must not say: behold! he has spoken, and yet it never came to pass; for the Holy One, blessed be He! is *slow to anger, and of great kindness, and repenteth Him of the evil*; moreover it is possible, that they (the sinners) have repented, and obtained pardon, as was the case with the people of Nineveh; or [it may be] that He has given them a respite, as was the case with Hezekiah.

VII. But if he (the prophet) assure [people] of any good, foretelling that it will be so and so; and yet the good, which he foretold, do not come to pass, then it is evident that he is a false prophet; inasmuch as every thing good which God decrees, though it be *on a certain condition*, is not retracted by Him; so that we do not find, that He ever retracted any good promise, except at the destruction of the first temple, when He assured the righteous, that they should not be destroyed with the wicked; and yet retracted His word.—Pp. 143—145.

This distinction is correct: but mark the inference from it.

Behold! you are then informed that the prophet can only be tried by the good which he foretells.—Pp. 146, 147.

This conclusion is very ingeniously made more general than the premises: for they refer only to one of the two general questions on this subject, that the failure of the test disproves the claim of a false prophet; and the logical inference should stand thus, "Behold! you are then informed that the falsehood of a pretender to prophecy can only be detected by the failure of the good which he foretells."

According to our author, a true prophet cannot be proved to be so by the fulfilment of the evil, which he has denounced against impenitent sinners. How erroneous is this conclusion the present state of Israel too awfully testifies!

The importance of ascertaining and rendering familiar to the Christian world the real opinions and arguments of the Jews on the subject of prophecy, will, we doubt not, fully justify, in the estimation of our readers, the length to which we have extended our remarks. With the exception of the single argument grounded on the notion of the perpetuity of the Mosaic law, their whole reasoning, if such it can be called, is an ingenious evasion of the true question. The tests, by which alone we can try the pretensions of any teacher sent from God, are, by the confession of Maimonides himself, miracles and prophecy: the claims of Jesus, when tried by either of these tests, are unquestionable: He therefore was a teacher sent from God. Nay, replies the Jew, there must be some fallacy in this reasoning, because he denied the prophecy of Moses. This is the whole sum of their argument. But is it not possible that the fallacy may lie, not in our proof, but in their objection? And, if the fact that the miracles were performed rests on evidence which cannot be shaken,—if the prediction, relative to the destruction of Jerusalem and the present state of the Jews, is at this day so fulfilled, that the whole world are witnesses of its truth;—we cannot but feel that the Jew is guilty of deliberate sin, if he refuse to examine on which side the fallacy really does lie. And should these remarks meet the eye of any child of Israel, we would earnestly and affectionately entreat him to weigh well the following simple words, in which Jesus himself has anticipated their objection and refuted it. *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.* Matt. v. 17.

(To be concluded in our next Number.)

ART. II.—*Reviewers' Reviewed:—Monthly Review.* October, 1831.
London: Henderson.

THE vehemence, with which certain Reviewers have been pleased to express their opinions of Mr. Todd's *Life of Archbishop Cranmer*, may be taken for a criterion of the very sensitive state of their minds upon the subject of which it treats. The sentiments of the *Edinburgh Review* were perfectly natural, and worthy of the school to which it belongs; and it can hardly have escaped the reader's notice, that it is becoming a fashion to call in question the merits of the Reformation. The disciples of Erastus, who profess liberal opinions in theology, and affect to look with the most candid indifference upon all systems of

religious belief, can see no fault but in the Protestant Church of England; and are free from the bigotry of supposing, that there were any errors or corruptions in the Church of Rome, any occasion for the Reformation, any wisdom or virtue in the spirit with which it was carried on, or any benefits which it has produced upon the religious rights or the civil freedom of mankind. The Romanist has learned to bear his part in all these professions of liberality, and is willing to coalesce with every description of sceptics and sectaries in declaiming upon the rights of conscience, and the freedom of religious opinion, which the Church of Rome has now for twelve centuries been labouring to suppress; but of which the defence is now assumed as a convenient pretext for hostility to the Church of England; for undermining the basis upon which both the spiritual and civil establishment of that Church is founded; and for disputing the authority which it claims, the doctrines which it teaches, and the offices which it administers.

We are ready to believe, that among the Romanists, and among the Sectaries, there are many conscientious and good men; many men of high and inflexible principle, of large and varied information, who take no part in this alliance, or in the object to which it is directed: many who feel that the differences between Protestant and Catholic Dissenters are such as cannot be compromised or reconciled; and who, though they may desire some further reformation in the Church of England, are strongly opposed to its suppression, and to the removal of that mild and equitable moderation, with which she holds the balance between conflicting opinions, and sustains the main principles of our common Christianity. But there is a radical party in religion, as well as in politics: disguising their love of democracy, and not avowing their studied infidelity, they aim, not at renovation, but revolution; and they care not what are the elements of which the force is combined, if the combined force is but sufficient for the overthrow of the established institutions of the country. In the *Edinburgh Review*, it would be difficult to discover any religious principle but Deism, or any aim but political anarchy; the change of every thing, and the settlement of nothing. In the same spirit the popish radical courts the protestant radical, by joining in the cry of religious liberty; and the protestant congratulates the papist on his emancipation from civil restraints, till he forgets the spiritual bondage in which he is enthralled. In this state there is room for the insinuation, that there was no great occasion for the Reformation, that it was no extraordinary perfection to which it was carried, and that the Church of England lays claim to an apostolical succession, of which the Protestant disputes the reasonableness, and the Catholic denies the authority. The combination is confirmed by their secular interests, and their jealousy of the property of the Church; to which both are cordially

agreed, that the Church of England has no claim ;—it was spoiled from us, and our pious ancestors, say the Catholics ; it shall devolve upon us, and our enlightened children, respond the Sectaries.

It is too obvious, that there is a general connivance on the part of the periodical press, in favour of this avowed indifference, of this disguised hostility to the Church of England ; few will incur the charge of bigotry in upholding its claims ; few will lose the praise of liberality, in compromising with every variety of religious belief. The best possible instructors (as they have been vainly called) are more commonly the followers than the guides of the humour of the day, and they are bought and sold and transferred from party to party, and made to change their sentiments, with a versatility which nothing but the experience of every day could render credible. The reader who knows the name of the "*Monthly Review*," and is acquainted with its old connexion with the Arian, or, as they love to call themselves, the Liberal Dissenters, will hardly be prepared to learn, that the theological department of that review has been, for some time, conducted with a most decided leaning to popery, and an aversion from every thing protestant. The Reviewer rebuts, with just indignation, the charge of being deistical, a charge which is certainly not deserved. One of his medical associates occasionally writes, with considerable force and eloquence, on subjects of natural theology, and the proofs of providential design : but the theological critic is a zealous Romanist and Anti-protestant.* In this character, he undertook the defence of Doctor Lingard's Account of the Massacre of St. Bartholomew, which he represented as a casual, not a concerted transaction :—in the review of Sir James Mackintosh's History of England, the right of private judgment was called in question, and the abuses to which it is liable were exposed :—the Life of Bishop Middleton gave occasion to a censure of the marriage of the Clergy, and its effects upon the zeal and usefulness of the missionary—in minor articles, the writer professes himself "no great admirer of the thing called the Reformation." No opportunity is lost of classing the Church of England with "other sects," heretically divided from the Church of Rome, and of condemning all attempts of the Protestants for diffusing religious knowledge at home and abroad, whether by the preaching of missionaries or the circulation of Bibles and tracts. We must not overlook one article, of such extraordinary virulence as Daniel O'Connell himself could not have surpassed, upon the state of the Irish Church, in which the writer falls into the small mistake of condemning the Archbishop of Cashel for the accumulated preferments which he has bestowed upon his son, when the said Archbishop *never had a son* to receive them.

The spirit of the *Monthly Review* was professedly what is called liberal ; it was distinguished by the correctness of its analyses, and in

former times, it exhibited much critical and classical erudition, contributed by the scholars of Oxford and Cambridge. But it is now wisely remarked by the present Editor, "*that Tempora mutantur ET NOS mutamur in illis* was a maxim not more true in the days of Virgil, than it is in ours:" and although the maxim, thus recited, was assuredly never read by Virgil nor written by Horace, it is not therefore the less appropriate to the present spirit of the Monthly Review, popish in its religious, and utterly radical in its political, principles. No other proof of its radicalism can be required, beyond its modest proposition, that for the opinions which they are severally supposed to entertain, not on the Reformation, but on the Reform Bill, the Bishops should be excluded from the House of Lords, the Duke of Cumberland should be removed from the succession, and the Duke of Sussex be appointed Guardian of the Princess Victoria in the stead of her excellent and amiable mother, the Duchess of Kent, and that political unions should be organized throughout the kingdom, on such terms, as should render them not amenable to the laws. The newspapers noticed the passing of similar resolutions at a low meeting of radicals and REV. MRs. with Irish names in the neighbourhood of Leicester Square.

To such associations, the Monthly Review, combining the popish zealot with the revolutionary partizan, cannot fail to be acceptable: and it is of importance to know, that there is such an organ of such a party. The observations published in this review, on the Life of Cranmer, may be of use in shewing that the controversial spirit of modern popery is not such as might be inferred from the writings of Mr. Eustace, or Mr. C. Butler, candid and liberal, *but a spirit of unchanged and unchangeable bigotry and intolerance*. The remarks which we have made upon the unity of purpose entertained by the Catholic and political radicals, are justified by the following passage:—

Any man whose eyes are not wilfully sealed against passing events, must clearly see that the days of the Established Church of England are already numbered, and that it is rapidly drawing towards the close of its disastrous career. Every event which takes place, whether abroad or at home, in favour of liberty, is a blow struck at the out-works of that fabric. . . . The discussions about church-property will then begin in good earnest: the theories about the sacredness of tithes, and about their being as validly secured to the Clergy, as any private property is to any private gentleman, will be blown, by an indignant people, into the air. . . . and then we shall behold the complete downfall of a Church, which has literally nothing to maintain it but acts of parliament, and revenues plundered from the Church of a former age.—P. 224.

It is not, however, the temporalities of the Established Church, which excite the envy and indignation of the reviewer: it is the Reformation itself which is the cause of his offence, or he would have written with more moderation of

. . the unworthy proceedings, the selfish intrigues, the weak sophistry, and the

fundamental errors, by the assistance of which that historical imposture, called *the Reformation*, was commenced and carried on.—P. 225.

It is written of the academical life of Cranmer—

We by no means blame "the fellow" for falling in love, although he knew that marriage must cost him his fellowship, according to the statutes of his college; we shall here only remark, that the man who married at the age of twenty-three must have then had a very small notion of devoting himself to the service of a Church, which required its ministers to observe the strictest celibacy. Nor do we think that we greatly err in supposing, that this hunting, hawking young gentleman, skilled in the bow, and brought up among the better sort of students at Cambridge, who are very seldom the most moral characters in the world, was, in fact, rather more given to dissipation than to study, at least to the study of theology. . . . This "fellow," taking to himself a wife at the age of twenty-three, did not then intend himself for the Church, and, of course, paid no regard to the course of study necessary for that vocation.—P. 226.

Mrs. Cranmer having died, . . . the "fellow" was restored to his fellowship. . . . He was appointed lecturer in divinity in his own College, and it is said, we have no doubt with great truth, that his mode of discharging the office, contributed to forward the Reformation; for, not having been properly founded in theological doctrine, he confined all his studies in that way to the Scriptures.—*Ibid.*

Our acquaintance with the Universities does not dispose us to depreciate the moral character of the better sort of students at Cambridge or Oxford, where the honours which they obtain are an indirect proof of the course which they pursue. We shall not inquire from whence the reviewer derives his information; but if, in the time of Cranmer, the character of these students was at a low ebb, the fault can hardly be charged upon Protestantism. It must be known to the Reviewer, that the celibacy of the Clergy, of which he is so strenuous an advocate, is a matter not of faith but of discipline, and, therefore, not unchangeable; and that Eustace, who was aware of its abuses, recommended the requisite change to the favourable consideration of his Church. Protestants will readily admit that Cranmer's acquaintance with the Scriptures, and his mode of discharging his office of Lecturer in Divinity, contributed to forward the Reformation, which is founded upon the Scriptures: and they will take it for a proof of the vigour of Cranmer's mind, that he devoted himself to these sacred studies, in preference to the popular jargon of the scholastic theology: but to assert that "not having been properly founded in theological doctrine, he confined all his studies in that way to the Scriptures" is not only to deny the fundamental principle of Protestantism, which is the sufficiency of the Scriptures, but to betray the low opinion which Papists entertain of those Scriptures, that there is some scheme of theological doctrine, to which the written word of God is subordinate. We thank the Reviewer that *he* has not compromised this opinion of his Church.

Cranmer and the Reformation are placed in a new light in the following passages, in which the writer displays considerable skill in

calling names and imputing motives, and leaves us to the inference, that there are readers, to whom these polemical accomplishments may convey instruction and delight.

Cranmer, having sacrificed his fellowship to a wife at the age of twenty-three, had become, at the age of thirty-six, a confirmed hypocrite.—P. 227.

He adroitly concealed his sacrilegious nuptials, having been, as indeed we have had occasion to observe, thoroughly experienced in the ways of hypocrisy.—P. 228.

Wherever we turn our eyes in the early stages of the Reformation, we may plainly see, that it had its origin in the passions of men. . . . We are not at all surprised to hear it said, that such a man as this had the Protestant cause at heart. We believe that he had, because it was the only resource for the gratification of his passions, and the preservation of his means of subsistence.—P. 229.

We hardly know which to consider the grósser act of turpitude, the base truckling sophistry of the King, or the remorseless effrontery of the Bishop, in daring to officiate at the altar of God which he had polluted by his perjury.—P. 230.

Another scene of this man's life, now opens upon us, which, for the sake of human nature, we would gladly have passed over, if it had not been defended by Mr. Todd, in terms that shew that Mr. Todd would himself have pursued the same abominable line of conduct. We have seen, that, from the beginning, Cranmer, who certainly was at best but a shallow theologian, affected to doubt, and indeed on more than one occasion denied, the spiritual supremacy of the Pope. Now he well knew that he could not be consecrated Archbishop of Canterbury, . . . without taking the oath of fidelity to the pontiff. It was never for a moment supposed, that this oath interfered in any manner whatever with the allegiance, which the subject owed to his Sovereign, that is to say with the civil allegiance, for none other had been rendered or been required to be rendered to the Sovereign of England, at least until an Act of Parliament made him also head of the Church of England. Cranmer, however, held that the king was without any Act of Parliament, supreme head of the Church here, and that to him alone the oath of fidelity is due. . . . The oath is taken with a *protest*, signifying, in plain terms, that it was not taken at all. We think that we need do no more than cite the passage which gives an account of this transaction, to raise up every honourable mind in arms against the perpetrators, as well as the defender, of as deliberate and as unblushing an example of prevarication and perjury, as any that has ever been recorded in the Old Bailey. . . . Duplicity and perjury are here joined together in one crime, from which not all the declamation and sophistry of all the protestant authors who have ever written on this subject can vindicate the tainted character of Cranmer.—Pp. 230—232.

If it will please the Reviewer, we are very willing to admit that the Reformation had its origin in the passions of men, and in the necessity of restraining the excessive cupidity, and of resisting the daring encroachments, which the passions of a corrupt hierarchy tempted them to make on the rights and properties of foreign nations. The Romanist knows, in what passions, and under what circumstances, the extravagant issue and sale of indulgences, which was the ostensible cause of the Reformation, originated; how the passions of men operated in the manner in which this sale was conducted; and how the passions of Luther were roused to indignation at this intolerable abuse. We need not to be told, how the circumstances of the times were made to gratify the uncontrollable passions of Henry VIII., nor mean we to undertake the defence of that ferocious and capricious

tyrant, the very monster of the Reformation ; but till we are taught, that the worst and most violent passions of the worst and most violent men, may not be used as the instruments of Divine Providence in the accomplishment of a good and gracious purpose, we shall not think it necessary to remove the stigma which the Romanist would fasten upon the English branch of the Reformation, in consideration of the ruthless tyrant's useful rage. The charge of duplicity which the Reviewer is so confident in bringing against Cranmer, and in defying his apologists to refute, has its real and original foundation in the usurpation of the spiritual, as well as the civil, supremacy by the Pope. Of the civil usurpation, and of the determination of Henry to abolish it, we have spoken in a former article ; and, offensive as it may appear to the Reviewer, we have a perfect conviction of the truth of Cranmer's doctrine, that as far as any earthly supremacy was concerned, the King was without any Act of Parliament supreme, and that if he had not the supremacy in himself, and in his royal office, no act of Parliament could have conferred it. Of the spiritual supremacy, we deny, with the most rigid and scrupulous of the Dissenters, that any earthly power can claim it, or that there is any earthly power to which spiritual allegiance is due, by which an oath of spiritual fealty can be claimed, or to which any man is responsible for any spiritual duty : and we challenge the proof of the ancient and apostolical tradition, of the power of the Pope to confirm Bishops consecrated by Bishops, to deliver to them any authority or to require of them any service. Did St. Paul confirm the consecrations or ordinations of Timothy and Titus, or did the orders which they conveyed require any further validity ? Was the prelacy of Cyprian at Carthage, or of Ambrose at Milan, subject to the sanction of their contemporary at Rome ? was it invalid without his sanction, or dependent on a promise of suit and service to him ? When was this power claimed over the Bishops of the Western Church ? When was it conceded by the Bishops of the Eastern Church, or extorted from the Christians of St. Thomas ? At the time of the Reformation, it was impossible not to renounce this invasion of the immunities and independence of the English Church ; the usurped authority of the Pope was to be sustained or rejected ; there was no other alternative. Cranmer was placed in circumstances of no ordinary difficulty ; he protested against the oath of allegiance to the authority of the Pope, and became the first protestant and independent Archbishop of Canterbury, and, by his protest, the claims of the pretended mother of all Churches were abated and determined. Hence arises the declamatory virulence, which the partizan of the Papacy must be permitted to indulge :—

... almost every page of Cranmer's life, teems with instances of his hypocrisy and meanness.—P. 233.

.... let this sordid slave speak for himself. We shall not defile our pages with the whole of his letters to the King, . . . a few extracts will be sufficient to shew his utter destitution of conscientious feeling, and his almost incredible baseness.—*Ibid.*

We here find the king and the primate partners in a judicial murder, as they had hitherto been in acts of hypocrisy and tyranny, such as have no parallel in the records of England. It would require an ample volume to point out all the inconsistencies, errors, crimes, and follies in the life of Cranmer, by which this foul and bloody judgment against Anne Boleyn was followed. There are, however, a few passages which we cannot altogether omit, as they place in a very striking point of view, the great blessings which the *Reformation* brought upon this country.—P. 234.

In short, no weather-cock could be more obedient to the wind, than the voice of Cranmer was upon every occasion, great as well as small, to the dictates of Henry.—P. 236.

Cranmer's gross ingratitude to Cromwell . . . is another of the many blots which combine to render his memory detestable in the eyes of every man of right feeling. Abundant matter for censure might be found in the conduct of Cranmer during the reign of Edward VI. and the short usurpation of Lady Jane Grey, whom the Archbishop supported, until he saw that her cause became desperate. He then endeavoured to palliate his treason in the best manner he could, saying, that he had been over-persuaded to do this, and constrained to do that, according to his usual habits of servility and mean dissimulation. All his efforts, however, could not save him, . . . and the abominable system of persecution for religious opinions, which Cranmer had particularly established, while his star was in the ascendant, was now by a retributive justice turned against himself and his abettors.—P. 237.

It is not true, that Cranmer particularly established the abominable system of persecution for religious opinions. The abominations of that system were of earlier origin, and were in full operation in the age of Wiclif, and Lord Cobham; of John Huss, and Jerome of Prague; and were not unknown to the Albigenses and Waldenses, whom the Monthly Reviewer would now make the just victims of sedition and revolt. This system, inherent in the practice of the Romish Church, gave no offence in the age of Cranmer, and he was not so far above the prejudices of his age as to suppress it; and though the boy-king, as he is called, revolted from the practice, it was revived in all its terrors in the reign of the meek and gentle papist, Mary, and her amiable and compassionate consort, Philip; and his worthy agent, the Duke d'Alva, shewed no compunction in diffusing its spirit through the Netherlands. The abominable system of persecution for religious opinions did not cease before the establishment of protestantism under Elizabeth, in whose reign Mr. Turner has shewn, that penalties were inflicted, not on religious opinions, but political offences. The civil proscriptions of the Romanist were the consequence of the sedition and treason in which he was engaged.

After going through the mockery of a trial, but not less a mockery than those judicial farces, which he had himself enacted upon similar occasions, Cranmer was condemned to be burnt. . . . We feel for the man, and wish to do no more than merely to touch the outlines of that miserable series of shifts and vacillations, upon which a set of fools have conferred the title of martyrdom.—P. 238.

We cannot but look with feelings of unfeigned compassion, upon the intellectual blindness of those Sectarians who set up such a man as Cranmer, taking him even as he is portrayed by his most enthusiastic admirers, as an example of morality, an authority in matters of faith, and a martyr, bearing witness by his blood to the truth of the doctrines which he inculcated. It is manifest, from his conduct, towards the close of his life, and, indeed, from the complexion of his entire career, that there was no principle which he would not have sacrificed; no proposition which he would not have retracted, or adopted, in order to promote his interests. When the question was of his life, we have seen the facility with which, on six or seven different occasions, he repeated his allegiance to that Church which it had been the business of his whole episcopal reign to betray and to overthrow. Could he have escaped the stake, he would have abandoned any truth and signed any falsehood. A willing sacrifice to his own principles, whatever they were, he undoubtedly was not: to give him the title of a martyr, is, therefore, a misappropriation of language, calculated only to deceive ignorance, and to flatter the prejudices of credulity.—P. 240.

And is it part of the boasted wisdom and liberality of the nineteenth century, that Protestants have so fallen in public estimation, as to be the objects of "the unfeigned compassion" of the Catholics, to be openly called "a set of fools," to be told of "the thing," and, the "historical imposture called the Reformation," and to be taunted with "the intellectual blindness of Sectarians," and with a "misappropriation of language, calculated only to deceive ignorance, and to flatter the prejudices of credulity?" These are the bland sentiments, the meek expressions of modern popery, of modern popery most consistently co-operating with radical politicians for the overthrow of the Church of England. Of the transactions of the party in Ireland, we here say nothing; of words, spoken in or out of Parliament, we take no notice; the vehemence of the speaker may have carried his passions beyond his judgment, or his words may have been inaccurately reported. Our censure is confined to the *litera scripta*, to words deliberately composed, and deliberately published in a review, in a series of reviews, in other respects not weakly conducted, and calculated for circulation among a respectable class of readers, of readers nevertheless not friendly to Protestantism, or to the existing institutions of the country. It is painful to reflect, that the Monthly Review should be prostituted to such a party, and that such a party should have strength and power to support such a review. Our present remarks have been chiefly confined to its indirect attacks on Protestantism and the Reformation: on a future occasion, we may examine its avowed hostility to the Church of England.

For calling Cranmer a martyr, Protestants are called "a set of fools," and charged with "a misappropriation of language, calculated only to deceive ignorance, and flatter the prejudices of credulity." Let honest Fox bear the blame for recording that Cranmer had especially "to rejoice, that dying in such a cause he was to be numbered among Christ's martyrs, much more worthy the name of St. Thomas of Canterbury, than he whom the Pope falsely before did canonize."

- Art. III.—1. *Christianity and Slavery. An Address to the British Clergy, shewing that the Two are most improperly blended as a Controversial Question.* London: C. Tilt. Pp. 42.
2. *Negro Emancipation no Philanthropy. A Letter to the Duke of Wellington.* By A JAMAICA PROPRIETOR. London: Ridgway. Pp. 48.
3. *Illustrations of Political Economy.* No. 4. *Demerara, a Tale.* By HARRIET MARTINEAU. London: Fox. Pp. 144.
4. *Hints for those who purpose attending the Meeting at Exeter Hall, on Wednesday, August 15, 1832.* Pp. 8.
5. *Jamaica: Slave Insurrection. Return to Two Addresses to his Majesty, dated, April 10, and 18, 1832. Ordered by the House of Commons to be printed, May 24, 1832.* No. 482. Fol. Pp. 32.
6. *An Address to the Electors and Candidates for Election in the New Parliament.* Fol. Pp. 6.
7. *The Anti-Slavery Reporter.* N^os. 99, and 100.

WE have, on more than one occasion, stated our great disinclination to enter upon the discussion of any subject, which may *prima facie* appear to be exclusively political. That our reasons for adopting such a course have been founded upon principles of the strictest honour and impartiality, no one, who has perused the pages of the CHRISTIAN REMEMBRANCER for the last thirteen years, can for a moment doubt; and, therefore, it is, that with less reluctance we resume the discussion of the much-banded question of Negro Emancipation. We are quite convinced, that it must appear, to a majority of our friends, a work of supererogation, to enter into any defence of the motives by which we are actuated. We are as hostile to the perpetuation of slavery, as the most ignorant, or most fanatical declaimer of the Anti-Slavery Society; but, when the house of God is converted into a political lecture-room—when truth is garbled for the purposes of faction—and the Gospel itself perverted into an instrument of revolutionary triumph—it would not only be folly, but absolute crime, to remain supine observers of the proceedings of a class of adventurers, who are not only enemies of their country, but of the established Church—who, under the cloak of religion, and the Tom-Paine principles of the “rights of man,” stand forward as the apostles of misrule, and the enemies of all social order.

It is a source of peculiar grief, to be compelled to designate, in this manner, any class of professing Christians; but all minor considerations must be thrown aside, all feelings of attachment to the common cause placed in abeyance, when the first principles of the Gospel are violated, and the golden rule of “doing to others as we would they should do unto us” is become a dead letter. To say that we

have viewed the proceedings of the Anti-Slavery Society with disgust, would convey but a faint idea of the detestation with which we have beheld and deprecated their gross misconduct. Not only has it been their object to disguise truth, but to exalt falsehood—not only have they masked their nefarious designs under the garb of religious purity, but they have absolutely dared, in the pride of their hearts, to denounce all who differ from them, as disciples of Anti-Christ, and utterly unworthy to live under the Gospel dispensation—as persons who ought to be disfranchised from the enjoyment of the blessings of freedom under a British government! !

To us, such language conveys an irrefutable argument against the Anti-Slavery Society. We are convinced, that if their cause rested upon the pure and immoveable rock of the Gospel, it would require no meretricious aids to make it triumphant,—if their object were the promulgation of truth, and the emancipation of the slave alone, no appeal to the passions—no thrice-repeated tales of forgotten horrors—no concealment of facts favourable to the colonists, would be necessary. But the case is not so. We have always stood prominently forward as the champions of the benighted African,—but because we have inculcated the doctrine of subduing their own degrading passions, before they are admitted to the full enjoyment of the privileges of a civilized community—because we have deprecated the notion of putting an edged tool into the hands of a madman—and advocated the introduction of the light of reason, before the pearl of freedom was cast to a benighted race—we have been subjected to a degree of calumny, which nothing but a consciousness of the purity of our intentions, and the soundness of the principles upon which we rest, could have withstood; and this course, we are proud to say, has met the approbation not only of the orthodox friends to whose patronage and support we are so deeply indebted, but has won “golden opinions from all sorts of men,” and made the CHRISTIAN REMEMBRANCER *not only the recognized and legitimate champion of truth*, but the scourge of all those enemies of religion and good faith, who prostitute the banner of the cross for political and revolutionary purposes.

Of the bad name that we have earned in the polluted district of Aldermanbury, we are proud;—in the hatred of Socinian wolves in sheep's clothing we rejoice;—for certain we are, that had we been accursed by their approbation, there must have been something vitally wrong in our pages—some worm preying upon the bud and destroying the blossom and fruit of those principles, in the earnest propagation of which we have hitherto lived, and in the maintenance of which, we are prepared, if necessary, to die.

Did our limits admit, we could find it in our hearts here to enter into a recapitulation of the origin of slavery, and its existence from

the first organization of society to the nineteenth century ; "but," as a popular writer observes, "the existence of an evil is no argument in favour of its perpetuation," and we shall, therefore, refer all those who are inclined to cavil at our remarks, to the author alluded to. We cannot, however, dismiss, in so summary a manner, the question as connected with Christianity, which is the great bugbear held up by an interested, and unprincipled party to delude those well-meaning, but mistaken, philanthropists, who pin their faith upon the sleeves of Messrs. Buxton, Macaulay, Lushington, and Co.

Fortunately for us, we are spared the necessity of much research upon this head, by the admission of the *propagandists* themselves ; and the very able pamphlet, which stands at the head of this article, has supplied us with a fund of observations calculated to disabuse the unwary and ill-informed, and to exhibit, in their proper and despicable light, the paltry subterfuges, and sophistical casuistry, by which the Anti-Slavery Society attempt to impose upon the public. In a former article upon this question, we endeavoured to show, not only that slavery existed under the law, but that the Gospel in no one instance taught a violation of the established usages of nations. And, in the position thus assumed, we are fortified by the concurring testimony of the most unimpeachable and illustrious characters. The late Archbishop Manners Sutton (*clarum et venerabile nomen !*) says, upon this very subject, that, "Christianity hath left all temporal governments as it found them, without impeachment of any form or description whatever." Bishop Sherlock observes on this head, that the Scriptures are "not to be tortured to speak, concerning the civil institutions of society, on one side or another ; for they stand clear of all disputes about the rights of princes and subjects ; so that disputes must be left to be decided by *principles of natural equity*, and the constitution of the country." And Paley, the liberal and candid supporter of our Orthodox faith, is particularly explicit in shewing the impropriety of mixing up religion with slavery. His words are, "Christianity can only operate as an alterative. By the mild diffusion of its light and influence, the minds of men are insensibly prepared to perceive and correct the enormities which folly, or wickedness, or accident, have introduced into their public establishments."

The author of the Address to the British Clergy, at page 14, asks a most pertinent question, which we recommend, particularly to those of our own Church, who may have imbibed erroneous opinions of their duty ; nor do we think the itinerant declaimers in schismatical places of worship, can read the following passage, without feeling that they overstep the strict line of evangelical duty. The words are,

"If, in the early ages of the world, we find slavery existing by the command of the Almighty ; if the New Testament dispensation came

to expound the meaning; and to correct the errors of the Old; if we observe all the crimes, corruptions, and evil practices of society, or even those internal misgivings of the heart, which rebel against our principles, clearly defined; forming a code of moral obligation, precise, satisfactory, and comprehensive; and if, in this case, slavery is not included, but, on the contrary, wretched as was its condition at the time of our Saviour's appearance, we find it expressly sanctioned; must not *that individual be presumptuous, who affirms that slavery is forbidden by Christianity?* Must not *that preacher abuse the pulpit, when he exhorts his hearers, on religious grounds, to terminate a system so infinitely more humane than that, which his Divine Master examined and tolerated?*"

Let such an instigator of disturbance peruse 1 Tim. vi. 1, "Let as many servants (*δουλοι*, slaves,) as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed:"* and, if he be still sceptical, as to the fact, and thinks he is performing his duty conscientiously to God and man, by offering the plunder of the latter, as a sweet-smelling savour to the former, let him meditate on the 3rd, 4th, and 5th verses of the same chapter. 3.—"If any man teach otherwise, and consent not to wholesome words, *even the words of our Lord Jesus Christ*, and to the doctrine which is according to godliness;" 4.—"He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings," 5.—"Perverse disputings of men of corrupt minds, and destitute of truth, supposing that gain is godliness: *from such withdraw thyself.*"

Surely, then, those divines of the present day, who mix up slavery with religion, know not what spirit they are of. They cannot be aware of the criminal imputation which the maintenance of such sentiments must cast upon the MASTER they pretend to serve, and his own immediate disciples. At the very time that the streets of Rome echoed to the cry of the tortured slave, frequently suffering for a trivial or even an imaginary offence, the early propagators of the Gospel were searching throughout the city to reprobate vice in all its forms; they were holding up to public infamy and detestation the patrician voluptuary; they were, with unflinching perseverance, exposing themselves to martyrdom for the *zeal* with which they preached against the crimes of the nobles of the land; —a *zeal*, which was inspired by a sense of duty, and conceived to be in strict unison with the sacred office to

* Dr. Wells, in his paraphrase upon this verse, gives an admirable explanation of the real meaning of the Apostle, and proves incontrovertibly the truth of our argument. "Let as many as are servants under the yoke of bondage, count their own, though heathen, masters, worthy of all honour due from servants to their masters, and not despise their masters as being heathens, or think themselves by their professing Christianity freed from the subjection and service due to their masters; that the name of the Lord and his doctrine be not blasphemed, or evil spoken of, upon any such account, as dissolving civil obligations."—P. 125. Oxford. 4to. 1716—1718.)

which they were ordained by Christ. Is it to be credited, then, that if slavery had been so obnoxious to the Gospel, as the new-light itinerants declare, it would not have met with equal reprobation at the hands of Christ and his apostles? Can the Anti-Slavery Society intend to charge the Founder of our Faith, and his own chosen twelve, with inconsistency? or, with greater blasphemy, allow the thought to arise, that, because they avoided meddling with peculiar institutions, they were time-servers, and trucklers to men in power?—We pause for a reply.

In the meantime, it may be well farther to illustrate the subject by observing the contrast when religion was at stake. How awful was the holy indignation of our Saviour, when he drove the buyers and sellers from the temple! when he “overthrew the tables of the money-changers, and the seats of them that sold doves,” because they defiled the sanctuary of the living God;—a sufficient proof that in his hatred of vice and impiety, when religion and morality were at stake, he never spared the offender. But with these he stopped; he did not utterly degrade religion from its high and solemn character by mixing it up with political changes. Christ knew that certain institutions, abstractedly objectionable in their formation, were necessary to the existing state of society. These were not attempted to be violently reformed, but left to that gradual correction, which the general suggestions of humanity, and the progress of civilization amongst all classes of people, were calculated to produce.

This progress Christianity is eminently qualified to further. To the poor it teaches the insignificance of hardships and trials in this life, compared with the “rivers of happiness” which flow at the right hand of God for evermore. It exalts the lowly, and renders them emulous to merit favours—it invigorates their minds against temporary injustice or unforeseen calamity; and by thus animating their hopes by the prospect of their future change, it disposes them to perform their allotted tasks with content—with alacrity—with cheerfulness. Had the missionaries in the Baptist connexion thus preached Christ, we should not have heard of the insurrectionary horrors committed by their especial converts in the Leeward Islands, and more recently in Jamaica. For, disguise the truth as they may, every reflecting mind must be convinced, that to missionary teaching—to a mischievous perversion of the Word of God by ignorant, uneducated fanatics,—the poor negroes have been indebted for the punishments, to which their crimes have rendered them obnoxious.

Viewed in this light, we cannot condemn the excitement which exists in the minds of the planters against sectarians;—especially as the fact is notorious, that, wherever the educated minister of the Established Churches of England and Scotland has preached the

Gospel of Peace, there, in an eminent degree, "the good seed of the word has taken root downward and brought forth fruit upward;" and the happiest consequences have resulted both to slave and master. We do not intend by these observations to pronounce a sweeping sentence of condemnation upon all missionaries; for to the Moravians—we bear willing testimony—high praise is due. We name no one; to their own consciences they must stand or fall: but the friends of the African must be convinced that late proceedings have not advanced their cause; since the spread of the Gospel must be inevitably retarded by the indiscriminate expulsion, however merited, of all who may come under the denomination of sectarians. We hope this portion of the resolution will be revised, at all events as far as regards the Moravians, and other orthodox dissenters, whose characters will bear investigation. But when baker's boys, like Smith in Demerara, and pot-boys of the grade of Orton, Phillips, &c., procure an eighteen-penny license, and pretend to exercise the office of the priesthood; we fully coincide with the views of the Colonial Union of Jamaica, expressed in the following resolution:—

"We, the undersigned, most solemnly declare, that we are resolved, at the hazard of our lives, not to suffer any Baptist or other sectarian preacher or teacher, or any person professedly belonging to those sects, to preach or to teach in any house in towns, or in any districts of the country, where the influence of the Colonial Union extends; and this we do, maintaining the purest loyalty to His Majesty King William the Fourth, as well as the highest veneration for the established religion, in defence of social order, and in strict conformity with the laws for the preservation of the public peace; to shield this portion of His Majesty's Island of Jamaica against insurrection and future destruction."

If the missionary societies of Great Britain complain of this proceeding, they have no one to blame but themselves. Their gross neglect, and unjustifiable want of caution in the choice of their *employés* have been the proximate, not to say the sole, cause of these apparently harsh measures; and we have only to express a hope that the useful lesson afforded them will not be thrown away. At the same time we must say, from the return of the Jamaica slave-insurrection now lying before us, and the disgusting proceedings carried on at places *nominally* devoted to religion, we do not expect much from the Aldermanbury *clique*. Even at the very moment that we are writing, meetings are holding in dissenting chapels; where a person of the name of Baldwin, who is totally incapable of speaking, and but an indifferent reader, retails the stale falsehoods of the *Anti-Slavery Reporter*, and does the bidding of his masters with all the zeal of a mercenary, who saves his conscience with the trite proverb—

"My poverty, but not my will consents."

And yet, "these are thy Gods, O Israel!" in men of this mental calibre you repose implicit confidence, whilst the unprejudiced testimony of disinterested witnesses is either disbelieved or perverted.

But there is a further consideration engendered in our minds by the perusal of the pamphlet entitled, "Negro Emancipation no Philanthropy." Have the abolitionists ever fairly and dispassionately balanced in their minds the *probable degree of good* which might be attained by the blacks on accomplishing their freedom, compared with the *positive degree of mischief* which such a measure must entail upon the colonists? The coveted benefit of the first is worse than dubious. The declaration given in evidence before the Privy Council in 1827, of His Majesty's Consul General at St. Domingo—that island which the friends of Negro Emancipation have so loudly extolled as exhibiting the realization of their warmest hopes—has rather disturbed our preconceived notions of the disposition of the Africans to labour, and their capabilities of establishing within themselves the blessings of civil government. The following are among the queries put by the Secretary of State:—

Q. "Have the sugar plantations considerably diminished?"

A. "They are almost entirely *annihilated*—the exportation of last year was 2020 lbs.: the export of 1789 was 141,089,831 lbs.!"

Q. "Is labour voluntary or compulsory?"

A. "Most distinctly compulsory, as will be seen by the tenour of the rural code."

Q. "Is the whip used to compel labour?"

A. "By the law the use of the whip has been long abolished; but *military* men have the privilege of using a thick stick; and as *all* are *military* proprietors, I apprehend that at present, as was clearly the case under Toussaint, Dessalines, and Christophe, corporal punishment of that kind is very often inflicted, though in opposition to the law—an opposition of practice to theory very common in Hayti."

Q. "If the whip be employed, are females equally subject to it?"

A. "I have no evidence that women are ever punished with the whip; but were I to judge from the brutal conduct of the men to the women, I should be inclined to infer that the women may suffer from the same violation of the law with the men to which I have just adverted."

Comment would here be superfluous. The only inference that can be fairly drawn is, that the ruin of the colonist would soon be followed by the destruction of the slave. The present extensive cultivation in our West India Colonies would be destroyed,—the proprietors themselves reduced to beggary,—the most valuable portion of our commerce annihilated, accompanied with all the consequent public embarrassments, and the cries of thousands of distressed tradesmen and artisans, and of their wives and families thrown destitute upon the

world by the ruin of those from whom they received employment.

But for the abolitionists we have nothing to do with this—we care not that Great Britain should become one vast work-house for the reception of the ruined *whites*; our philanthropy has a higher and a nobler object—we are interested in the fate of our “black brethren,” and in the pursuit of our object we shall not pause because we are unjust, nor waver because we are convicted of inconsistency. Be it so, we have an argument still to use against you, the force of which you must, if honest men, recognize; since it concerns both the temporal and eternal welfare of the negro;—for, be assured, that, if your chimerical schemes are ever accomplished, you will speedily behold the blacks, when left to themselves, relapsing into indolence of mind and body,—the habits of savage life, which had been softened, not subdued, by intercourse with the whites, re-appearing in full force,—the strong tyrannizing over the weak,—the men beating the women, and reducing them to the actual state of beasts of burden,—and, in a word, every vice prevalent among barbarians raging with uncontrolled violence.

Nor is this all: by destroying the British colonies, where slavery exists in its mildest form, and the promulgation of the Gospel of Peace is daily preparing the slave for final emancipation, the abolitionists are encouraging, if not perpetuating, a far more atrocious system. By taking the produce of the Havannah and Brazil for consumption in this country, which must be the case if cultivation ceases in our own colonies, (as it undoubtedly will if the labourers are emancipated) they will be giving a direct bounty, not only to the continuance of slavery in foreign countries, where we cannot interfere with their internal regulations; but most probably induce a revival of the cruel traffic between those states and Africa, with all the horrors of the middle passage; and we therefore beg our readers to reflect that by advocating immediate and unconditional emancipation in the British slave-colonies, they are not only rivetting the chains of the African in Brazil and the foreign colonies, still tighter, but, in all human probability, forging fresh manacles for the yet uncaught savage of the Gambian coast; for an officer of high rank has declared officially, that the whole British navy could not stop the foreign slave-trade, unless foreigners themselves were sincerely willing to accede to our views.

With these facts before their eyes, it would not, in common cases, be too much to expect that the Anti-Slavery Society would pause in their career, and not by headstrong violence destroy the fair structure of amelioration and ultimate freedom, which has been so securely laid,—that they would not, as Christians, which they

loudly boast themselves to be, tread underfoot "the good seed of the word," and uproot the mighty tree of salvation, under which, by the blessing of Divine pleasure, we hope in due season to see the entire negro population sheltered, in common with ourselves;—but on the broad basis of humanity we assert our belief, that in the present condition of the black population, Christianity would be neutralized if not destroyed by emancipation; and the worship of Moloch succeed that of the true God.

What then is the cause of this inveterate hostility against the colonists? Let the able author of "*Christianity and Slavery*," to whose labours we are deeply indebted, reply:—

"It cannot be denied, that the abolitionists treat West India Slavery as a party-question; that is to say, like advocates in a judicial court, they strain every incident which is calculated to favour their cause, and repress every redeeming circumstance that operates against it. Those scenes of cruelty and of woe, which have become associated in our thoughts with colonial slavery, which we hear described in daily conversation, and which exercise such influence on public opinion,—that indefinable but mighty controller of the affairs of life—are all traceable, in the first instance, to *exaggerated* representations of the anti-colonial writers. The injurious effects of this exaggeration, it is evident, cannot be wholly corrected by counter-statements; it can only be so by official inquiry, but this being wanted, one remark may, in the meantime, be ventured for immediate guidance. The accusations against the West India Proprietors rest, in almost every instance, on anonymous authorities. The vindication of the proprietors proceeds from governors, or persons in some station of society, who have actually resided in the colonies, and who affix their names in testimony of their sincere belief of their respective statements."—*Pp.* 36, 37.

Of the other publications enumerated at the head of this article, we must observe that the "*Hints, &c.*" and the "*Parliamentary Paper*," go far to prove that the Baptist missionaries, if not the actual instigators, were, in a great degree, compromised in the late insurrection in Jamaica; and as such, are valuable documents to refer to. "*The Address to the Electors*" emanates from the West India body, and is characterized by truth and manliness; in both which respects the "*Anti-Slavery Reporters*" are, as usual, lamentably deficient.

We have now but one subject left for especial notice, the "*Illustrations of Political Economy*, by Miss Harriet Martineau;" a work which we approach with mingled feelings of regret and indignation;—of regret, that a woman, of considerable talent, should have come before the public as a politician; of indignation, to find the work, from beginning to end, a tissue of gross misrepresentation and malignant falsehood.

That we have not been too severe in the sentence pronounced against Miss Martineau will be soon apparent; for not only does

the volume betray a violation of good sense and good feeling, but the most unblushing and palpable untruths stare us in the face in every sentence we peruse. The book is divided into twelve chapters; in every one of which it would be no difficult task to expose twelve glaring errors: and yet with such testimony does the Anti-Slavery Society endeavour to abuse the public mind;—with *facts* drawn from such pitiful sources are the good old ladies (male and female) of Clapham and Peckham entertained! We, moreover, have been invited to join these laudable and amiable coteries—*we ourselves* have received pressing exhortations to visit Aldermanbury,—to which our only reply was—

Quid Romæ faciam? mentiri negcio."

Our authoress, in the preface, denies that she is a *copyist*: and for the sake of the literary world we hope she is not; for the first sentence of the first chapter betrays *unique* ignorance. The title is "Sunrise brings sorrow in Demerara." And how well the lady must be acquainted with the fact is apparent, by her speaking of the "autumnal deluge," "hurricanes," "storms of hail," and the sea, "blue as the heavens themselves, kissing the silent shore." Why this is a mere "Midsummer-night's dream!" The "tropical winter," and its accompanying beauties, are the mere coinage of some Ferdinand Mendez Pinto: a hurricane was never dreamt of in Demerara; and as for the blue sea, any foremast man would tell you that the Thames, after a thaw in a severe winter, is crystal in comparison with the sea on the coast of Guiana.

So much for geography and natural phenomena: now for generalities. An interesting young blue-stockings, one of the *dramatis personæ* in the tale, expresses her surprise at "the wretched half-starved looking cows," when the cattle which graze in the Savannahs, and on the dams of Guiana, are proverbial for their excellent condition;—and the planter's wife is made to affirm, that "nobody in the house was up for many hours after the conch sounded;" whereas the truth is, the mornings in the tropics being by far the most delightful portion of the day, many ladies may be seen on horseback, or in their various vehicles, taking an excursion at sunrise; and the planters themselves invariably visit their plantations before breakfast. Equally true is the assertion hazarded respecting the negroes proceeding, "like boys unwillingly to school," to their daily task,—the majority of them are as cheerful, and salute their masters with far greater familiarity, than the peasantry of Great Britain; and the sentimentality of *Willy*, and his ethical dissertation upon the system under which he lives, too absurd even to smile at.

Chap. II. says, "Law endangers property in Demerara." This fallacy is maintained in a dialogue between the planter, Mr. Bruce,

and his son, a raw youth, who has been attending some lectures on political economy at the London University. This worthy pupil of M'Culloch speaks of tenants upon estates in the West Indies finding it their interest to work their slaves to the utmost during the term of their lease. Our reply shall be brief: there are not *three* estates in the colony let on lease—we believe but *one*. And then a bond of indemnity is given, and other covenants introduced, so that the utmost care shall be taken of the slaves; and that, at the expiration of the lease, they shall be equally efficient, as on the day before the tenant entered into possession. Besides, the law regulates the hours of labour.

Chap. III.—“Prosperity impoverishes in Demerara.” Our young philosopher here incidentally asks, “Should cattle be fed by human labour?” We have not heard of its being done by steam, at present; perhaps Miss Martineau has made the important discovery of a substitute. As to her assumed position respecting *prosperity*, we should think it was a joke on Lord Goderich, did we not find this accurate writer talking of “the fertility of the soil, which stretched from the *height* to the distant ocean,” when it is well-known there is not even a mole-hill, much less a mountain in Demerara. Her arguments are equally baseless. Come we now to—

Chapter IV.—“Childhood is wintry in Demerara.” We wish our fair lady could have one eye upon the little smiling black rogues on a sugar estate, and the other in a Manchester factory, we think she would blush for what she has written, especially as the following is an unqualified, and (if wilful) a malignant untruth.

“Little Hester was only ten years old, when she was first put under old Sukey, according to the custom by which novices in bondage are made to serve a sort of apprenticeship to those who have been long under the yoke. Some humane masters, observing the facilities thus afforded to slave-tyranny, have attempted to break through the custom; but have found that, with all its abuses, it is too much liked by the slaves to be given up.” Besides, if the above were true, it would be a strong argument against immediate emancipation.

Chapter V.—“No haste to the wedding in Demerara.” This chapter contains many unjust and unfounded accusations respecting the separation of families which is *never permitted*; and although the progress of religion has not yet been so effective as to multiply marriages to the extent desired, yet they are by no means unfrequent; and the planters are themselves so anxious to promote the institution, that great privileges are granted to the parents of a certain number of children born in wedlock. Persons who talk of “no haste to the wedding,” ought to see a negro marriage, or at least look at home, to our parish weddings in Great Britain.

Chapter VI.—“Man worth less than beast in Demerara.” We have here an attempt to establish a political theory that would astound the Archbishop of Dublin; and, we honestly confess, we do not comprehend it, being well aware that no colonist or any one acquainted with the West Indies, ever weighed their fellow-creature, though a slave, in the same balance as his beast.

Chapter VII.—“Christianity difficult in Demerara.” On this head we beg to refer our readers to an authentic document in another page, wherein it will be perceived that the colony of Demerara has made a more efficient provision for the religious instruction of the slaves, than any community of the like extent in the known world.

The libellous charges in this chapter, are not, however, confined to the master, for it is asserted, that a planter “was afraid to leave his household in the power of his slave,” and this merely during a casual ride! Ladies, to our own knowledge, are frequently, for several days, left by themselves; and during that period, an instance of insubordination, we speak it to the credit of the negro, was never contemplated.

Chapter VIII.—“The proud covet pauperism in Demerara.” This position, which is not attempted to be maintained by our ingenious sophist, is assumed merely as a *point d'appui*, from which a plentiful volley of abuse against the colonies may be discharged. As a specimen of the style, we recommend the subjoined line of *persiflage*, wherein Miss Martineau,

Projicit ampullas, et sesquipedalia verba,

in most grandiloquent style; but what she means, we defy the grand Llama to explain.

“It had frequently occurred to Alfred, that forebodings of pauperism came with a very ill grace from a body who subsist on the most expensive pauper establishment ever invented. The West-India monopoly is a most burdensome poor-rate; levied by compulsion, and bestowed on those who ought to maintain themselves. It operates as poor-rates always do, in producing discontents among those who pay; and indolence, recklessness, waste, and profligacy among those who receive it, together with incessant and greedy demands for further assistance. The main difference is, that the West-India paupers might and would flourish, if the mother country could be prevailed upon to withhold the alms so clamorously craved; which is more, alas! than can be said of parish paupers.”—Pp. 101, 102.

We read of “a tale told by an idiot, full of sound and fury, signifying nothing:” such a tale is now before us. Let us hasten, therefore, to its conclusion.

Chapter IX.—“Calamity is welcome in Demerara.” This assertion rests upon the malignant joy of some few ill-disposed negroes, at the death of an overseer, during one of Miss Martineau's hurricanes, and the swell of the mountain-torrents consequent thereon. As we have

already shewn that the aforesaid hurricanes and mountains have neither "a local habitation nor a name" in the colony, our readers will not look for any refutation from us of this *innocent fiction*.

We cannot resist the fine writing and graphic fidelity of the following passage, however, which we accordingly submit to the perusal of our already gratified readers, merely premising, that on the coast of Guiana, there never was a breeze of wind strong enough to disturb the symmetry of a Dutch flower-garden, or rouse the fear of its master for the safety of a favourite tulip.

"Hester shrieked when she saw a whole field of sugar-canes whirled in the air. Before they had time to fall, the loftiest trees of the forest were carried up in the same manner. The mill disappeared, a hundred huts were levelled; there was a stunning roar, a rumbling beneath, a rushing above. The hurricane was upon them in all its fury."—P. 108.

There only wanted an inroad of the "Anthropophagi, and men who wore their heads beneath their arms," with whom our early travellers peopled this coast, to have completed the picture. And although Miss Martineau has not, in this chapter, indulged us with these figments of diseased imagination, we shall perceive that monsters equally fictitious, find a ready historian in her morbid pages.

Chapter X.—"Protection is oppression in Demerara." Here we are entertained with indecent exultations over the ruin of a professedly amiable family—an allusion to the colonial laws, of which the writer is extensively ignorant—and a mean attempt to prove that the office of "protector of slaves" affords no substantial protection to the blacks. If Miss Martineau is ignorant that by a recent order in Council, the slaves have Saturday, as well as Sunday, to themselves, independent of their holidays at Christmas, Easter, and Whitsuntide, she ought never to have published a book upon the subject. And what apology she can make for the following unfounded libel on the administration of justice between master and slave, we are at a loss to surmise. "It appears," she says, "that the overseer was in the habit of appointing a heavier task on Saturdays than other days, and compelling a completion of it on the Sunday. It was evident that if he chose to appoint a double task on the Saturday, the negroes might be deprived altogether of the benefit of the Sunday." Now how stands the fact? Long before the order in Council was out, the Sunday was secured to the slave, not on the recommendation of the mother country, but by voluntary legislative enactments of the colonists; and the utmost diligence of the emissaries of the Anti-Slavery Society have not been able to discover a single case, wherein the negro has been worked, upon the Sabbath, to the extent of Mr. Buxton's brewers, or young Mr. Wilberforce's carters.

Chapter XI.—“Beasts hunt men in Demerara.” We know not how to express ourselves in language sufficiently strong against this most false, and most disgraceful charge. The chapter is wrought up with the greatest tact to catch the public eye, and tickle the vitiated palates of the Anti-Slavery partizans: and the negro dying under the gripe of the bloodhound, whilst engaged in providing for the rescue of his sister, is a picture more to find admirers, who will scarcely trouble themselves to inquire whether the sketch is drawn from the imagination or from life.

Readers, this tale is pronounced to be a true history, derived from “properly authenticated” sources,—is told by a woman—sanctioned by the Anti-Slavery Society, and commented upon by political candidates and their supporters. We unhesitatingly, and without the slightest fear of contradiction, pronounce it a *detestable and scandalous libel* upon the planters of Demerara; than whom a more honourable, a more enlightened, and a more humane body of men cannot be found; and who, as we have before stated, have advanced infinitely greater sums for the extension of the truths and blessings of real religion founded on the unadulterated Gospel of Christ, than all the Baptist missionaries have effected, since that *schism* found its way into the Church. But what that society must be which tolerates—what that lady must be who promulgates—and what those candidates and their supporters must be, who use so foul a means to answer their purposes—is more than we dare to pronounce. Let the public decide.

Chapter XII.—“No master knows his man in Demerara.” Another paradox, which, not having the skill of Œdipus, we have been unable to solve. Compulsory manumission appears to be the object contemplated; and the planters, from entertaining some natural doubts whether the act would work so well as its framers anticipated, or whether the dishonest and ill-disposed would not plunder for their ransom, and thus a premium be offered to villany and corruption, are accused of “disregarding equally the laws of nature, the *law of God*, and the ordinances of the government under which they live.” Miss Martineau! the *law of God* is the law of truth; for “God is truth.” Whether the colonists of Demerara or yourself are most obnoxious to the charge you so unhesitatingly bring against them, we leave to the public to judge after the perusal of these observations. In the meantime, we recommend you to practise more Christian charity—to be less credulous, and, if possible, to atone by a candid apology for the injury you have attempted (we hope unwittingly) to do to a large body of your fellow-countrymen.

Having thus disposed of the question, and shewn the fallacy of the grounds upon which the Anti-Slavery Society proceed, as well as

convicted Miss Martineau of ignorance and falsehood, it only remains for us to lay one single document before the public, for the purpose of at once, and for ever, refuting the charge brought against the colonists, of an indisposition to the religious instruction and education of the negroes—a charge it will be seen at once malignant and unfounded; and which is only preferred for electioneering purposes, as the abolitionists hope that the really pious will be caught by the apparent hostility of the planters to religion, and exert themselves to return candidates to the new Parliament favourable to their own views;—not, be it remembered, on the West-India question only—but upon all subjects, where they have some private interests to forward. We hope that the warning voice here raised for the exposure of charlatanry and hypocrisy will not be raised in vain; and that the true friends of religion, and its strongest palladium, the Church of England, will not be induced by the war-cry of “No Slavery!” to vote for Dissenters and Socinians, who would strike a blow at the Established Church through the medium of the slavery question.

In conclusion, we request an attentive perusal of the subjoined official paper.

Extract from the Estimate of the Amount required to be raised by Taxes in the District of Demerara and Essequibo, in the Colony of British Guiana, for the Service of the Year, 1832.

FIXED SALARIES.

	Guilders		Guilders
Minister of St. George's	5000	Clerk and Catechist	1250
St. Paul's	6000	.....	1250
St. Swithin's	6000	.....	1250
St. John's	6000	.....	1250
Trinity	6000	.....	1250
St. Matthew	6000	.....	1250
St. Luke's	6000	.....	1250
St. Mary's	6000	.....	1250
St. Mark's	6000	.....	1250
St. Peter's	6000	.....	1250
St. James's	6000	.....	1250
St. Andrew's	3800	.....	1250
Dutch Church	3800		
Lutheran ditto	3800		
Two Roman Catholic Clergymen	9450		
Dr. Struthers of St. Andrew's, as long as he officiates as Minister	2200		
	<hr/> Guilders 88,050		<hr/> Guilders 15,000

HOUSE HIRE.

	Guilders		Guilders
Minister of St. George's	2200	Brought forward	15400
St. Paul's	2200	St. James's	2200
St. Swithin's	2200		<hr/> Guilders 17600
St. John's	2200		
St. Peter's	2200	Chaplain to Gaol and Workhouse ..	1400
St. Mary's	2200	Ditto to Garrison	
St. Matthew's	2200	Table Money	300
	<hr/> Carried forward 15400		<hr/> Guilders 1700

DISTRICT OF BERBICE.

FIXED SALARIES.			
	Guilders		Guilders
The Rector	7060		Brought forward 8100
Clerk and Catechist	600		HOUSE HIRE.
Sexton	500	The Rector for the time being	1584
			Guilders 9684
Carried forward	8100		

Provision for the respective religious Establishments throughout the Colony.

No.		Guilders
1.	Parish of St. Mary, renewal of the vote of last year towards building a Church	10,000
2.	Parish of St. Paul	5,200
3.	Parish of St. George	4,400
4.	Parish of St. Matthew	8,800
5.	Parish of St. Mark	440
6.	Parish of St. Swithin	3,898
7.	Parish of St. James *	
8.	Parish of St. Peter, renewal of the vote of last year towards building a Church, &c.	15,440
9.	Parish of St. John *	
10.	The Trinity Parish	2,160
11.	Parish of St. Luke	4,947
12.	Parish of St. Andrew, renewal of the vote of last year	13,405
		Guilders 68,690

These sums form a grand total of two hundred thousand seven hundred and twenty-four guilders;—equal, when exchange is at par, to sixteen thousand seven hundred and twenty-seven pounds sterling; to which, if we add three hundred pounds voted for the support of the schools, and the sums raised by the annual charity sermons, and voluntary contributions for the same purpose, we shall have, in the government of British Guiana alone, a sum little short of *twenty thousand pounds*, devoted to the advancement of true religion.

We hope we shall never again be called upon to reply to the aspersions of the Anti-Slavery Society; but we have facts and documents as conclusive as the foregoing, for their especial edification, should an occasion arise. This refutation of their grand charge of indifference to religion may, however, possibly have a beneficial effect, and induce them, both in their publications and through their lecturers, to adhere a little more strictly to TRUTH.

* The Grants to these parishes are not known: probably because the vestries had made an estimate of the expenditure in sufficient time to be laid before the Court of Policy at the period of voting the remainder.

LITERARY REPORT.

A Sketch of the History of the Church of England, to the Revolution 1688.
By THOMAS VOWLER SHORT, B.D.
Student of Christ Church, and Rector of Kings Worthy, Hants. Oxford: Parker. London: Rivingtons. 1832. 2 vols. 8vo. Pp. xxxvi. 495. xxv. 478.

MANY of the younger Clergy, no less than the author of the work before us, are doubtless distressed to find, after they have taken orders, that their "knowledge of the sects among the philosophers of Athens is greater than their information on questions which affect the Church of England;" and the deficiency, in this respect, will in general have been owing to the want, rather than the neglect, of the means of acquiring it. That an acquaintance with the ecclesiastical history of his country is incumbent upon every candidate for the ministry, amounts almost to an axiom; but the channels in which it is diffused are so various, that it is almost impossible to pursue them without a guide; and no guide, at least no efficient one, could hitherto be found. As a popular compendium, Southey's "Book of the Church" is beyond praise; but, from the omission of references, it is useless to the student: Carwithen's History is faithful as far as it goes, but it fails in the relation of collateral events: and other works are partial either in spirit or in extent. With a view to remedy these defects, Mr. Short has presented us with a *comprehensive summary* of the entire History of the English Church, from the first establishment of Christianity in the British Isles to the Revolution of 1688. The work defies analysis, being only an analysis itself;—a sort of outline map, in which the great land-marks are distinctly laid down for the direction of the student in his ecclesiastical progress. To have filled up this outline in detail, a work of ten times its dimensions would scarcely have sufficed; but the references to the sources from which the materials may be

drawn, will enable the student to pursue his course, without interruption, in the investigation of a chain of connected events in this most important branch of history. Especial attention is paid, as it ought to be, "to those points which constitute the history of the Church of England, as it is at present established, to the thirty-nine articles, for instance, the translations of the Bible, and the Prayer-book;" and we would particularly recommend the perusal of the appendices, in which these matters are discussed. Upon the whole, we regard Mr. Short's "Sketch," as one of the most valuable elementary works, with which we are acquainted.

Two Letters, by "FIAT JUSTITIA,"
Author of a Letter to the Hon. and Rev. B. W. Noel; in reply, the first, To a Churchman, who condemns him for going too far; the second, To a Dissenter, who expostulates with him for not going far enough. With an Appendix, containing a Letter from the Hon. and Rev. B. W. Noel; Observations upon it; Remarks on the Purity of the Church; Church Communion; Church Endowments; Inconsistencies of Independents, &c. Concluding with Hints on Church Reform, as applicable to Congregationalists. London: Holdsworth and Ball. 1832. Pp. 121.

WE have read these "Two Letters," which are confessedly written by a Dissenter, and some remarkable anomalies they contain. He recommends Churchmen to leave the Establishment, but not to become Dissenters; he would not destroy the established Church, but he recommends 2000 of the Evangelical Clergy to secede, which "would be her decided ruin;" he points out what he calls the errors of the Church in tolerably strong terms, and at the same time acknowledges Dissent to possess the same. A string of proposed modifications in the system of Congregationalism is also added

by a Dissenting friend. The arguments against the Church, in the above letters, have been refuted ten thousand times over, and particularly in sundry papers in the Christian Remembrancer of 1829, which we recommend our author to peruse; but the Appendix contains facts, which will serve us for food for some time to come.

The letter of the Hon. and Rev. W. B. Noel, is certainly a very pretty specimen of "consistency" and orthodoxy. More anon.

The Protestant Episcopal Pulpit; being a Series of Original Sermons, by Divines of the Protestant Episcopal Church, in the United States of America. New York: Moore.

WE have just received six numbers of the above work from New York, and in them we have an excellent specimen of the pulpit eloquence of our protestant brethren in America. The subjects chosen are good, and practically treated; and when we say that such men as Hobart, White, Onderdonk, Griswold, Fuller, Smith, and Clark, are ranked among its contributors, we are sure that their names will be a sufficient guarantee for the general utility of the work. The numbers appear monthly, and one or two engravings of different American Bishops will adorn each volume. To the spirited publisher, Mr. John Moore, the Americans are much indebted for the able manner in which the work is "got up;" so much so, that we rarely meet with such typographical neatness, in the productions of our transatlantic brethren. We wish the undertaking success.

The System and Practice of Congregational Dissent, unfavourable to Religion. By a LAYMAN. London: Printed by R. Clay, Bread-street-hill.

THE above appeared in our number for June. At the solicitation of many able and zealous friends we have published it in a separate tract, with an "advertisement" by the author: and also, some additional proofs of his remarks. We wish merely to call the attention of the Clergy to it as a most useful little work for distribution,

particularly in districts where Dissenters abound. The facts it contains are not easily to be controverted, or "Fict. Justitia," would perhaps have attempted it. We would here request our readers to correct one error in it, and for presents, read *per rents*, p. 10, eight lines from the bottom.

A Charge to the Clergy of the Diocese of Gloucester, delivered in July, 1832, at the primary visitation of the Right Rev. James Henry, Lord Bishop of Gloucester. Printed at the request of the Clergy. London: Rivingtons: 1832. 8vo. Pp. 35.

THE delivering of this charge was announced in our last number. There are one or two points in it, however, on which we deem it right that the excellent ~~orate~~ should be heard throughout the land. We accordingly subjoin the following extracts; more especially as we were not altogether correct in our former notice:

"The residence of a minister among the people committed to his care is so obviously essential to the effectual and edifying performance of his various pastoral duties, that it would be waste of time to enter into any argument to prove what no reasonable person can dispute. The non-residence of a considerable portion of our parochial clergy has been termed the opprobrium of the Church of England: in this Diocese, as well as in some others, it ought rather to be called its misfortune; for, in nearly every case where a parish does not enjoy the benefit of a resident Pastor, the cause is to be found in the want of a parsonage-house. * * * * *

After all deductions have been made, there remain above a hundred benefices in the Diocese entirely destitute of a residence, or any thing which can be converted into a residence, for the Pastor. In some of them indeed either the incumbent or the curate does find an abode in a hired house, or in lodgings within the limits of the parish; but in far the greater part of the cases to which I refer, not even this precarious accommodation is afforded to the Minister: he is in consequence compelled to live at a distance, and sometimes a considerable distance,

from those among whom his duties require his constant presence; and who have in fact an undoubted claim upon his uninterrupted services and attention. * * *

"In all cases where the value of the living will bear the expense of building a residence for the incumbent, it is obviously my duty to require that recourse should be had to similar means with as little delay as possible. * * *

But the income of far the greater part of the livings of which we are speaking does not amount to the annual sum of 150*l.*: so unequal are they to bear the expense of building a dwelling-house for the incumbent! This poverty of a large proportion of the benefices in my Diocese is the circumstance that has occasioned me more painful reflections than any other, ever since I was placed in this seat: it gives me concern to see so many of my brethren worse provided for than their station in society, their education, and their merits demand; while the same cause renders them less useful labourers in Christ's vineyard than it is their duty, and I believe their wish to prove themselves; but I lament it above all, because it is difficult to discover any means by which this unhappy deficiency may be speedily and effectually removed." Pp. 8—11.

"The subject of plurality of livings held by the same incumbent, is one which occupies, at the present time, a large share of public attention. * *

"But in this Diocese we should look in vain for instances of pluralists enjoying excessive revenues or such as are described to be unfitting the condition of a churchman. There are certainly many cases of two benefices being held by the same person; but they are in most instances very small ones, and such as are singly inadequate to the decent maintenance of a clergyman. The poverty of so many preferments is the real evil which draws other bad consequences in its train: and it is to their improvement, up to a moderate amount, that we must look for the reformation of our Church in respect to pluralities. An Act of Parliament, which passed in the Session of 1831, has materially facilitated the improvement of livings in the patronage of ecclesiastical per-

sons or corporations, by enabling them to charge upon their estates an augmentation of the benefices with which they are respectively connected; an enactment of which several ecclesiastical patrons have already availed themselves. The property of the See of Gloucester is for the most part leased in such a manner that I could hardly effect any improvement in small livings by those methods, except such an one as would commence at a very distant period, and probably not till the present generation had passed away. It is my intention not to satisfy myself with prospective improvement, but to devote, from the present time, a tenth part of the revenue of my See to the augmentation of small benefices; employing the sums so allotted in the manner most required by the circumstances of livings, and most likely to produce other improvements in their condition. The smallness of the endowment of my bishoprick occasions me regret only because the assistance which it is in my power to extend to this object, as well as to the building of churches, chapels, and school-rooms, and other matters essential to the cause of religion, cannot correspond with my own wishes, or with the real wants of the Diocese. But even my example may perhaps not be without effect: I entertain a strong hope that all ecclesiastical corporations will adopt such measures as are within their reach for improving the smaller livings in their gift, either immediately or prospectively. I may here mention that the Dean and Chapter of Westminster have recently come to a resolution to augment, without any delay, all their livings which are below 200*l.* a year in value, so as to raise them at least to that amount." Pp. 14—16.

Besides the subjects of *non-residence* and *pluralities*, the bishop speaks at large respecting the necessity of performing two services on every Sunday; of non-licensed Curates; of the *Signature* of Testimonials; of Registry-returns; of Bonds of Resignation; of qualifications for Ordination; and of clerical duties in general. Upon all these topics, the Charge affords a pleasing specimen of Episcopal moderation, christian disinterestedness, and conscientious integrity.

A Vindication of the West-India Proprietors, in a Speech delivered at Mansion House Chapel, Camberwell. With an Appendix. By the Rev. S. ISAACSON, M.A. Late Rector of St. Paul's, Demerara; Author of a "Translation of Jewell's Apology for the Church of England," &c. London: Fraser. 1832.

A MORE manly defence of the West India Proprietors, and a more clear refutation of the hear-say arguments of the Anti-Slavery gentlemen, we have never read. The speech is mild, cogent, argumentative and clear; and, from the ocular knowledge of slavery which Mr. Isaacson has had the opportunity of acquiring, and from the great ability which he has shewn in the present speech, as well as in his other works, the Aldermanbury Society have seldom met with so great an antagonist, or the West-India Proprietors so powerful an advocate. To those who wish for truth we recommend the perusal of the above tract.

Musæ Lyricæ; Original Melodies, composed and arranged for two or more Voices, with an Accompaniment for the Organ, or Piano-forte. By the Rev. CHARLES DAY, Vicar of Rushmere.

HAD the merits of this publication been of an ordinary cast, we should have been disposed to silence for the "work's sake;" in the hope that the profits, which will be given to the support of the Clergy Orphan Society, might not have been diminished by our remarks. How gladly then, do we recommend these Sacred Lyrics to the notice of those of our readers, whose ears are open to the melody of holy song. The reverend composer is an amateur indeed, rather than a professor; and should there exist any defect of unison, or of accent, few, except the practised harmonist, will discover them. Among the melodies the best is decidedly that on the Murder of the Innocents; but all are respectable, and far above mediocrity. With respect to the "getting up" of the work, it is above all praise; and we cordially wish it the success it deserves, both on the score of talent and disinterestedness.

The sure Fruits of Genuine Christianity displayed, in Two Sermons applicable to the Present Times. Preached in St. Mary's Church, Melcombe Regis, on February 12th & 19th, 1832. By the Rev. JOSEPH ADDISON. Weymouth: Commins, London: Rivingtons. 1832. 8vo. Pp. 57.

HOWEVER difficult and arduous may be the duty of the Christian Preacher in the present days of "trouble, rebuke, and blasphemy," it is at least clear and well-defined. With the Bible in his hands, he may rebuke the "enemy and blasphemer," and comfort the despondent and the weak; and we are always rejoiced to see such men as Mr. Addison searching and expounding the Scriptures for the instruction and benefit of their hearers. The sermons before us are a ~~valuable~~ commentary upon 2 Peter i. 5-7, in relation to the duty of the Christian in the present eventful crisis; and, though we cannot rank the preacher with his illustrious namesake, there is enough of plain and earnest exhortation in his discourses to reclaim the sinner, and confirm the penitent.

A Charge, delivered to the Clergy of the Archdeaconry of Nottingham, By GEORGE WILKINS, D.D. at his Primary Visitation, in May, 1832. London: Turrill, 1832. 8vo. Pp. 32.

IN this Charge, Dr. Wilkins advocates a judicious reform in our church-discipline and forms of worship; and exposes the gross misrepresentations, which are so industriously circulated respecting the incomes of the Clergy; adverts to the subject of tithes, for the purpose of recommending the pamphlets of Mr. Hale and Mr. Law; vindicates the Clergy from the charge of supineness, arising from an inability to defend their rights; suggests the proper course to be pursued in the present fearful crisis; and concludes with some remarks on the nature of Archidiaconal duties, and the intention of himself to perform them faithfully, but with every indulgence which can be conscientiously allowed.

SERMON

FOR A SUNDAY SCHOOL.

PROV. xxij. 6.

Train up a child in the way he should go: and when he is old, he will not depart from it.

AFTER an experiment of half a century, which has elapsed since the first institution of Sunday schools, during the greater part of which they have been extensively established, and when, as opportunity has been afforded, some observation will naturally have been made on their influence and effect in promoting the welfare and happiness of individuals and society,—the advocate of their cause is still required to assume the character of an apologist. This, at the first view, may seem to afford a strong probable argument to their disadvantage; and, by those who form their opinions hastily, may be regarded as a conclusive proof of their inutility. It is a circumstance, however, which needs not excite our surprise, when we reflect, that Christianity even is yet engaged in vindicating itself† from the malevolent aspersions of those, who represent it as a system inimical to the true interests of humanity, and impute to it many, if not the greater part, of the moral evils which have existed in the world since its establishment. Nor, on the whole, does it offer any reasonable cause of astonishment, that institutions, however wisely framed for the happiness of mankind, do not, in fact, produce the utmost possible good for which they are designed; nor should it be considered as affording any just ground of objection against them; when we call to mind the corrupt state of the world in which we live, and that in proportion to the necessity for reformation will be the resistance that is offered to the means employed for effecting it;‡ and, moreover, that an invisible enemy is perpetually at work, to retard our most successful attempts at cultivation, scattering his pernicious darts in the field where our good seed has been sown, and mingling them so insidiously in the crop, that our endeavours to eradicate the weeds would be effected only at the hazard of our hoped-for harvest.

With respect to Christianity, indeed, the descriptions, which are given in the Scriptures, of the regenerate state of the world under its happy dispensation,—the promises of blessedness, which shall attend it among all the families of the earth, of the glory, the knowledge, the purity, the peace, and triumph of the universal church, refer to its ultimate consequences, and to that blissful period, when the reign of Messiah shall extend to all the kingdoms of the world. Meanwhile, that we suffer not ourselves to faint, nor despair of the “promise of his coming,” we are graciously warned of the opposition against which his religion will have to contend in its progress, of the

* Mr. Raikes' first school was founded, A.D. 1781.

† Vide Paley's Evidences, Part III. Chap. VII. and Bishop Porteus' 13th Sermon.

‡ “The truth is, every method that can be made use of to prevent or reform the bad manners of the age, will appear to be of less effect, in proportion to the greater occasion there is for it.”—*Hp. Butler's Sermon before the Society for Promoting Christian Knowledge.*

enmity that is put between the seed of the woman and that of the serpent, "the conflict to be perpetually maintained between the Redeemer and the destroyer of souls; between 'the power of God unto salvation,' and the power of Satan unto perdition."*

But the text appears to imply something more immediate and certain. It contains, not only a general assurance of success to the promoters of virtuous education, but it appears also to promise, in each individual instance, the attendance of a beneficial result on our endeavours to inculcate lessons of wisdom in the minds of children, and to "bring them up in the nurture and admonition of the Lord." In this view it has often been quoted, perhaps more frequently than any other passage in the Bible, both in the way of rebuke and encouragement; particularly, it has been repeatedly adduced on occasions like the present, as the setting of the seal of divine authority and promise, in favour of the objects of popular religious education. And assuredly, if the words of inspiration are at all to be depended upon, it does offer the most animating motive to perseverance, to those who are engaged in this work, in the assurance of that ultimate success which shall crown and reward our exertions. The hope of this success, in influencing the conduct, and determining the after-life and character of the individual, is the true motive upon which all men proceed in the work of education; and how much soever we may affect to discredit the assertion of the text, or pretend that daily experience sufficiently refutes its authority, we still hope, in our own case, at least, that the promise will be verified to the utmost.

Yet I know not that there is any reason to doubt the truth of this maxim of the Wise Man. For, though it be a fact, which we must rather lament than deny, that by far the greater part of mankind are not walking in the way they should go,—are not living in accordance with those rules of holiness and purity which religion prescribes, yet, perhaps, if we take the trouble to examine, we shall find that, for the most part, they do walk in the paths in which they have been trained. For what are the things about which the greatest pains are bestowed, the most exact diligence is used, and the tenderest solicitude evinced, in the bringing up of children in general? Are they not those worldly accomplishments which are to give them grace in the eyes of mankind, and that knowledge necessary to their worldly callings, and to their worldly advancement, 'in the pursuit and practice of which we perceive them to be ever ready, and skilful and constant enough? So far, at least, the proverb is justified. And if there be not the same tenacity of better things,—if, on the contrary, their moral and religious conduct be erroneous, infirm, and unstable, are we not entitled to conclude that this defect arises from some correspondent error, weakness, and instability in the moral and religious discipline of their hearts and understandings? It is not improbable that Solomon intended the text as an admonition to educate children suitably to their respective ranks and avocations; but, undoubtedly, he no less meant it as a direction to initiate

them in the way wherein they ought to go, in the way of wisdom and religion; * for the former would assuredly be incomplete without instruction in those truths and principles which are designed to pervade our whole character and conduct, and manifest their influence in every business and relation of life. Whatever may be the diversity or importance of the occupations which men may have in this world, or whatever care and attention may be requisite in fitting them for the exercise of these; there is yet "one thing more especially "needful" for all; a business in which every man is concerned more intimately, beyond all measure, than in the thoughts and things of this life: "a way," therefore, in which it must be acknowledged that all should be taught to "go." And surely less pains, and diligence, and solicitude, should not be employed in instructing them in the stupendous knowledge and concerns of eternity, than in the little wisdom and trifling affairs of this brief, temporal existence.

But an education for worldly objects is altogether of a practical character. It consists not merely in informing the mind with a system of rules and principles, relating to the art or science with which the learner is to be made acquainted, but in continual and indefatigable exercise of the things of which we would communicate the knowledge. Without this no real excellence, nothing even that we call knowledge, is to be attained. And such is the method which Solomon prescribes with respect to the nobler concerns of religion. He calls it, "the way they should go;" i.e. he mentions it not as a matter of speculation but of practice. And conformably to this description of the things in which children are to be educated, he describes education itself; for he calls it "training them up," which is a very different thing from merely teaching them some truths necessary to be known or believed. It is endeavouring to form such truths into practical principles in the mind, so as to render them of habitual good influence upon the temper and actions in all the various occurrences of life. And this is not done by bare instruction, but by that, together with admonishing them frequently, as occasion offers; restraining them from what is evil, and exercising them in what is good.† Such a method as this is found to be generally successful in attaining the objects of a worldly education; and I have no hesitation in pronouncing that it is the want of this practical character, which hinders similar beneficial results from attending our efforts to inculcate the knowledge of religion.

It is observable enough how frequently this defect in the mode of teaching, and enforcing upon children, the necessary truths and obligations of religion, causes the disappointment of the fondest hopes of parents, who imagine that they have educated their offspring with all conceivable care, fidelity, and tenderness; but who, though they would have been ashamed to leave them ignorant of any thing, which might advance their reputation, or interest, in the world, and have provided them, therefore, with such a share of religious information, and trained them up in such habits of external decency of conduct as

might answer *this* purpose, have taken no pains to fix a sense of religion intimately in the heart, as an abiding principle of action.

Shall we be surprised, then, if the bad effects of this loose method of education in religious matters, which is too often attended with such lamentable consequences, in instances where every motive of affection, interest, and pride, has been combined to render the work of instruction, in every human sense complete; shall we be surprised, I say, if the bad effects of this unhappy and monstrous carelessness in religious education, be still more conspicuous and fatal, where the same motives do not operate, and where, whatever complaints may be made of the disappointment of the public expectation, little further anxiety is manifested that any thing better should ensue?

I am far from wishing to decry the exertions of those conscientious and meritorious persons, who devote themselves with such commendable assiduity to the labour of instruction in Sunday Schools. I am persuaded that if a greater degree of good be not effected by these institutions, it is not mainly attributable to them. The fault rests somewhere else. It rests, I am persuaded, in the little care that is taken to give efficacy to these establishments, by those who profess themselves to be their supporters and patrons. The instruction which is given, for a few hours, on the Sunday, will be productive of little good effect, even to the very small proportion of the children of the poor who attend the schools, unless some moral restraint over their conduct be maintained during the remainder of the week. From the natural authority of the parent not much, I am afraid, is to be looked for. The order of dependence in families, among the poor of a manufacturing district, is, in a great measure, reversed: and, even were other circumstances favourable, this would operate against the requisite degree of coercion being exercised by the parents.

We turn, then, next, to the authority of the master, which embraces both parents and children; and to the influence of the superior, which is, or ought to be, extended, more or less, over a whole neighbourhood. And in these we find the same persons who are on the lists of the patrons of Sunday schools.

But a nominal and pecuniary patronage is, comparatively, of little avail, to that efficient support which they might lend to these institutions, both in extending the sphere, and advancing the degree, of their usefulness, by that moral guardianship of the poor, the opportunities of which are, as I have said, within their reach, and which it is their duty to exercise. For, surely, they must account it a duty. Our Church catechism, on the soundest principles of interpretation, enlarges the obligation of the fifth commandment, beyond that relation of persons which the terms more immediately suggest, and comprehends within its meaning, every other subordination of ranks and authority, which exists in society. But if "*masters*" and "*betters*" require to be honoured by their servants and inferiors, in obedience to this commandment,—and I know no other ground upon which this deference can be claimed,—they cannot but acknowledge that a reciprocal duty is owing on their part, and that the terms of the commandment imply that the nature of this duty is "*parental*."

To the revival of that salutary species of superintendence and control,

that "patriarchal influence and authority," as "it has been well called, of the higher orders of society over the lower," we look for affording a fresh and a powerful impulse to the means which are employed for the amelioration of the moral and religious character of the great mass of the population. We look to it as the original species of social authority, congenial to the constitution of man. A word of advice kindly given, by the master to his labourer, or the chief person of a neighbourhood to his dependent, on the government of his own conduct, the regulation of his family, or the prudent management of his affairs, will be received readily and cheerfully. When it is once perceived that an interest is felt by the master in the welfare of his servants, beyond the degree in which they minister to his advantage; or that a person of rank and consideration is actuated, not by a selfish view to his own importance and aggrandizement, but by a truly benevolent anxiety "to do good, and to communicate" to the comforts and enjoyment of his poor brethren; these humbler classes soon learn to look up to their superiors with reverence and confidence, for counsel and protection; and by insensible degrees they are eventually won upon to submit, with an implicit trust and acquiescence, to the lessons and admonitions of those, whom they cannot but perceive, and, by accompanying tokens of kindness, are fully assured, have no other design and motive in giving them, but to promote their benefit and happiness.

Through an influence of this description,—to which, if the present circumstances of society, and the dense mass of our population, seem to offer some unusual impediments; on the other hand, facilities are afforded by the discovery of that art, which multiplies vehicles of instruction wholly unknown to our ancestors,—through an influence of this description, wisely and faithfully exerted, we may hope once more to witness order and contentedness restored, quiet and temperance prevailing, religious principle actuating the minds of our people, the observance of the sabbath once more invested with its decent and devout solemnities, the parents and the children assembling together in the house of the Lord, and "rejoicing in the strength of our salvation."

And to bring about this desirable consummation, these institutions, so peculiarly calculated to the circumstances of the times in which we live, without which we might for ever despair of communicating to the children of the poor those "first principles of the doctrine of Christ," which are afterwards to be carried on "unto perfection," ought, above all things, to be supported by the influence, encouragement, and benefactions, of all who are interested in the happiness and well being, and, I may add, the permanency of our country.

And particularly on occasions like the present, when our benevolence is publicly called upon, and fruits of its exercise will be made so extensively known, ought we to "let our light shine before men;" and manifest openly and fully to the world around us, the sense we entertain of the value of these establishments, so wisely intended to promote the honour of Almighty God, and the everlasting welfare of mankind. Let us, then, by the liberality of our offerings this day, testify our devout thankfulness to that merciful Being, who hath

made us the agents of his bounty in imparting his benefits to man. Let us remember that it is not our own, but his bounty that we are conferring, and to his service that we are about to devote it. And consecrated as our charity ought to be, by the sanctity of God's house and the solemnities of his worship, let us conscientiously bestow it, not out of the penury of our own hearts, but "as of the ability which God giveth." "As every man hath received the gift, even so let him minister the same, as a good steward of the manifold grace of God."

J. L.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXV.

CLEMENT OF ALEXANDRIA.

Κλήμης ὁ Δογματικός. Euseb. Pr. Evan. II. 2. iv. 16.

(Concluded from p. 481.)

INSTEAD of the last book of the *Stromata*, a separate tract, entitled *Τὸς ὁ σωζόμενος πλούσιος*; was found in several of the MSS. of Clement, which were known to Photius (Cod. 111.). This tract is still extant. It was discovered separately in a MS. in the Vatican, and introduced by Michael Geisler into his commentary on Jeremiah, published in 1633, as a work of Origen. That Clement is the rightful author of it is manifest from the united testimony of Eusebius (Hist. Eccl. III. 23.), and Jerome (Cat. Script.). The main object of the writer seems to have been an illustration of our blessed Saviour's declaration in Matt. xix. 24.—*It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* With a view to place this maxim in its proper light, he undertakes to establish two distinct propositions:—first, that the rich are not necessarily excluded from the hope of salvation (c. 1—26.); and secondly, that wealth honestly acquired, and devoted to the purposes for which it is entrusted to the possessor, is an efficient means of acceptance with God (27—41.). In order to awaken the confidence of the penitent believer, he concludes his Treatise (c. 42.) with an interesting narrative of the conversion of a Smyrnanæan handit, by the Evangelist St. John. The story is recited also by Eusebius, who seems, as well as Clement, to regard it as authentic; since both of them describe it as *μῦθον, οὐ μῦθον, ἀλλὰ ὄντα λόγον, περὶ Ἰωάννου τοῦ ἀποστόλου παραφερόμενον, καὶ μνήμῃ πεφυλαγμένον.* It runs thus:—

Ἐπειδὴ, τοῦ τυράννου τελευτήσαντος, ἀπὸ τῆς Πιάμουν τῆς νήσου μετῆλθεν ἐπὶ τὴν Ἑφέσον, ἡ ἀπὸ παρακαλούμενος καὶ ἐπὶ τὰ πηλοσόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἡμύσων, ὅπου δὲ κληρὸν ἕνα τέ τινα κληρώσων ὑπὸ τοῦ πνεύματος σημαινόμενων. Ἐλθὼν καὶ ἐπὶ τινα τῶν οὐ μακρὰν πόλεων, ἧς καὶ τοῦτομα λέγουσιν ἐνιοι, καὶ τὰ

ἄλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ πᾶσι τῷ καθεστῶτι προσβλέψας ἐπί-
 σκόπῳ, νεανίσκον ἱκανὸν τῷ σώματι καὶ τὴν ὕψιν ἀστεῖον καὶ θερμὸν ἰδὼν,
 Τοῦτον, ἔφησε, παρατίθεμαι μετὰ πάσης σπουδῆς, ἐπὶ τῆς ἐκκλησίας καὶ τοῦ
 Χριστοῦ μάρτυρος. Τοῦ δὲ δεχομένου καὶ πάνθ' ὑπὸ σπινθηρίον, καὶ πάλιν
 τὰ αὐτὰ διετείλατο καὶ διεμαρτύρατο. Καὶ ὁ μὴν ἐπὶ τὴν Ἐφεσον ἀπῆρεν.
 Ὁ δὲ πρεσβύτερος ἀναλαβὼν οἴκαδε τὸν παραδοθέντα νεανίσκον ἔτρεφε,
 συνεῖχεν, ἔθαλπε, τὸ τελευταῖον ἐφώτισε. Καὶ μετὰ τοῦτο ὑφῆκε τῆς
 πλείονος ἐπιμελείας καὶ παραφυλακῆς, ὥς τὸ τέλεον αὐτῷ φυλακτήριον
 ἐπιστήσας τὴν σφραγίδα τοῦ Κυρίου. Τῷ δὲ ἀνέσεως πρὶ ὥρας λαβομένῳ
 προσφθείρονται τινες ἡλικίαι ἀργοί, καὶ ἀπερρώγες, ἐθάδες κακῶν. Καὶ
 πρῶτον μὲν δι' ἐστιάσεων πολλῶν πολυτελῶν αὐτὸν ἐπάγονται· εἶτα που-
 καὶ νύκτωρ ἐπὶ λωποδυσίαν, ἐξιόντες συνεπάγονται· εἶτα τι καὶ μείζον
 συμπράττειν ἠξίου. Ὁ δὲ κατ' ὀλίγον προσειθίζετο, καὶ διὰ μέγεθος
 φύσεως, ἐκστάς ὥσπερ ἄστρομος καὶ εὐρωστος ἵππος ὀρθῆς ὁδοῦ, καὶ τὸν
 χαλινὸν ἐνδᾶκων, μειζόνως κατὰ τῶν βαράθρων ἐφέρετο. Ἀπογόνους δὲ
 τελέως τὴν ἐν Οεῷ σωτηρίαν, οὐδὲν ἔτι μικρὸν διανοοίτω, ἀλλὰ μέγα τι
 πράξας, ἐπειδήπερ ἅπαξ ἀπόλωλεν, ἴσα τοῖς ἄλλοις παθεῖν ἠξίου. Αὐτοὺς
 δὲ τούτους ἀναλαβὼν καὶ ληστήριον συγκροτήσας, ἔτοιμος λῆσταρχος ἦν,
 βιαιώτατος, μαιφονώτατος, χαλεπώτατος. Χρόνος ἐν μέσῳ, καὶ τινος
 ἐπιπεσοῦσης χρείας, ἀνακαλοῦσι τὸν Ἰωάννην. Ὁ δὲ, ἐπειδὴ τὰ ἄλλα ὦν
 χάριν ἦκε κατεστήσατο, Ἄγε ἔη, ἔφη, ὃ ἐπίσκοπος τὴν παρακαταθήκην
 ἀπόδος ἡμῖν, ἦν ἐγὼ τε καὶ ὁ σωτὴρ σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας,
 ἧς προκαθέζη, μάρτυρος. Ὁ δὲ τὸ μὲν πρῶτον ἐξεπλάγῃ χρήματα οἰόμενος,
 ἅπερ οὐκ ἔλαβε, συκοφαντεῖσθαι· καὶ οὔτε πιστεύειν εἶχεν ὑπὲρ ὧν οὐκ
 εἶχεν, οὔτε ἀπιστεῖν Ἰωάννη. Ὡς δὲ τὸν νεανίσκον, εἶπεν, ἀπαιτῶ καὶ
 τὴν ψυχὴν τοῦ ἀδελφοῦ· στενάξας κάτωθεν ὁ πρεσβύτερος καὶ τι καὶ ἐπιδα-
 κρύσας, Ἐκείνος, ἔφη, τέθνηκε. Πῶς, καὶ τίνα θάνατον; Οεῷ τέθνηκεν,
 εἶπεν· ἀπέβη γὰρ ποινηρὸς καὶ ἐξώληε, καὶ τὸ κεφάλαιον, ληστής. Καὶ
 νῦν ἀντὶ τῆς ἐκκλησίας, τὸ ὅρος κατέλιφε μεθ' ὁμοίου στρατιωτικοῦ. Κα-
 τὰ τὴν ἐκκλησίαν οὖν τὴν ἐσθῆτα ὁ ἀπόστολος, καὶ μετὰ μεγάλης οἰμωγῆς
 πληγᾶμενος τὴν κεφαλὴν, Καλὸν γε, ἔφη, φύλακα τῆς τάξεως ψυχῆς
 κατέλιπον. Ἄλλ' ἵπλος ἦν μοι παρέστω, καὶ ἡγεμὼν γινέσθω μοί τις τῆς
 ὁδοῦ. Ἐλαυνεν ὥσπερ εἶχεν, αὐτόθεν ἀπὸ τῆς ἐκκλησίας. Ἐλθὼν δὲ εἰς
 τὸ χωρίον, ὑπὸ τῆς προφυλακῆς τῶν ληστῶν ἀλίσκεται, μῆτε φεύγων, μῆτε
 παραιτούμενος· ἀλλὰ βροῶν, Ἐπὶ τοῦτ' ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν
 ἀναγάγετέ με. Ὅς τέως, ὥσπερ ὥπλιστο, ἀνέμενε· ὥς δὲ προσίοντα
 ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰτίσθεις ἐτράπετο. Ὁ δὲ ἐτίθει ἀνά-
 κράτος, ἐπιλαθόμενος τῆς ἡλικίας τῆς ἑαυτοῦ, κεκραγὼς, Τί με φεύγεις,
 τέκνον, τὸν σαυτοῦ πατέρα, τὸν γυμνὸν, τὸν γέροντα; ἰλέησόν με, τέκνον,
 μὴ φοβοῦ· ἔχεις ἔτι ζωῆς ἐλπίδα. Ἐγὼ Χριστῷ ἔδωκα λόγον ὑπὲρ σοῦ·
 ἂν δέη, τὸν σὸν θάνατον ἐκὼν ὑπομεινῶ, ὥς ὁ Κύριος τὸν ὑπὲρ ἡμῶν ὑπὲρ
 σοῦ τὴν ψυχὴν ἀντιδώσω τὴν ἐμήν. Στήθι, πίστευσον, Χριστὸς με ἀπέ-
 στελεον, Ὁ δὲ ἀκούσας πρῶτον μὲν ἔστη κάτω βλέπων· εἶτα ἔρριψε
 τὰ ὅπλα, εἶτα τρέμων ἔκλαε πικρῶς. Προσελθὼντα δὲ τὸν γέροντα, περιέ-

λαβεν ὑπολογούμενος τὰς οἰμωγαῖς ὡς ἐδύνατο, καὶ τοῖς δάκρυσι βαπτίζόμενος ἐκ δευτέρου· μόνην ἀποκρύπτων τὴν δεξιάν. Ὁ δὲ ἐγγυόμενος, ἐπομνύμενος, ὡς ἄφεςιν αὐτῷ παρὰ τοῦ σωτῆρος εὐρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν δεξιάν ὡς ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν, ἐπὶ τὴν ἐκκλησίαν ἐπανήγαγε. Καὶ διψιλέσι μὲν εὐχαῖς ἑξαυτοῦμενος, συνεχέσι δὲ νηστείαις συναγωνιζόμενος, ποικίλαις δὲ ῥήσεσι λόγων κατεπείδων αὐτοῦ τὴν γνώμην, οὐ πρότερον ἀπῆλθεν, ὥς φασι, πρὶν αὐτὸν κατέστησε τῇ ἐκκλησίᾳ, διδούς μέγα παράδειγμα μετανοίας ἀληθινῆς, καὶ μέγα γνῶρισμα παλιγγενεῖας, τροπαῖον ἀναστάσεως ἐλπίζομένης.*

The style of Clement, of which a general estimate can scarcely be formed from the simple pathos of the preceding narrative, is rather energetic than clear; and animated rather than elegant. His writings abound with metaphysical questions, in the discussion of which he affects a language of mysterious obscurity, which it is not very easy to fathom. The many valuable illustrations from the works of the ancient poets and philosophers, with which his arguments are supported, evince an extensive acquaintance with the learning, the history, and the superstitions of the pagan world: but his deductions are frequently erroneous, or not sufficiently made out. In the midst, however, of much that is prolix, and tedious, and unconnected, there is also much that is worth the trouble of an attentive perusal; if only for the light which is continually thrown upon the opinions and observances of the primitive Church.

Mention has been made, in the early part of this article, of a lost work of Clement, entitled *Hypotyposes*, or *Sketches*. It was comprised in eight books, consisting, for the most part, of expositions of certain passages of the Old and New Testaments. Photius has severely reprobated the tenets which were advanced in this work, as savouring strongly of heresy; and instances the doctrine of the metempsychosis, of the eternity of matter and ideas, and the notion that Christ was a man in appearance only, as proofs of the heterodoxy of his opinions. Now, whatever may have been the tendency of the work in question, it is certain that none of the writings of Clement, which are now extant, can be charged with the like perversions of Holy Writ. They abound with testimonies to the union of the divine and human natures in Christ, and with sentiments directly opposed to the notions, which are said to have been advocated in the *Hypotyposes*. Thus, more particularly, he speaks of God as the *great first cause* (Strom. IV. 25. p. 638. ὁ Θεὸς ἀναρχος, ἀρχὴ τῶν ὄλων παντελὲς, ἀρχὴ ποιητικός.); and of Christ, as the *incarnate Son of a virgin, who, being the power and wisdom of God, was made man, and suffered and rose again* (Strom. VI. 15. p. 804.).

From this statement of Photius respecting the heterodoxy of Clement, which cannot be reconciled with the tenor of his writings as they exist at the present day, some have argued that the treatise *περὶ ὑποτυπώσεως* was a synopsis of heretical dogmas, rather than his own, which he had collected for the purpose of refutation. Others

* * This whole subject is beautifully treated in a poem—"The Outlaw of Taurus," by the Rev. T. Dale.

have supposed that it was written before his conversion to Christianity, while he was still attached to the principles of the Platonic school. It is by no means improbable, however, that a variety of interpolations may have been introduced into the work by the heretics themselves, who would fain have promulgated their noxious opinions, under the apparent sanction of this celebrated Father. Rufinus distinctly asserts that the writings of Clement had been corrupted and it is certain that frauds of this nature were not unfrequently practised by the schismatics of the early ages.

The *Editio princeps* of *Clemens Alexandrinus* was published by *Pet. Victor*, at Florence, in 1550, fol. The best edition is that of *Archbishop Potter*, printed at Oxford in 1715. (fol. 2 vols. Gr. Lat.) Of this edition *Walchius* remarks (*Bibl. Patrist.* p. 129.):—*Tam præstans, tamque splendida est, ut haud quidquam esse videatur, quo ornatus illius augeri possit.* See also *Mosheim de Reb. Chr. ante Constant.* p. 323. The Venice reprint of 1757 is less esteemed. Oberthur's Edition (Gr. Lat. 8vo. 3 vols. Wurceb. 1788-9.), printed without the accents, is sufficiently accurate, but very unsightly and inelegant. There is a separate edition of the tract, *Τίς ὁ σωζόμενος πλούσιος*; with notes, by *C. Segaar*.



COLLECTANEA.

ALL THINGS IN SEASON.—Out of season and measure a good may be turned to an evil. Praying, in its season, is better than ploughing. And ploughing in its season is better than praying, and will do more good: for God will more accept and bless it.—*Baxter*.

ON ATTENDING CHURCH.—The following is an extract of a letter written by the celebrated Dr. Franklin, to his daughter, Mrs. Richard Bache, dated November, 1764.—“Go constantly to church, whoever preaches. The act of devotion in the Common Prayer-book, is your principal business there, and, if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and, therefore, I wish that you would never miss the prayer-days: yet I do not mean that you should despise sermons, even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head, as you seemed to express, a little before I came away, some inclination to leave our church, which I would not have you do.”

VOX POPULI.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox Populi Vox Dei*, against his sister, whose talents were not unworthy of the family to which she belonged. At last the preacher, to end the controversy, put his argument in the shape of a dictum, and said, “I tell you, sister, the voice of the people is the voice of God.”—“Yes,” she mildly replied, “it cried ‘Crucify him! crucify him.’”—A more admirable answer was, perhaps, never given.

AUSTRIAN CHURCH.—Austria numbers five Prince-Archbishops, ten Archbishops, five Prince-Bishops, and one hundred Bishops. A few of these dignitaries belong to the Greek Church; the rest to that of Rome: seventeen of the number have seats in the Imperial Council.

CLERICAL CHANGES.—"The Clerical changes have been surprisingly numerous; not less than seventy! At this rate, in less than *eight years*, all our Clergy will have changed their situations."—*New York Episcopal Watchman*. To what is all this to be attributed? Are the Clergy of the United States all under the lamentable curse of *dependency upon their respective congregations*? If so, their changes will, no doubt, increase, and the consequences be awful. The probability is, that few *dependent* men will, or can, do their duty faithfully and fearlessly for any length of time.

FORMS OF PRAYER.—"When in your prayers," said a pious Churchman to his neighbour who has a strong dislike to forms, "you use a quotation from Scripture, do you discover an increase of either dullness or coldness?"—"The good man" paused, and though he saw very clearly the conclusion to which the question was aimed, had the candour to say; "No; and though you get an argument from this confession, I am bound to make it, That the most interesting and animating parts of my prayers, whether in public or private, are composed of quotations from the sacred volume."—"Use a form, then," said the other, "if you wish to edify or exalt the pious affections of yourself or those of your brethren."

HYMN.

CHRISTMAS DAY.

MORNING LESSON.—ISAIAH, CHAP. IX.

SING the redeeming grace
That crowns this glorious morn;
The Saviour of our race,
The promis'd Child is born.
Now shall the power of darkness fall,
And life and glory rise for all.
He'll break th' oppressor's rod;
He bears the keys of Heaven;
For all the names of God
With power to Him are given.
Eternal Father—Mighty Lord—
By Earth confess'd, in Heaven adored.
All hail, incarnate God!
With joy Thy sway we own.
Now spread Thy name abroad;
Exalt Thy gracious throne.
Let Thy dominion still increase,
And fill the earth with truth and peace.

ON THE IMPOLICY OF DISSENTERS, IN THEIR HOSTILITY TO THE CHURCH.

THAT the Established Church of these realms is now placed in a more perilous condition than she has ever been at any period since the Great Rebellion, is a fact, which those of her friends, who are least given to despond on her account, are no longer disposed to question. She is assailed at this moment by the whole body of English and Irish Papists, who have bound themselves to extirpate whatever the head of their corrupt church denounces as heresy, and are eager to fulfil their vows, who are exhibiting, in the objects they aim at, and their manner of pursuing them, all the bigotry and venom of a gross superstition, all the virulence of an unprincipled faction, and all the insolence of men, whom a late accession of strength has rendered confident of success in their unjust designs. These form one grand division of the forces now arrayed against the Church. The other consists of the various tribes of *Liberals* and *Radicals*, whom the agitation into which the country has been of late unnecessarily thrown has brought forth from their hiding-places;—whose designs are big with destruction, whose language is treason, and whose conduct betrays the disposition, if not the purpose, rather than be defeated in their ruinous projects, to drag the monarch himself from his throne to the scaffold: men who for the most part profess no religion, and hold all religions in equal scorn; who have ignorance and effrontery enough to proclaim their impiety, and to *glory in their shame*.

That this is a most unrighteous confederacy, both the character of the parties, and the ends they have in view, must sufficiently convince every sober-minded and reflecting Christian. And yet, perhaps, it ought not to be looked upon as an unnatural one. For it sometimes happens in religion, as in *physics*, that extremes produce like effects; and accordingly Superstition and Infidelity, remote as they may be thought from each other in their nature and essential properties, may direct their energies towards the same objects, and exhibit in that agreement a similarity, of which, when considered abstractedly and separately, they would be judged utterly incapable. It is perfectly natural that the Church of England, which is the strong-hold of revealed religion, and the great bulwark of Protestantism, should be cordially hated both by Papists and Radicals; and being the object of their mutual hatred, it was easy to foresee, that she should be of their mutual attack.

Such is her position at this moment—a position sufficiently perilous, under any circumstances, to create alarm among all who are concerned for her safety; but which, in the present state of parties, fills them with the most gloomy forebodings. If there was reason indeed to hope that the number and resources of her adversaries were utterly unequal to the accomplishment of their mischievous projects, and it was plainly seen that their efforts were directed, as they have often been, by blind zeal and heedless rage merely, she might still, in conscious strength and fearless of danger, look with pity on these popish and infidel zealots, and laugh their ungodly attempts to scorn. But it can no longer be concealed that, as enemies to the Church, they are

now exerting themselves with unceasing activity and energy, that they are displaying unwonted policy in their measures against her, that they are making rapid and fearful progress in their sacrilegious purposes, and that having already acquired greater political power, they begin to cherish that confident expectation of ultimate success, which renders them ten-fold more formidable.

—Possunt, quia posse videntur.

Unless, therefore, all true Protestants of every rank and denomination, who feel a due concern for the religious interests of the country, which are inseparably united with hers, strenuously and unitedly endeavour to withstand the assaults of her adversaries, it requires not a telescopic vision to discover that a darker and more horrible night of adversity will gather over her, than any through which she has yet passed.

In this confederacy against truth and righteousness, Protestant Dissenters have shewn an unusual, if not an unaccountable readiness to join; nor can their disposition to unite with papists and infidels, though it be to effect the overthrow of our venerable establishment, be considered in any other light, than as one of the most remarkable and melancholy features of the times. The Dissenters of former days, much as they differed about matters of discipline from the Established Church, were the champions of revealed religion in opposition to infidelity, the sworn foes of Popery and all its superstitious abominations, and the staunch advocates of Protestant ascendancy. We live to see large numbers of them forsaking the standard of their forefathers; and, by giving countenance in some instances, in others open and direct support, to the schemes which the enemies of religious truth have devised for the overthrow of religion, and of the reformed religion more particularly, joining hands with the common foe. If a selfish regard to the interests of their party be the cause of their desertion to the ranks of the enemy, it has already had the common effect of selfishness in blinding them to consequences, and hiding from their view the ruin in which they will themselves be involved, should the Church be overthrown by the zealots of Superstition and Atheism. For though it should be admitted, for the sake of argument, that the subversion of the Church by the hands of such enemies, would not in fact be the subversion of Protestantism; yet they practise on themselves the grossest delusion, if they imagine that, by her downfall and removal, room would be made for placing all religious denominations of the land on an equal footing, in respect of political power and privileges. If so disastrous an event ever befall this nation, and the venerable fabric be razed even to the ground, the principal agents employed in bringing it about will be papists and radicals, who will assuredly hold fast the power which enables them to effect her destruction, for further purposes of mischief and ruin. And if the supreme authority, in ecclesiastical matters, be held by either of these parties, how, in the name of the plain good sense of Englishmen, can the subversion of the Church advance the interests of Protestant Dissenters?

There is surely nothing in the nature of Popery, nor in the character

and designs of its emissaries, from which Protestants of any denomination can hope, by that *sorcerer's* regaining the ascendant over these realms, to obtain any advantage, civil or religious, which they do not already possess. For Popery, let them be assured, has not changed its ancient character, nor altered, or even modified its principles, nor lowered its haughty pretensions to universal supremacy, nor abated its love of spiritual tyranny, nor purged away any of its gross abominations, whatever inconsiderate and half-hearted Protestants may hope in its favour. *Can the Ethiop change his skin, or the leopard his spots?* As it was before the glorious era of the reformation, so it is still, wherever it prevails, *the pestilence that walketh in darkness*. Its designs are destructive of the rights of conscience, and opposed to the improvement of our nature in all that is *holy, just, and good*; and its effects are, where it rules supreme and no purer form of faith exists to counteract its baneful influence, brutal ignorance, gross superstition, and vice in its most disgusting manifestations; and where its pretensions are disputed, and its usurpation withstood,—in addition to those evils,—agitation, misrule, and rebellion. Have Dissenters forgotten that it is Popery which has converted the fair regions of Italy into an habitation of wickedness, and made that glorious temple a den of thieves? that it has fettered the noble spirit of Spain, and bowed it down to the earth? and that it has rendered Ireland one unvaried scene of wretchedness, as it is to this day? Above all, have they forgotten that Popery will admit of no rival, nor suffer for a moment the existence of an opponent, if by any means it can compass its destruction; that *Aut Cæsar aut nihil* is still the motto of Papal Rome, and her unchangeable decree?

What, then, can Protestants of any denomination hope from the hands of Papists, after that fatal blow to the reformed faith of these realms shall have been struck, which shall level the Established Church with the ground, and Antichrist finds the opportunity afforded it for recovering its ruthless domination? If the spirit of the age, which is now frolicking without restraint in its schemes of innovation, will, indeed, secure us from a return to the absurdities of the mass book, and from the fooleries of the popish faith and worship; will Popery have no means, should its emissaries fill the high places of the land, of repressing its energies and counteracting its efforts? When the day arrives, which shall witness a government consisting of Papists installed into office,—a day which the present generation may live to see,—should there be no longer a Protestant Church to oppose their designs, and a Protestant throne has grown powerless in consequence,—what shall save Protestantism itself, that it be not swept away as *with the besom of destruction*? When we know so well the *genius* of Antichrist, how fruitful it is in schemes for establishing its tyranny, and with what unceasing energy it pursues them; how shall it be restrained, in such circumstances, from pulling up, and destroying utterly, the goodly tree of religious toleration, under the shadow of whose branches Dissenters have so long dwelt in peace and safety? Will Popery, in possession of supreme political power, look with a more indulgent eye than it now looks, on those whom it has long denounced as heretics, whether Episcopalians or Dissenters; and

whom it would, had it the prerogative, cut off from all hope and possibility of salvation? Can Dissenters more especially, remembering the opposition they once offered to papal ambition, and the hardihood with which they assailed the grim monster in their better days, cherish the hope, that when it has recovered its supremacy in England, it will admit them to its favour, and load them with its benefits? *Sic notus Ulysses?* Or are they encouraging themselves by the belief that Papists, in power, casting aside their ambitious projects and their love of spiritual domination, will bestow the revenues of our ruined Church, with her influence and commanding station, on Protestant Dissenters?

O miseri, quæ tanta insania, cives!

Their disappointment of deriving any advantage from the subversion of the Church will be equally great, if, in the event of so melancholy a catastrophe, liberals and radicals obtain supreme authority in ecclesiastical affairs. They must be aware that it is the spirit of Infidelity, assuming the garb and tone of Liberality, and seeking to appear as an *angel of light*, which is now so active and audacious in endeavouring to overthrow the religion of the state; or they ought to be. But *Liberalism*, so called,—if the paradox may be allowed,—is of all things the most illiberal. In politics, its intolerance is such, that it pursues with ceaseless rancour all who oppose its mischievous schemes; and, whatever their wealth, rank, or station, or the services they have rendered to their king and country, pour on them the bitterest scorn. It is the same in regard to religion, exhibiting its hatred to revealed truth, by stigmatizing every man who firmly adheres to his religious faith, with the gentle and honourable epithets of *bigot* and *hypocrite*. It is not by indifference merely to all religion, and to the various forms in which it appears in a land where toleration prevails, that this modern scepticism is characterized; but by a virulent hatred of the Christian faith, a sovereign contempt for its essential doctrines, and a settled purpose, which it could not always conceal, and is now at little pains to hide, of banishing them from among men. With *Liberalism*, which looks upon the Gospel as a tissue of *cunningly-devised fables*,—piety is hypocrisy,—devotion, superstition,—and the acknowledgement of an over-ruling providence, absolute cant. And must it not, to be consistent with itself, treat all who are guilty, in its estimation, of such hypocrisy and cant, in the manner these crimes deserve? And to prove itself consistent, is it likely it will fail to give them their just due, even to the *uttermost farthing*, should it at any time unhappily possess the power? But among whom does it believe that these evils chiefly prevail? If *Liberalism* scorns the doctrines of our Church, which, in its hatred of Christianity, it must do, it will yet sometimes deign to express its admiration of her liturgy, and to acknowledge that her public services are at least decent and rational. But its thoughts of Dissent and its followers are far other thoughts; its sentiments towards them, tinged with far deeper scorn. If hypocrisy and cant prevail among any body of Christians in this country, *Liberalism* is of opinion that it is among Dissenters. Their professions of stricter sanctity, it holds in utter derision; and their peculiarities in opinion and habits, which distinguish them from Episcopalians, provoke its

profound contempt. And men are not wont to exalt to honour, however adequate be their power, things which they heartily despise. So little hope can Dissenters safely cherish, of advancing their interests by the subversion of the Church, in the event of the spiritual affairs of the realm being administered by either papists or infidels.

And what better hope can the whole Dissenting body entertain, of deriving advantage from so deplorable an event, should that power be any one of its numerous sects? That some party, either Infidel, Popish, or Protestant, would obtain the ascendant in matters of religion, and dictate to all the rest, if not tyrannically domineer over them, the history of this country, from the murder of Charles I. to the Restoration, affords melancholy and abundant proof.

The case of America is indeed often appealed to, to shew with what ease and advantage all forms of religion may be placed on the same footing. But then it is wholly forgotten, that what the circumstances of America might have required, and have afforded the means of accomplishing, may not be so necessary, nor be so readily achieved in England; that, in short, America is not a case in point. Not to speak of the inadequate provision made by the Americans to supply the spiritual wants of their population,—when, in the formation of their laws, they chose to place all religions, and all sects of the same religion, on a perfect equality, without giving political precedence to any, it ought to be remembered, that it was at the moment when they threw off their yoke as a colony, and started forth into existence as an independent nation. Not only did it appear politic to the American legislators of that day to beware, lest, by giving precedence to any one religious party among them, they should give umbrage to others, and have thus created bitter animosities among the people at the very outset of their career of independence; but the feeling which prevailed universally throughout the States at the victory they had achieved, which naturally enough predominated over every other, and swallowed up at the moment all thought of their religious differences, afforded their political leaders the opportunity of pursuing that seemingly liberal course with safety and ease. Far different was the condition of America at that time, to that in which England would be found, in the event of such a shock as should overturn her ecclesiastical establishment. The feeling of the nation would not resemble in the remotest degree, that which then pervaded the whole body of America. America was triumphing in what she deemed emancipation from British tyranny: England would be labouring under the bitter consequences of an internal convulsion. The spirit of lenity pervaded America: the spirit of discord would be let loose among us, scattering, in every direction, firebrands, arrows, and death. So far would *our* religious differences be from finding in the overthrow of the church a sepulchre from which they would rise no more, that they would assume a fiercer aspect, and rage with greater violence than ever. Every evil passion of the heart would then find food in abundance for its nourishment, and break forth with ten-fold virulence: in the subdued and ruined, that rage which a sense of gross injustice and wrong never fails to enkindle; in the triumphant, pride, insolence, and revenge, aggravated by the firm resolve to hold fast the ascendant in politics, religion, and

every public interest. I appeal to our religious history during the Commonwealth.

Vain, therefore, to absolute folly is the hope that, by the destruction of the Church, all our religious sects would instantly, as by enchantment, assume a more friendly aspect towards each other than they now bear; and, in respect of political privileges, be content to stand on the same footing. Before such a change can be effected, the religious prejudices which exist among them against each other, which are as violent on many points as those they all cherish against the Church, must be first rooted out and destroyed. This surely is not the work of a moment, though the ruin of our venerable Establishment be the measure resorted to with the view of hastening it. Generation after generation must pass away, before there can be a chance of accomplishing it; perhaps to candid and sober-thinking men, who do not suffer their minds to be disturbed by the present excitement, nor their judgment to be perverted by the shallow sophistry which now passes for sound reasoning, it may appear that in this country such perfect forbearance and concord in matters of religion can never exist. Should the trial be made, by dis severing the Church from the State and consigning her over to destruction, there will instantly follow a fierce contest for supreme authority in matters of religion; and whether it be between the enemies of the reformed faith and Dissenters, or be confined to the numberless sects, of which the latter are composed, long before the time such trial requires shall have elapsed, some one party will prevail, to which all others will be compelled to bow. Once more, therefore,—In what imaginable way can the subversion of the Church advance the interests of Protestant Dissenters? What advantage would they derive from her ruin, in wealth, in power, or in religious freedom? *Sed hæc hactenus.* In the meantime, if, as we are now taught by the furious zealots of all parties arrayed against the Church, we must apply to republican America for our schemes of ecclesiastical polity, as well as look to revolutionary France for our maxims of civil government, then is the glory of England fast departing, and her tower of strength crumbling into ruin.

Lifton.

W.W. H.

LAST WORDS OF THE DYING.

JAMES, EARL OF MARLBOROUGH, who was killed in battle at sea on the coast of Holland, A. D. 1665, having a kind of presentiment of his own death, wrote to his friend, Sir Hugh Pollard, a letter, of which the following is an extract:—"I will not speak aught of the vanity of this world; your own age and experience will save that labour; but there is a certain thing that goeth up and down the world, called religion, dressed and pretended fantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being. Moreover, God in his infinite mercy hath given us his holy word, in which, as there are many things hard to be understood, so there is enough plain and easy to quiet our minds, and direct us concerning our future being. I confess to God and you, I have been a

great neglecter, and I fear, a despiser of it. God, of his infinite mercy, pardon me the dreadful fault. But when I retired myself from the noise and deceitful vanity of the world, I found no comfort in any other resolution than what I had from thence. I commend, from the bottom of my heart, the same to your happy use. Dear Sir Hugh, let us be more generous than to believe we die as the beasts that perish; but with a Christian, manly, brave resolution, look to what is eternal. I will not trouble you further. Show this letter to my friends, and to whom you please. The only great God, and holy God, Father, Son, and Holy Ghost, direct you to a happy end of your life, and send us a joyful resurrection. So prays your true friend,

MARLBOROUGH.

WILLIAM LORD RUSSEL spoke just before his execution, in the strongest terms of faith and confidence. Besides many other things he said:—"Neither my imprisonment nor fear of death have been able to discompose me in any degree. On the contrary, I have found the assurances of the love and mercy of God, in and through my blessed Redeemer, in whom I only trust. And I do not question but I am going to partake of that fulness of joy which is in his presence; the hopes of which do so wonderfully delight me, that I think this is the happiest day of my life, though others may look upon it as the saddest."

CHARLES THE FIFTH, Emperor of Germany, King of Spain, and Lord of the Netherlands, after having alarmed and agitated all Europe for near fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur had ever yielded him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find that the sincere study, profession, and practice of the Christian religion, hath in it such joys and sweetness as courts are strangers to."

MONSIEUR CLAUDE was a very considerable man among the Protestants, who were driven out of France by Lewis the Fourteenth. When he was taken ill he sent for the senior pastor of the church, to whom, in the presence of all his family, he expressed himself thus:—"Sir, I was desirous to see you, and to make my dying declaration before you. I am a miserable sinner before God. I most heartily beseech him to show me mercy for the sake of our Lord Jesus Christ. I hope he will hear my prayer."

After pausing awhile, he added, "I have carefully examined all religions. None appear to me worthy of the wisdom of God, and capable of leading man to happiness, but the Christian religion. I have diligently studied Popery and the Reformation. The Protestant religion, I think, is the only good religion. It is all found in the holy Scriptures, the word of God. From this, as from a fountain, all religions must be drawn. Scripture is the root, the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it."

LAW REPORT.

No. VIII.—ON THE BURIAL OF A DISSENTER BY A CLERGYMAN,
AND ON LAY BAPTISM.*

ARCHES COURT OF CANTERBURY, MICHAELMAS TERM, 1809.

KEMP v. WICKES.—(*Continued from p. 568.*)

It was proposed, then, to examine the *history of the Law* in order to see whether the Rubric, though it has not this exception in express terms, still by the general term "unbaptized," has this limited meaning, "not baptized according to the forms of the English Liturgy and by a lawful minister of the Church of England." Now, if the Church of England has recognized persons, though not baptized in its own forms and by its own ministers, yet as *validly* baptized; if it has recognized *lay* baptism to be, though irregular, yet *valid*, and so valid that the person who has been baptized by a Laic cannot properly be baptized again; it will necessarily follow, that it cannot mean to exclude from burial all persons who have not been baptized according to the forms of its Liturgy; that it can only mean to exclude those who have not been baptized at all by any form which can be recognized as an initiation—a legal and valid initiation, into the Christian Church.

This leads me into a very extensive question, namely, the *validity of Lay baptism*; but which the Court is, however reluctantly, compelled to examine, by the nature of the case, and the arguments which have been offered to its consideration.

The law of the Church of England, and its history, are to be deduced from the ancient general Canon Law—from the particular constitutions made in this country to regulate the English Church—from our own Canons—from the Rubric, and from any acts of Parliament that may have passed upon the subject; and the whole may be illustrated, also, by the writings of eminent persons.

Now if the first head be enquired into (the ancient Canon Law), it will appear that, from the earliest times, the use of water with the invocation of the name of the Father, of the Son,

and of the Holy Ghost, was held to be the essence of baptism; that baptism, so administered, even by a layman or a woman, was valid; and that a person, who had been so baptized, was not to be baptized again.

It may not be improper just to refer to the passages of Scripture, which have been referred to by the Church itself as the foundation of its law in this respect:—they are these. First, the words of our Saviour: "Unless a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God." Hence the Church, without presuming to decide whether a person unbaptized might not be saved through God's mercy, yet has held that baptism was so strongly enjoined as a matter of indispensable necessity, that rather than omit it altogether, the ceremony was to be performed even by a Layman. The words of our Saviour after his resurrection, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," have been held to require the invocation of the Holy Trinity, as the essential form of words necessary to baptism. The passage in the Epistle to the Ephesians, "One Lord, one faith, one baptism," has been held by the Church to prohibit a second baptism; or, as the learned Hooker has expressed it, "Iteration of baptism once given has always been thought a manifest contempt of that ancient apostolic aphorism, 'one Lord, one faith, one baptism.'" It is here however to be observed, that the Court is not entering into any question of theological controversy; it is merely endeavouring to trace and to ascertain the fact,—*what has been held by the Church to be the law*. The Court has only to administer the law, as it finds it; it is not to presume to enter into any speculations upon its propriety.

*We should have mentioned in our last Number, that a Reply to the above Judgment was made by Archdeacon Dubeny, and may be had of our Publishers.

Now, conformable to what has been already stated, will be found the text of the canon law. The passages in that law are almost innumerable. Many have been cited by the counsel. In the third part of the decree *De Consecratione*, and in the fourth distinction *De Baptismi Sacramento*, there are a great number of paragraphs to this effect: and it may be sufficient just to state the titles of the different paragraphs or sections of that distinction. For instance, the nineteenth paragraph states, *nemo nisi sacerdos baptizare presumat*; certainly directing that regular baptism is to be administered by the priest; or perhaps it may be more properly said, *public baptism*. The 21st section is, *etiam laici necessitate cogente baptizare possunt*; "in cases of urgency laymen may baptize." The 23d, *non reiteratur baptismum quod a pagano ministratur*; "if baptism has been administered by a Pagan, it is not to be iterated;" so cautious was the ancient Church that there should be no re-baptism. The 25th, *sicut per bonum ita per malum ministrum æque baptismum ministratur*. The character of the person who administered, therefore, was of no effect in the validity of baptism. The 26th is to the same effect, but rather more explanatory: *Non merita ministrorum, sed virtus Christi, in baptismo operatur*. The 28th, *Non reiteratur baptismum quod in nomine Sanctæ Trinitatis ministratur*: and it goes on to illustrate by an example, *Si qui apud illos hæreticos baptizati sunt, qui in Sanctæ Trinitatis confessione baptizant, et deniant ad nos, recipiantur quidem ut baptizati, ne Sanctæ Trinitatis invocatio vel confessio annulletur*. This, therefore, points out that the essence was the invocation of the Holy Trinity. The baptism of any Heretics (and the Church deemed all Dissenters to be of that description), that of any Dissenters, who made use of the name of the Holy Trinity in baptism, was to be received, lest the invocation of the Holy Trinity should be rendered and considered as of no effect. The 32d, *Non reiteratur baptismum quod in fide Sanctæ Trinitatis ab Hæreticis præstatur*: that, therefore, is to the same effect as the former section. The 36th is, *Facit baptismum, etsi per laicos ministratur*: and that section again explains the principle

upon which the Church acted, *Sanctum est baptismum per seipsum quod datum est in nomine Patris, Filii, et Spiritus Sancti*. There are many other passages to the same effect, confirming all the foregoing; and it is perfectly clear that, according to the general canon law, though regular baptism was by a Bishop or Priest, yet, if administered by a Laic, or by a Heretic or Schismatic, it was valid baptism; and so valid that it was not to be repeated.

The next branch of the Law of our Church, and which reached down to the time of the Reformation, was the law which is to be found in the legatine and provincial constitutions: the former being laws made in this country under the sanction of the Popes' Legates, Otho, Legate of Gregory the Ninth, and Othobon, Legate of Clement the Fourth. The latter, the provincial constitutions, were those made in convocation under several Archbishops. The whole of these have been collected by the very eminent English Canonist, Lyndwood, who has written a very learned commentary or gloss upon them, which is also of high authority in all courts administering the ecclesiastical law of this country. These constitutions are precisely to the same effect as the former. Regular baptism was to be administered by a priest, and in the church, and at certain stated times of the year: but in cases of urgency a layman might administer baptism in private houses, rather than it should not be administered at all. If a layman interposed without necessity in the office, he was punishable: but still the baptism was valid, and by no means to be repeated.

In the constitution of Otho *De Baptismo et forma Baptizandi*, which will be found in Lyndwood, page 10 of the Legatine Constitutions, it is among other things directed, that Priests shall particularly instruct their parishioners in the form of baptizing: of course shewing that lay baptism was allowed: that it was recommended, rather than that no baptism at all should take place; otherwise it could not have been proper and necessary for the Priests to have instructed their parishioners in the form. The constitution of Othobon, to be found in Lyndwood, page 80, confirms and approves of

this former constitution, and enjoins precisely the same thing. The provincial constitutions of Archbishop Peccham particularly enjoin, that after baptism by a Layman it is not to be iterated. The passage will be found in Lyndwood 41, *Caveant sacerdotes ne baptismum legitime factum audeant iterare*; and Lyndwood, in his gloss upon the word *baptismum*, says, *Sive per Laicum, sive per Clericum, etiam per Paganum in casu necessitatis*; so that it is good, "whether by a Layman, or a Clergyman, nay even in a case of necessity by a Pagan;" and, in his gloss upon the words *legitime factum*, he says, two things are essential to it, *duo sunt necessaria verbum et elementum aquæ*; and in describing what is meant by *verbum*, he explains the form of the words to be those which have been always used, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." In a further constitution of Archbishop Peccham, to be found in page 244, it is again strongly enjoined not to baptize a second time persons who have been baptized by laymen or by women; and he speaks rather strongly of those Priests who do so baptize, terming them *stolidi sacerdotes*: and the constitution concludes, *Quod si sacerdos rationabiliter dubitet an parvulus in formâ debitâ baptizatus sit, dicat, Si baptizatus es, ego non rebaptizo te; si nondum baptizatus es, ego baptizo te in nomine Patris, et Filii, et Spiritus Sancti*. Lyndwood here again cautiously explains the words *in formâ debitâ*, as he had before, to mean by the use of the element water, and by the use of the words of the invocation of the Holy Trinity; and that it was *in formâ debitâ* though by a Layman.

Now these passages shew, not only that those baptisms were held to be valid, but they show how extremely cautious the Church was that baptism should not be repeated. These references to the ancient law will also serve to explain and illustrate any matter, which could be considered as doubtful in the construction of the more modern law of the Rubric. It therefore seems to admit of no doubt, that by the law of the English Church, as well deduced from the general canon law, as from its own particular constitutions, down to the time of the

Reformation, lay baptism was allowed and practised. It was regular, and even prescribed in cases of necessity: it was so complete and valid, that it was by no means to be repeated. It also clearly appears that, in order to ascertain its validity, no inquiry was necessary to be made into the existing urgency under which it was administered: but only into what was declared to be the essence, whether it had been administered by water, and in the form of the invocation; for, if those forms were used, the baptism by a Layman was complete and valid.

So the matter stood at the time of the Reformation: and that period is an important one: for, if lay baptism had been considered as one of the errors of the Romish Church, it would have been corrected at the time when all the Christian world had their attention pointed to those particular errors. But the fact is otherwise, for the use of lay baptism was manifestly continued by the English reformed church. Liturgies were framed, and acts of uniformity passed by Parliament, in the reigns of Edward the VIth and of Queen Elizabeth. In those the Rubrics run thus: "Let those that be present call upon God for his grace, and say the Lord's Prayer if the time will suffer: and then one of them shall name the child, and dip him in the water, or pour the water upon him, saying these words, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'" Here is no mention whatever of a priest or lawful minister, as the person who is to officiate upon the occasion: it is directed to be done by "those who are present," or one of them, without singling out or particularizing what the person is to be, who is to administer this sacrament. And the better opinion seems to be, that *all private baptism was by Laymen antecedent to the time of King James*; that it was only public baptism in the Church which was to be administered by a Priest; and that, wherever there was the sort of urgency and necessity which prevented the child being brought to the Church, and required the child to be baptized at home, the baptism was to be administered by any person without requiring the attendance of the Priest.

The same Rubric, although it enjoins the people not to baptize their children at home, except in cases of necessity; yet, lest the necessity should arise, expressly directs the pastors to instruct their parishioners in the form of doing it. Hence it is evident that subsequent to the Reformation, the English reformed Church itself did allow the practice of Lay baptism.

So the practice stood from the reformation to the time of King James the First; except that in the year 1575, among some articles agreed upon at that time in convocation, there appears to have been one (the twelfth article,) which states, "that to resolve doubts by whom private baptism is to be administered, it is directed that in future it shall be administered by a Minister only, and that private persons shall not intermeddle therein." This article rather appears not to have been published and circulated. It remained in manuscript. It had no authority, not appearing to have been ever confirmed by the Crown. There could have been no doubt upon the debate of Edward the VIth, coupled with what was the old law, so far as respected the validity of lay baptism. And the Bishops certainly had not authority to alter the law; they had only authority to explain matters which were doubtful; and the doubt seems to have been, not whether lay baptism was valid, but whether it was regular and orderly. Up to that time, wherever private baptism was allowed there was nothing to be found in the ancient canons, the constitutions of the Church, or the Rubric, that required the Minister as a person at all necessary to be present for the orderly administration of such private baptism: it was not even to be inferred, that it would be more regular, for the Minister is not mentioned; on the contrary, in cases where private baptism was necessary (and it was only allowed in cases of necessity) the people were to be instructed how to perform it themselves. The most to be deduced from this article therefore is, that it was thought at that time, by the convocation, that it would be more proper, regular, and decent, to have the ceremony of private baptism performed by ministers; and therefore

it was directed to be performed by them, and Laics were restrained from doing it: but the article, as before stated, does not appear to have been published.

King James the First (who considered himself a great divine) disapproved of the practice of lay baptism. Soon after his accession, conferences were held at Hampton Court with the Clergy for the purpose of revising and reconsidering the Liturgy, and particularly this article of private baptism. The King expressed strongly his disapprobation of lay baptism; and seemed more inclined to no baptism at all, than that the office should be performed by a Laic: but his divines (most of them prelates of very great eminence) differed from him in respect to preferring the total omission of baptism to its being administered by a Layman. It was, however, agreed so far to alter the Rubric, as to direct that private baptism should be administered by a lawful Minister: but whoever reads the account which has been preserved of these conferences will see, that neither the King nor the Bishops maintained that baptism, if *de facto* performed by a Laic, was invalid; on the contrary, even King James expressly declared his opinion to be, that if baptism had been performed by a Laic with water and the invocation of the Trinity (which he also admitted to be the essence of the sacrament itself) such baptism was not to be iterated; that is, that the person was not to be re-baptized; for the King's words, as recorded, are, "I utterly dislike all rebaptization on those whom women or Laics have baptized." He himself, therefore, considered lay baptism as valid, though he thought fit to enjoin the administration, even of private baptism, to be by a Clergyman as much more orderly and proper.

The Rubric at that time agreed on was never confirmed by Parliament; but a proclamation afterwards appeared "for the authorizing an uniformity in the Book of Common Prayer;" and his Majesty says in that proclamation, "We have thought meet that some small matters might rather be explained than changed." The proclamation has no suggestion

whatever of so important a change in the English Church—in the established constitution of that Church as it had existed, not only in early times, but as it existed after the Reformation had taken place—as that baptism actually administered even by a Laic in due form with the element and the

words should be considered as wholly null and invalid, and that such a baptism could bear re-baptization. There is nothing of the kind in the proclamation; on the contrary, explanations in some small things rather than a change are alone referred to.

(To be continued.)

MONTHLY REGISTER.

KING'S LETTER FOR THE NATIONAL SOCIETY

For Educating the Poor in the Principles of the Established Church.

WE are happy to announce that his Majesty has been pleased to issue a letter on behalf of the above-named Society; and that circulars authorizing collections to be made in all the churches and chapels of the kingdom, will be sent to the Clergy during the present autumn. The King's letter contains abundant evidence, in the preamble, to satisfy every friend to the Established Church, as to the expediency of replenishing the funds of a society which has laboured faithfully for above twenty years, in promoting the religious education of the poor. But there are a few circumstances connected with the subject which we may be pardoned for urging on public notice, because we apprehend that a good deal of misunderstanding exists respecting them. We allude to these simple, but important facts;—1. That every shilling collected on these occasions, *nominally* for the benefit of the National Society, is *actually* returned to the public in the form of grants for erecting School-rooms for the children of the poor. 2. That all places in the kingdom are at liberty to apply for these grants, and actually do so apply. 3. That the Clergy who preach the sermons, and obtain the collections, being the great promoters of the education of the poor in the country, are the persons to whose care the collections (in the form of grants) are generally entrusted. 4. That by their assiduity and good management, the grants are the means of drawing forth into beneficial operation a sum equal to about four times their own amount.

In proof of this statement, we might refer to our own numbers,

which record the Society's grants from month to month, but prefer giving a more interesting document, being the substance of part of the Society's Nineteenth Report for 1830.

"The most important event of the past year, in regard to the Society's funds, has been the *closing* of the King's letter account. It is already known to the public, that the money collected under authority of his Majesty's letter, in 1823, was set apart as a separate fund, in aid of the erection, enlargement, and fitting-up of school-rooms to be permanently secured for the purposes of education; and the appropriation of the sum actually collected has also been announced. But the Committee have now to report, that the school-rooms, in aid of which the whole produce of the letter was applied, have been built, and the grants claimed and paid; the advantages expected from its expenditure are therefore obtained; and it remains only to state the precise amount of the sum appropriated in this manner, viz. — 32,709*l.* 11*s.* which came into the hands of the Committee in the following manner, viz.—

The net receipts invested	£	s.	d.
in the public funds . . .	28,146	1	0
Dividends from 1824 to 1830	3,622	10	0
Profit on the sale of stock	941	0	0
	<hr/> 32,709 11 0 <hr/>		

This sum differs only from the amount announced in the Seventeenth Report by a deduction of the trifling expenses of management, (viz. 146*l.* 1*s.* 10*d.*); and by the addition of the dividends, and of the profit on the sale of stock. The extension

of the benefits of National Education then announced is consequently carried a little higher; and at the closing of this account, therefore, it appears that 361 places, comprising a population (according to the last parliamentary census) of 1,403,132 persons, have obtained grants amounting to 32,709l. 11s., by which, according to the first estimates (in many instances much below the actual disbursements in carrying them into effect) an outlay of no less a sum than 127,480l. in the erection of 502 separate school-rooms has been called forth. By these means, and amidst such a population, the inestimable blessings of Christian education have been provided for 26,881 boys, and 25,532 girls on week-days and Sundays, and for 2,721 boys and 2,840 girls on Sundays only. Making a total of 57,977 poor children rescued

from ignorance and vice, and regularly trained up in the knowledge and the worship of God, according to the pure principles of the Established Church. If these details are duly considered, and it is, moreover, taken into the account, that not merely the first institution of so many schools has resulted from the expenditure, but, under the Divine blessing, their permanent establishment; and that together with this, more than 400 additional teachers, well trained to their important callings, have been distributed throughout the country, to give full efficiency to the benevolent design; surely nothing can be wanting to convince the public of the excellent appropriation of the funds so liberally confided to the National Society's disposal, and the extensive and substantial benefits which they cannot fail to produce."

POLITICAL RETROSPECT.

DOMESTIC.—As the general attention has been very much occupied by the publication of the accounts of the Bank of England, both by the governors of that Body, and as stated in examination before a Committee of the House of Commons, in anticipa-

tion of a Bill for the renewal of their Charter, we feel the registry of an epitomized statement of their accounts an important item in our Political Retrospect, to enable our readers to examine the past, or judge for the future.—

An Account of the Amount of Coin and Bullion, distinguishing Coin from Bullion, in the possession of the Bank, from the 28th of February, 1815, to the present time, stating the Highest and Lowest Amount in each Year; together with the Amount of the Securities held by the Bank, and its Liabilities at each of the same periods.

Year.	Coin.	Bullion.	Security.	Liability.
	£	£	£	£
1815	1,726,000	310,000	46,595,000	38,963,000
1816	1,565,000	3,075,000	18,042,000	39,102,000
1817	1,939,000	7,742,000	43,959,000	38,223,000
1818	7,111,000	2,911,000	40,960,000	35,768,000
1819	3,326,000	859,000	35,639,000	31,510,000
1820	3,165,000	1,746,000	31,098,000	27,577,000
1821	4,189,000	7,680,000	32,666,000	29,507,000
1822	7,259,000	3,797,000	27,030,000	23,355,000
1823	8,670,000	1,713,000	28,703,000	25,573,000
1824	7,717,000	6,092,000	32,682,000	29,831,000
1825	7,190,000	1,588,000	33,730,000	30,922,000
1826	1,043,000	1,415,000	35,378,000	32,403,000
1827	7,626,000	2,532,000	33,688,000	30,692,000
1828	8,943,000	1,404,000	33,972,000	31,178,000
1829	6,109,000	725,000	32,219,000	29,424,000
1830	7,095,000	2,075,000	33,375,000	30,814,000
1831	6,151,000	2,065,000	33,426,000	30,813,000
1832	4,535,000	757,000	29,626,000	26,989,000

Highest and Lowest Amount of Coin and Bullion in each Year, ending February.

HIGHEST.			LOWEST.		
		£			£
Nov. 5, 1814	....	2,161,000	Feb. 25, 1815	....	2,009,000
Feb. 17, 1816	....	4,566,000	March 4, 1815	....	2,034,000
Feb. 1, 1817	....	9,900,000	March 2, 1816	....	4,678,000
Oct. 11, 1817	....	11,914,000	March 1, 1817	....	9,674,000
March 7, 1818	....	10,078,000	Feb. 27, 1819	....	4,354,000
Feb. 26, 1820	....	4,907,000	Sept. 4, 1819	....	3,570,000
Feb. 24, 1821	....	11,639,000	March 1, 1820	....	4,964,000
May 5, 1821	....	13,329,000	Feb. 2, 1822	....	10,958,000
March 16, 1822	....	11,086,000	Nov. 2, 1822	....	9,855,000
Dec. 20, 1823	....	14,142,000	March 1, 1823	....	10,372,000
March 20, 1824	....	13,945,000	Feb. 26, 1825	....	8,857,000
March 5, 1825	....	8,613,000	Dec. 24, 1825	....	1,027,000
Feb. 24, 1827	....	10,007,000	March 4, 1826	....	3,348,000
June 16, 1827	....	10,677,000	Jan. 26, 1828	....	10,196,000
August 23, 1828	....	10,480,000	Feb. 21, 1829	....	6,827,000
Feb. 27, 1830	....	9,161,000	April 18, 1829	....	6,104,000
June 26, 1830	....	11,795,000	Feb. 10, 1831	....	8,211,000
March 5, 1831	....	8,210,000	Feb. 4, 1832	....	5,088,000

An Account of the Average Amount of Bills and Notes under Discount, in each of the Quarters of the Years 1815 to 1831.

Years.	First Quarter, ending March 31.	Second Quarter, ending June 30.	Third Quarter, ending Sept. 30.	Fourth Quarter, ending Dec. 31.
	£.	£.	£.	£.
1815	13,611,500	13,846,500	16,613,200	15,717,300
1816	14,315,900	13,380,400	10,569,400	7,399,800
1817	5,823,500	4,148,300	3,329,300	2,541,200
1818	2,976,900	2,847,800	4,610,400	6,865,700
1819	8,363,700	6,632,300	6,021,600	5,012,200
1820	4,810,700	3,605,500	3,987,600	3,130,700
1821	3,238,300	2,715,100	2,294,100	2,459,300
1822	3,137,000	3,216,500	3,388,600	3,724,600
1823	4,107,200	3,252,200	2,801,400	2,331,200
1824	2,226,800	2,553,500	2,419,800	2,218,900
1825	2,466,800	3,973,700	5,486,000	7,839,500
1826	9,586,700	5,037,400	2,950,500	2,164,800
1827	2,198,600	1,226,400	1,107,500	1,239,800
1828	1,298,400	1,165,600	1,170,800	2,157,200
1829	3,952,900	3,283,700	2,611,800	2,152,700
1830	1,860,500	1,414,600	1,245,000	1,930,700
1831	2,549,200	3,240,200	3,422,500	3,771,500

BRANCH BANKS.

An Account of the Amount received at each of the Branch Banks for Interest on Bills Discounted during the years 1828, 1829, 1830, and 1831.

	1828.			1829.			1830.			1831.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Gloucester .	844	14	3	2,462	6	5	2,408	1	10	2,989	19	4
Manchester .	3,968	2	11	5,154	3	6	2,730	12	7	7,127	17	11
Swansea . .	1,351	8	6	2,041	10	1	2,224	3	10	3,034	2	10
Birmingham .	4,343	17	5	11,618	12	2	10,811	18	0	21,387	3	8
Liverpool . .	351	19	6	1,758	13	0	2,680	2	9	11,702	1	4
Bristol . . .	488	4	4	1,779	11	8	1,888	0	9	3,759	17	9
Leeds	541	9	3	1,941	16	4	1,845	3	6	5,114	15	5
Exeter . . . .	....	....	....	194	5	3	85	1	0	653	11	0
Newcastle . .	....	....	....	726	5	5	710	7	11	1,766	10	9
Hull . . . . .	....	....	....	1,252	18	0	1,006	4	11	2,382	0	4
Norwich . . .	....	....	....	8	4	9	1,528	1	2	3,211	5	2

BRANCH BANKS. .

An Account of the Average Circulation of Branch Bank Notes and Twenty-One-Day Bills, during the years 1828, 1829, 1830, and 1831, distinguishing the Amount from each Branch Bank.

	1828	1829	1830	1831
	£	£	£	£
Gloucester	41,000	48,000	49,000	49,000
Manchester	258,000	411,000	904,000	1,197,000
Swansea	60,000	50,000	47,000	40,000
Birmingham	133,000	178,000	268,000	357,000
Liverpool	64,000	109,000	212,000	305,000
Bristol	24,000	59,000	85,000	110,000
Leeds	16,000	54,000	106,000	157,000
Exeter	10,000	18,000	23,000	27,000
Newcastle	8,000	23,000	35,000	37,000
Hull . . . . .	..	29,000	64,000	53,000
Norwich . . . . .	..	..	25,000	40,000

THE PUBLIC DEBT.

Amount received from Government for Management of the Public Debt, for the year ending April 5, 1832, including Life Annuities, 251,000*l.*; Management of Life Annuities, proposed to be transferred, 3,000*l.* £248,000

Deduct Expenses for Management of the National Debt, 164,000*l.*

Average of Forgeries per ann. during the last ten years, 40,000*l.* 204,000

41,000

Estimated Profit £178,875

DEBTOR and CREDITOR ACCOUNT.—Feb. 29, 1832.

Dr. To Bank notes outstanding £18,051,710
 To Public Deposits—viz. Drawing Accounts, 2,034,790*l.*; Balance of Audit Roll, 550,550*l.*; Life Annuities unpaid, 85,030*l.*; Annuities for terms of years unpaid, 38,360*l.*; Exchequer Bills deposited, 490,000*l.* 3,198,730
 To Private Deposits—viz. Drawing Accounts, 5,683,870*l.*; Various other Debts, 54,560*l.* 5,738,430
 To the Bank of England for the Capital 11,553,000
 To the Balance of Surplus in favour of the Bank of England 2,637,760
 £44,179,630

Cr. By advances on Government Securities—viz. Exchequer Bills on the growing Produce of the Consolidated Fund, in the Quarter ending April 5, 1834, 3,428,340*l.*; Ditto, July 5, 1832, 697,000*l.*; Exchequer Bills on Supplies, 1825, 7,600*l.*; Ditto, for 10,500,000*l.* for 1825, 2,000*l.* 4,134,940
 By the advances to the Trustees appointed by the Act 3 Geo. IV. c. 51, towards the purchase of an annuity of 585,740*l.* for forty-four years from April 5, 1823 10,897,880
 By other credits—viz. Exchequer Bills, purchased, 2,700,000*l.*; Stock purchased, 764,600*l.*; City Bonds, 500,000*l.*; Bills and Notes discounted, 2,951,970*l.*; Loans and Mortgages, 1,452,100*l.*; London Dock Company, 227,500*l.*; Advances on security and various articles, 570,690*l.* 9,166,860
 By Cash and Bullion 5,293,150
 By the Permanent Debt due from Government 14,686,800
 £44,179,630

Rest or Surplus brought down 2,637,760
 Bank Capital due to Proprietors 14,553,000

£17,190,760

An Account of the Total Amount of all Exchange-bills held by the Bank of England, on the 1st of June in each Year, from 1816 to 1832, including.

June 1, 1816	£23,372,600	June 1, 1825	£12,913,000
1817	24,000,500	1826	11,606,787
1818	26,342,400	1827	10,802,743
1819	21,669,900	1828	9,217,550
1820	18,711,900	1829	7,762,935
1821	14,461,900	1830	5,916,725
1822	12,169,200	1831	5,121,700
1823	12,127,800	1832	5,650,534
1824	11,593,800		

EUROPE.—The aspect of Europe presents no material change. The King of Holland maintains the same uncompromising tone as previously—the great military powers of Austria, Russia, and Prussia, continue to collect or support their armies, in positions favourable to an attack on France, the southern and western provinces of which are in a disturbed or hostile state: the Duchess de Berri is undoubtedly in the west. Under these circumstances, the most enterprising adherent of Louis Philippe will hardly advise the hazarding of a war to establish Leopold upon the throne of Belgium, especially if there is any truth in a report circulated both here and on the Continent, that England has formally declared, that she will not unite in any military measures for that purpose. The Duchess d'Angoulême and Mademoiselle Berri, have left this country for the Continent.

THE PENINSULA.—The forces of Dom Pedro are stated at about twelve thousand men; and the expected reinforcements of levies from England and France, most of whom have seen service, are estimated at four thousand more. The army of Dom Miguel is reported to be eighteen thousand of all arms. Of the comparative character of each army, there cannot be a doubt; nor if left to themselves, what will be the result. In the mean time, the King of Spain has had a severe paralytic attack, which had deprived him of the use of one side. It is said that Dom Miguel has made three attacks upon Dom Pedro, but has been repulsed.

TURKEY.—The army of the Pacha of Egypt continues successful on the side of Syria, most of which is now in the hands of Ibrahim, who seems to threaten a farther advance towards Anatolia.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

COPY OF ARTICLES OF INQUIRY ISSUED TO EVERY INCUMBENT.

*Ecclesiastical Revenues Commission Office,
44, Parliament-street, August, 1832.*

THE Commissioners appointed by his Majesty, by letters patent under the Great Seal, to inquire, amongst other things, into the revenues of all Ecclesiastical Benefices. Donatives, Perpetual Curacies, and Chapelries, desire the ——— of ——— to make a full and particular statement in reply to each of the subjoined articles of inquiry, and the statements in reply, to the Commissioners, on or before the 15th day of November next, addressed "To the Under Secretary of State, Home Office, London," adding in the corner "Ecclesiastical Revenues Commission."

The Commissioners have adopted this mode of seeking the information which they are directed by his Majesty to obtain, relying on the disposition of all Incumbents to give such full, correct, and, explicit answers as will enable the Commissioners to fulfil the intentions of his Majesty in issuing the commission.

It is the desire of the Commissioners that, where an incumbent has been in possession less than three years, he should nevertheless make the required statements, respecting his own benefice or cure, after he shall have obtained the best information in his power.

By order of the Board,

WILLIAM ROBERTS, Sec.

State 1. The name of the benefice, and the name of each chapelry (if any) thereto belonging, not having a separate incumbent.

2. Whether it is a rectory, vicarage, donative, or perpetual curacy or chapelry, and if with or without cure of souls.

3. To whom the rectory belongs, or is reputed to belong, if this benefice be not a rectory.

4. In what county and diocese, and in what deanery, the benefice is locally situate.

5. Whether subject to episcopal or to some and what peculiar jurisdiction.

6. The name of the incumbent and the date of his admission.

7. To whom the advowson belongs, or is reputed to belong.

8. The population within the limits of the benefice, specifying the amount within each chapelry (if any) thereto belonging, according to the census of 1831.

9. How many curates (if any) are employed by the incumbent.

10. The amount of stipend paid to each such curate, or other allowance.

11. The number of churches and chapels, and how many persons they are severally capable of accommodating.

12. What duty is performed in each church and chapel.

13. Whether there is a glebe-house fit for the residence of an incumbent; and if unfit, why?

14. Whether the incumbent or his curate usually resides in the glebe-house, or if not, to whom it is let, or by whom occupied; and if there be no glebe-house, or none fit for residence, what rent is paid by the incumbent for house or lodging.

15. The gross amount of the annual income of the benefice (including therein and stating the amount of those sums which are due, but remain unpaid, and which are not expected to be received) on an average of three years past, ending Michaelmas, 1831.

16. How much thereof from land, whether let or in the incumbent's occupation; and also (if any) how much from houses.

17. How much thereof from tithes taken in kind.

18. How much thereof from composition for tithes.

19. How much thereof from corn rents.

20. How much thereof from dividends or interest arising from stock in the public funds, or monies appropriated or in any manner secured to the benefice.

21. How much thereof from stipends, pensions, or some and what other kind of fixed money payments.

22. How much thereof from Easter offerings.

23. How much thereof from surplice and other fees.

24. How much thereof from other sources not before described, naming them, and the amount from each.

25. The gross amount of the yearly payments charged upon and made out of the income of the benefice and glebe land occupied by the incumbent (except rates and taxes in respect of the glebe-house and offices, payments in respect of any mortgage under the acts called Gilbert's Acts, repairs and stipend to any curate or curates) on an average of three years past, ending as aforesaid.

26. The amount of each class of such yearly payments, under its proper title.

27. The net amount of the average annual income of the benefice, after deducting such payments (except as aforesaid.)

Note. [It is requested that no deduction be made for the amount of sums due and remaining unpaid, though not expected to be received.]

28. Whether the amount of the net yearly produce to be stated in pursuance of the preceding inquiry may, in the judgment of the incumbent, on a full consideration of the nature of his revenues, be fairly reckoned on as the average amount, *communibus annis*, of the net yearly produce of such revenues, for the future; or, whether a greater or less yearly sum may, in his judgment, be expected, and to what amount, and for what reasons.

29. In case there are any temporary charges on the benefice, specify the nature of such charges, and the amount of the yearly payments in respect thereof, and at what time the same will terminate.

30. In case there are any other yearly payments incident to the benefice, though not actual charges thereon, which in the opinion of the incumbent ought to be stated, specify the nature and amount thereof respectively, and such further particulars as he may deem necessary.

31. Whether the incumbent of the benefice is, in right thereof, patron of any and what ecclesiastical benefice, perpetual curacy, or chapelry, and give the name thereof.

32. The name or proper title of every dignity, prebend, canonry, and other ecclesi-

astical preferment in any cathedral or collegiate church or collegiate chapel; and of every benefice, donative, perpetual curacy, or chapelry, with or without cure, and in what county, diocese, and deanery the same may be; and of every other ecclesiastical preferment, of whatsoever kind, now held by the incumbent; and this is required notwithstanding he may already have made a statement of such particulars in pursuance of any other inquiry made by the Commissioners.

I ——— incumbent of the said ——— of ——— do hereby certify and declare that I have, in the statements made by me in reply to the several articles of inquiry proposed to me by the Commissioners appointed by his Majesty to inquire (amongst other things) into the revenues and patronages of all benefices, donatives, perpetual curacies, and chapelries, with or without cure, given, to the best of my judgment, information, and belief, a full and particular account of all matters and things required by such articles of inquiry to be stated by me. Witness my hand, this ——— day of ———, in the year of our Lord, 1832.

NEW CHURCHES.

THEALE.—The ceremony of consecrating the New Church at Theale, took place on Tuesday: the Church was filled by a most respectable auditory. The first part of the service was read by the Rev. Dr. Routh; the Communion Service by the Bishop of Salisbury and his Chaplain. The Rev. Dr. Ellerton, Fellow of Magdalen College, Oxford, and Rector of the new parish of Theale, then preached an admirable and appropriate sermon from the third verse of the Epistle of Jude. The late Dr. Sheppard, Rector of Tilehurst, on account of the great distance of Theale and North-street, from the Parish Church, erected a Chapel at Theale for their accommodation. At his death he recommended his widow to erect another building, better fitted for the worship of God. Mrs. Sheppard, feeling desirous that this wish should be carried into effect in a way honourable to herself and to the memory of her husband, procured an Act of Parliament, which was passed in the first year of his late Majesty, to separate the parish of Tilehurst into two rectories, Tilehurst and Theale, and the present building was soon afterwards commenced.

TRINITY CHURCH, READING, was consecrated in the beginning of August, by the Lord Bishop of Salisbury, in the presence of a very large congregation, who appeared to take a deep interest in this beautiful and affecting solemnity. We regret to state that his Lordship suffered so much from a disease in the eyes, as to be unable to read the Communion Service, which was accordingly performed by his Lordship's Chaplain.

ST. MARY'S CHURCH, STAMFORD.—We understand that the repairs in the nave of this beautiful Church, have been completed by Mr. Moses Peel, to the satisfaction of the parishioners; and we are rejoiced to learn that the worthy Rector has ordered the gallery to be considerably enlarged, for the purpose of making an additional number of free sittings. The Church was expected to be re-opened for divine service, on Sunday the 23d inst.

ASHCOT CHURCH.—On Tuesday, August 28, the parish Church of Ashcot, which has undergone a thorough repair, was reopened, and divine service performed in it. The very Rev. the Dean of Wells preached on the occasion, and the Lay Vicars and Choristers of Wells Cathedral handsomely rendered their services.

BRISTOL CHAPTER HOUSE.—The restoration of the Chapter House, belonging to the Cathedral of Bristol, is in a state of considerable forwardness, and will, when completed, be as honourable to the taste and liberality of the Dean and Chapter, as it will be gratifying to the lover of ecclesiastical architecture. The modernized windows which long disgraced the noble room are removed, and it will be lighted by three circular windows in the East end, corresponding with the ornamental arches round the walls. These will, we understand, be filled with stained glass. Adjoining the Chapter House rooms are building for the library and other purposes. The old erections over the cloisters are also being removed, and a carriage-way is to be formed nearly adjoining the Church, from College-green to the Palace-yard.

CHAPELRY OF OWSLEBURY.—The following is a gratifying instance of true Christian benevolence, which ought not to be passed over unnoticed.—In Hampshire, is the

Parish and Chapelry of Owslebury, hitherto dependent for all parochial administration upon the Vicar of Twyford. The present Vicar, however, has long been anxious that his flock there might have the benefit of more immediate care in the residence of a Pastor. This anxiety on his part was fully shared by one of his parishioners—the lady now residing at Marwell Hall—who signified her intention to further any plan, which might secure to the parish the advantage of having a resident Clergyman. The Vicar of Twyford, therefore, as a preliminary step towards attaining his object, gained the consent of his patron and of his Diocesan, to endow the Chapel of Owslebury, as a perpetual Curacy, with 49*l.* per ann. for ever; * chargeable upon the Vicarage of Twyford; the Vicar of that place for the time being, having the nomination to the benefice. Upon this, the commissioners of Queen Anne's Bounty made a grant of 200*l.* The lady already alluded to, then proposed to endow the Chapel, at her own charge, with 100*l.* per ann. for ever; also to purchase some adjoining land, and build upon it a glebe-house. In consequence of this munificent proposal, the Bounty Board made a further augmentation of 600*l.* and also of 200*l.* when the house should be built. The College of Corpus Christi, Oxford, holding the Manor of Marwell, consented to sell, upon liberal terms, a piece of ground contiguous to the Chapel, for the site of the glebe-house; and the building is to be commenced immediately. We think that the liberality thus exercised in accomplishing this pious work, should be on record. It is an encouragement to the Church, in these her days of trial, to see her cause so sustained; and the result affords a bright example of wisdom in devising, and of well-tempered zeal in executing a plan, which has for its object the honour of God, the furtherance of his worship, and the well-being of his worshippers.

CANTERBURY CATHEDRAL.—The first stone of the north-western tower of Canterbury Cathedral, was laid on September 3, with the ceremonies usual on such occasions. The procession was arranged in the following order:—twelve beadsmen, in gowns, bearing white staves; two workmen, one bearing a level, the other a mallet; a workman with a silver trowel, the Choristers, the Lay Clerks, the Minor Canons, the Auditor, the Surveyor, Vergers, Prebendaries, the Lord Bishop of Oxford (Dean of Canterbury). The procession being formed round the stone, Dr. Russell, the Vice-Dean, and the Rev. Mr. Baylay, one of the Prebendaries, read the 67th Psalm; after which, the Lord Bishop of Oxford made an appropriate and excellent prayer, imploring the divine blessing on the work. The surveyor then placed some coins of the present reign, in a cavity prepared for that purpose, and to contain the plate, the inscription of which was read by Dr. Russell. After the plate was fixed by the surveyor, the Lord Bishop spread the mortar; the stone having been lowered by pulleys, his Lordship with the mallet fixed the stone in its proper position; the choir then sung the 100th Psalm in fine style; after which the Lord Bishop of Oxford again prayed for the divine blessing to prosper the work they had begun. The choir concluded the ceremony by singing *Gloria Patri* by Croft; after which the procession returned in the same order it came.

NATIONAL SCHOOL ROOM, BISHOP'S WALTHAM.—The first stone of a National School Room, for the education of 100 girls and 100 boys, was laid at Bishop's Waltham, on Tuesday, the 11th of September, by Mrs. Ogle; the site adjoining the churchyard, on the eastern boundary, was liberally given by Mr. Hector, of Petersfield.

CONVOCATION.—Forty-three Clergymen of the county of Northumberland, have petitioned his Majesty for a restoration of the Convocation.

CONFIRMATION.—The Bishop of Winchester administered the rite of confirmation lately, to about 200 young persons, at Christ-church; on which occasion an elegant silver salver was added to the collection of communion plate, the donation of John Spicer, Esq. the Mayor; the Rev. Prelate also confirmed 600 at Basingstoke.

VICAR OF CHARLES, PLYMOUTH.—At a Common Hall, held on the 28th of August, at Plymouth, for electing a Clergyman to the office of Vicar of Charles, vacant by the decease of the late Dr. Carne, it was resolved to, postpone the day of election to the 1st of December next, for the purpose of allowing time for the candidates, (of whom eleven were then named) to perform divine service, each, one Sunday; in the parish Church.

* The sum must be less than 50*l.*, or the governors of Queen Anne's bounty could not give their aid.

TRIBUTES OF RESPECT.

THE BISHOP OF BATH AND WELLS.—We have great pleasure in communicating to our readers, (more especially at a period when the Clergy and the heads of our Church labour under much unmerited odium,) a voluntary and public testimony of respect, recently paid to their excellent Diocesan, by the body corporate and inhabitants of the city of Wells. In consequence of a requisition, signed by the principal tradesmen and householders of this place, the mayor, John Nichols, Esq. summoned a public meeting, for the preparation of addresses of thanks to the Bishop of Bath and Wells, for his uniform endeavours to promote the interests, conveniences, and comfort of the latter city, during the whole of his Episcopate:—particularly for that instance of his liberality and public spirit, in accommodating the judges at his palace during the late assizes. The addresses were presented to the Bishop, at the palace, in proper civil form, by the mayor, corporation, &c., on the 6th of September.

REV. DR. DAKIN.—We hear that, after the performance of divine service, and the delivery of a suitable discourse by the Rev. Dr. Dakin to the troops in Windsor Park, on Sunday, the 12th ult. the King, who understood that Dr. Dakin received but a moderate salary as Chaplain-General of the Forces, was pleased, in a handsome manner, to desire that 100*l.* per ann. should be paid him out of the Privy Purse; of course the compliment was very gratefully received.

REV. MR. LIDDELL.—On the 18th of September, a most affectionate address signed by nearly all the parishioners of Whickham, of the upper and middle classes, was presented to Mr. Liddell, their late Rector, accompanied by a handsome silver vase to his respected lady.

REV. C. PAROISSIEN.—The inhabitants of Beckenham, Kent, have presented the Rev. C. Paroissien, M.A., Fellow of Clare Hall, Cambridge, with a handsome piece of plate, on his retirement from the Curacy of the parish.

REV. F. CUNNINGHAM.—The parishioners of Pakefield, Suffolk, have presented the Rev. F. Cunningham with an elegant bracket clock, on his removal to Lowestoffe Vicarage as a small memorial of esteem, on the close of a considerable part of his pastoral duties in the former parish.

REV. THOMAS SEWELL.—On the 4th of September, (being the day of his marriage) the Rev. Thomas Sewell was presented with an elegant and valuable silver salver, in the centre of which was the following inscription:—"To the Rev. Thomas Sewell, A.M., Curate of the Parish of Redenhall, with Harleston and hamlet of Wortwell, Norfolk; this salver is presented by a few of his parishioners and friends, in token of their estimation of his merits. Sept. 4th, A.D. 1832." This most gratifying testimony of regard, was accompanied by a beautiful small service for administering the sacrament in private houses.

REV. W. W. CHAMPNEYS.—On Saturday, September 9, a very handsome silver salver was presented to the Rev. W. W. Champneys, M.A., Fellow of Brasenose College, and Curate of St. Ebbe's, by his Parishioners, as a testimony of their gratitude and esteem. The inscription on the salver is as follows:—"A tribute of respect from the principal parishioners of St. Ebbe's, Oxford, to their minister, the Rev. W. W. Champneys, 1832."

REV. T. CALHOUN.—A few weeks ago, upon occasion of the Rev. T. Calhoun retiring from the Curacy of Ferring, near Littlehampton, in consequence of a newly-appointed Vicar coming to reside, the principal inhabitants presented him with a costly tea-service of silver, as a testimonial of their approval of his discharge of the ministerial duties, during the twelve years he had been their Curate. We learn that the above Reverend Gentleman is about to be presented to the Vicarage of Goring, which Dr. S. Penfold relinquishes upon his appointment to a more important charge in Staffordshire.

It always gives us pleasure to record such instances of good feeling as those above between a Minister and his flock; they reflect equal credit on both parties, and afford satisfactory proof that the Established Church and its priesthood are not so lightly esteemed as some demagogues would have us believe.

THE SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND PROPAGATING THE GOSPEL.—The Annual Leicestershire County Meeting of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, on the 30th of August, was the best attended that has been for many years. Among those present were the Right Rev. the Lord Bishop of Lincoln, the Right Hon. Earl Howe, the Venerable the Archdeacon of Leicester, Sir. G. W. H. Beaumont, Bart., Sir H. Halford, Bart., Sir F. Powke, Bart., the Worshipful the Mayor, and most of the principal Clergy and Gentry throughout the county. The Societies' claims were most ably and forcibly stated by the preacher of the day, the Archdeacon of Leicester, and a collection was made after the sermon, amounting to 54*l.* 5*s.*

A HEBREW CONCORDANCE is now publishing, by a learned Jew, Rabbi Cohen, of Copenhagen, under the patronage of the King of Denmark. It is to contain all the matter in the Concordances of Buxtorf and Calasius, with the addition of proper names and particles, and the great improvement of affixing the vowel points throughout.

TALMUD.—A new edition of the Talmud, (*Shisha Sidrei*) with the vowel points and marks of punctuation, is also in publication at Bamberg. It is to be comprised in six 4to volumes, containing, besides the text, a literal German version, explanations in the same language, and a Rabbinical commentary. The edition is under the superintendence of an association of Hebraists, among whom, Dr. J. M. Jost has charge of the correction of the press. The first volume is already out.

GLOUCESTER MUSIC MEETING.—This meeting concluded on Thursday Sept. 13. Though there was a combination of most untoward circumstances, we have the pleasure of saying that the amount collected for the Charity was only 4*l.* less than the contributions in 1829:—first morning, 247*l.* 9*s.* 4*d.*; second morning, 201*l.* 18*s.* 7*d.*; third morning, 255*l.* 3*s.* 9*d.*; Lord Redesdale, 100*l.*; Total, 804*l.* 11*s.* 8*d.* The Bishop of Gloucester, who was not present, sent 50*l.* on the first morning.

SPADE HUSBANDRY.—The Revs. T. and J. Monson, of Bedale, have apportioned off a quantity of land, which they let to the poor of Bedale and Aiskew, in portions of not less than a quarter, nor more than half an acre, at the rate of 40*s.* per acre, the rent to be paid yearly. Fifty-two families are enjoying the benefits of this arrangement. The land has been very productive, having yielded this year between sixty and seventy bushels per acre; and a spirit of emulation is judiciously kept up among the cultivators, by Messrs. Monson giving an award of seed to those who have shewn the most superior management.

ORDINATIONS.—1832.

On Sunday, September 9, the Lord Bishop of Lichfield held a private ordination at the cathedral, when the two following gentlemen were admitted into Deacon's orders:—viz. Robert Harris, of Trinity College, Cambridge; and John Hawtrey, the latter by letter dimissory from the Bishop of Norwich.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Bussell, William John....	Mast. of Grammar School, Chard.
Fletcher, William Kew ..	Chapl. to Hon. E. I. C.
Glenzie, J. D.	Domestic Chapl. to the Earl of Darnley.
Harling, J.	Head Mast. of Grammar School, Chipping Campden
Wood, J. R.	Domestic Chapl. to the Duke of Cambridge.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Beauchamp, James .	Shireborne, V.	Oxford	Oxford	Earl of Macclesfield
Berens, Edward....	Archdn. of Berks			Bp. of Salisbury
Birch, Chas. Edward	Wiston, V.	Suffolk	Norwich	Lord Chancellor
Bird, Godfrey.....	Great Wigborough, R.	Essex	London	
Chenery, Walter ..	Sturston, R.	Suffolk	Norwich	Sir E. Kerrison, Bt.
Chinn, Henry Barrow	Carsington, R	Derby	L. & C.	Dean of Lincoln
Clarke, Liscombe ..	Can. Res. of Cath. Ch. of	Salisbury		Bp. of Salisbury
Day, John Tomlinson	Bletsoe, R.	Bc'ds.	Lincoln	Lord St. John

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Fisher, John	Heapy, C.	Lancas.	Chester	V. of Leyland
Gee, Robert	{ Paington, V. and Marlden, C. }	{ Devon.	{ Exeter	
Grier, Robert	Walpole, C.	Suffolk	Norwich	Rev. Ben. Philpot
Hutchinson, Cyril G.	Hawkhurst, V.	Kent	Cant.	Ch. Ch. Ox.
Irvine, Robert	Lambeth, St. John, C.	Surrey	Winchest.	R. of Lambeth
Liddell, Hqn. H. G.	Easington, R.	Durham	Durham	Bp. of Durham
Pickthall, Thomas ..	Wormley, R.	Herts	{ Peas. of Walth. }	Sir A. Hume, Bt.
Pratt, William	{ Great Bircham, R. and Harpley, R. }	{ Norfolk	{ Norwich	Anth. Hamond, Esq.
Roper, John Riddell .	Brighton, St. Margaret, C.	Sussex	Chichest.	V. of Brighton
Rowney, Francis H.	Ashchurch, C.	Gloster		
Scoresby, William ..	Exeter, Bedford Circus, C.	Exeter	Exeter	
Shuckburgh, Robert.	Aldborough, R.	Norfolk	Norwich	Lord Suffield
Sterky, F. Alexander	{ North Otterington, V. & Thornton le Street, V. }	N. York	York	Ch. Ch. Ox.
Stone, James Henry	Eye, P. C.	Northam.	Peterboro	Bp. of Peterboro
Street, G. G. ..	Preb. in Cath. Ch. of Lincoln			Bp. of Lincoln
Worsley, Henry, D.D.	Newport, C.	I. Wight	Winchest.	V. of Carisbroke

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Day, William	{ Bristol, St. Philip, and Jacob, V. }	{ Bristol	{ Bristol	Corp. of Bistol
	and Chapl. of the Gaols, Bistol			
Fisher, John	{ Archdn. of Berks and Can. Res. of Cath. Ch. of Salisbury }			Bp. of Salisbury
Hartley, W. H. H. ...	Bucklebury, V.	Berks	Salisbury	Rev. W. H. H. Hartley
Howman, Roger Pres.	Shipmeadow, R.	Suffolk	Norwich	Robt. Suckling, Esq.
Leete, John	Bletsoe, R.	Beds.	Lincoln	Lord St. John
Penruddocke, Thos.	Compton Chamberlain, V.	Wilts	Salis.	{ J. H. Penruddocke, Esq. }
Radcliffe, R. Beehoe	{ Ashby de la Zouch, V. and Chapl. to the Marquis of Hastings }	Leicester	Leicester	Marquis of Hastings
Rebanks, Thomas ..	Heapy, C.	Lancaster	Chester	V. of Leyland
Selkirk, Joseph ..	{ Ashworth, C. and Chapl. to the Earl of Dunmore }	Lancaster	Chester	W. Egerton, Esq.
	Chignall, St. James			
Shinglewood, James	{ and St. Mary, R. with Mashbury, R. }	Essex	London	Mr. Shinglewood
Simpson, Jno. D.C.L.	Baldock, R.	Herts	Lincoln	Lord Chancellor
Simpson, Thomas ..	{ Boynton, P. C. and Carnaby, V. }	{ E. York	{ York	Sir W. Strickland, Bt.
Whitehurst, John ..	Newton, R.	Suffolk	Norwich	Peter-house, Camb.
Williamus, Howell ..	Eglwysyland, V.	Glamorg.	Llandaff	Arch. &c. of Llandaff

<i>Name.</i>	<i>Appointment.</i>
Hicks, Gregory	Fell. of Trinity Coll. Oxford

NOTICES TO CORRESPONDENTS.

ERRATA.—At p. 562, three lines from the bottom, for John ix. read John x. At page 555, line 2. to Psalm xix. add Pt. 2.

We beg to thank "J. P." for his communication. It would have given us pleasure to have published the name of the Christian Patroness.

"Lyricus" is not exactly to our taste.

"A. H." will find in our August number the subject to which he alludes.

We really have not space in these times to allow for the controversy to which "C. R. M." alludes. Upon any other subject we shall be happy to receive a communication from one who possesses such decided talent.

Our observations upon the many pamphlets which we have received on Church Reform and Church Plunder, will be reserved for the meeting of Parliament.

Every attention shall be paid to the observations of "Euthunus."

We have pleasure in accepting the friendly offer of "W. L. A."

THE CHRISTIAN REMEMBRANCER.

NOVEMBER, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The main Principles of the Creed and Ethics of the Jews exhibited in Selections from the Yad Hachazakah, of Maimonides, with a Literal English Translation, copious Illustrations from the Talmud, &c., explanatory Notes, an alphabetical Glossary of such Particles and technical Terms as occur in the Selections, and a Collection of the Abbreviations commonly used in Rabbinical Writings.* By HERMANN HEDWIG BERNARD, Teacher of Languages at Cambridge. 8vo. Pp. xxxiii. 358. Cambridge: Deighton. London: Rivingtons. 1832.

(Concluded from p. 594.)

PART II., on the government of the temper, or ethics, contains seven chapters; of which Mr. Bernard has omitted the fourth and fifth. The topics which it embraces are more miscellaneous than those in the preceding part, and do not admit of the same regular analysis. The following sketch, however, will give a tolerably exact view of the contents of this portion of the volume.

That a man should not give way to any extreme disposition, but cultivate the golden mean:—how to correct extreme dispositions, viz. by cultivating the opposite extreme, and then oscillating back into the mean state:—against anger:—the praises of silence:—against flattery, levity, and other vices:—against self-imposed austerity:—that every action be directed towards knowing God; chap. i. ii. iii. The chapters omitted (iv. v.) contain medical precepts. Afterwards, Maimonides treats of the influence of society on a person's dispositions and habits, and the consequent duty of associating with scholars:—of the duty of loving our neighbour:—of the duty of a person who has been injured by his neighbour:—of the conduct due more especially to widows and orphans:—of the mischiefs of calumny and an evil tongue, of revenge and bearing a grudge; chap. vi. vii.

Here is evidently no attempt at a regular system of ethics; but a collection of detached observations on moral subjects, brought together

apparently without any design, and exhibited without method. Several of the remarks contained in this part of the book are trifling, and some decidedly wrong, grounded on false interpretations of Scripture: others however are just and ingenious: and the air of novelty, which pervades the whole, gives it a degree of interest, which far superior treatises, composed by heathen or Christian moralists, frequently fail to excite.

Part III. relates to the teaching of the Law, and is entirely omitted.

Part IV. On Idolatry. From this part also Mr. Bernard has selected the first chapter only; which contains a slight but interesting sketch of the origin and history of idolatry, from the days of Enos, the grandson of Adam, to the time of Moses. As our remarks on this volume have already extended themselves to a considerable length, we must refrain from giving any specimens of the second and fourth parts, and reserve the remainder of our space for the more important subjects discussed in Part V. On Repentance.

This part contains ten chapters, which Mr. Bernard has very judiciously given entire. The following is an analysis of their contents:

Chap. i. Verbal confession a necessary part of repentance; the efficacy of repentance.

Chap. ii. The nature of true repentance, and the proper time for it.

Chap. iii. The balance of a man's good and evil deeds,—when and how made; who have, and who have not, a share in the world to come.

Chap. iv. Of the things which hinder repentance.

Chaps. v. and vi. The freedom of the will maintained, and the doctrine of predestination condemned; with answers to objections.

Chap. vii. The obligation to repentance is universal; the excellence of repentance.

Chap. viii. Of the reward of the righteous in a future life.

Chap. ix. Of the temporal promises annexed to the fulfilling of the law;—of the benefits to be derived from the Messiah.

Chap. x. Of the motives to obedience.

No analysis, however, can convey any idea of the extraordinary positions maintained by the Jews on some of these subjects. After the fullest review which could be written, our readers must have recourse to the work itself, if they have any desire to understand the Jewish principles, or to become familiar with the reasoning by which they are defended.

The chapters on prophecy, noticed in our last number, have made us acquainted with the opinions of the Jews on the pretensions of Jesus and the authority of the Christian revelation: those now under review teach us in what manner they evade the great doctrine, which

that revelation unfolds, the salvation of mankind through the blood of Christ. Our author does not directly attack this Christian tenet; but he attempts to establish other principles, which in reality "make the cross of Christ of none effect." The grand principle seems to be, that repentance and the ceremonies of the day of atonement do of themselves, and without any reference to the great sacrifice which that institution was intended to prefigure, atone for all sin. This assumption is without any foundation, either in the reason of the thing, or in Scripture; "for it is not possible that the blood of bulls and of goats should take away sins." But without dwelling on this point, we remark that our author's notions of repentance itself are exceedingly defective. For though he has some correct and striking observations on the subject, he says nothing of that thorough renovation of heart and inward change of principle, which are implied in the word *μετανοια*, and which we Christians are accustomed to regard as the essence of true repentance. He lays too much stress on public confession and other outward accompaniments; and his rules remind us of the *Aves* and *Credos* and *Pater-nesters*, which the priests of Rome are wont to impose on their penitents previous to absolution.

VIII. Although repentance and praying aloud are at all times very good, yet they are still more [especially] good, during the ten days that are between the new year's day and the day of atonement, as then they (the supplications of the penitent) are accepted forthwith; for it is said: *Seek ye the Lord while He may be found* (Isai. lv. 6.) But when is it so?—[It is so] in the case of an individual; but as to a congregation [at large], whenever these repent and pray aloud with all their hearts, they are listened to, for it is said: *As the Lord our God [is] in ALL [THINGS THAT] WE CALL* UPON HIM [FOR]* (Deut. iv. 7.)

IX. The day of atonement however is the [proper] time for repentance for all, both for individuals and the publick, as being the ultimate [time of] pardon and forgiveness to Israel. Every one is therefore bound to repent and to confess on the day of atonement. And with regard to confessing on the day of atonement, we are commanded that it (the confession) should begin on the day preceding that day, and before eating [the evening meal], lest one happen to be choked at the meal, and before he has confessed, (and consequently die without confession). But although one has confessed [already] before eating [the evening meal], he ought to confess again in the evening of the night preceding the day [of atonement], and likewise to confess again in the morning prayer, additional prayer, oblation prayer, and closing prayer. But now where (i.e. at which part of the prayer), ought the confession to be made?—An individual [ought to confess] after his prayer, and the prayer reader, in the midst of his prayer, [namely] at the fourth blessing.—Pp. 223—225.

To imagine that this is any part of repentance appears to us great weakness; and the passage is an instance of lamentable trifling with serious things. It is, however, nothing to the profaneness of the next chapter. That we may not misrepresent our author's statements, we shall give them entire in his own words, and leave our readers to make their own reflections.

* כָּרָאנוּ בכלל instead of being rendered by: IN ALL THINGS that we call, seems to have been rendered by the Rabbins by: AT ALL TIMES that we call.,

I. Every one of the sons of men has his good deeds and also his wicked deeds. He whose good deeds amount to more than his wicked deeds, is [said to be] *a righteous man*, and he whose wicked deeds amount to more than his good deeds, is [said to be] *a wicked man*; [again he whose deeds consist of] half [good ones] and half [wicked ones], is [said to be] *an intermediate man*. Also with regard to a [whole] country, if the good deeds of the whole of its inhabitants [when added together] were to amount to more than their wicked deeds, [then] behold! this would be a righteous [country]; but if the wicked deeds of the same were to be most, [then] behold! this would be a wicked [country]. And so it would be with regard to the whole world in general.

II. The man whose wicked deeds amount to more than his good deeds, dies forthwith, in consequence of his wickedness; for it is said: *For the multitude of thine iniquity* (Hos. ix. 7); also a country, the wicked deeds of which are most, perisheth forthwith; for it is said: *Because the cry of Sodom and Gomorrah is great*, &c. (Gen. xviii. 20).—And so it is with regard to the [inhabitants of the] whole world in general, [viz.] if their wicked deeds amount to more than their good deeds, they also perish forthwith; for it is said: *And God saw that the wickedness of man was great* (Gen. vi. 5.)

III. However in this balancing [of the good deeds against the wicked ones], not the *number* of the good or wicked deeds, but the *importance* of the same, is taken into consideration; so that there may be one good deed which makes up for many wicked ones; for it is said: *Because in him there is found [some] good thing* (1 Kings xiv. 13.); and again there may be one wicked deed which makes up for many good ones; for it is said: *But one sinner destroyeth much good* (Eccles. ix. 18.) They (the deeds of a man) can [therefore] be balanced by the knowledge of the God of knowledge only, and it is He [alone] who knows how to estimate the good deeds against the wicked ones.

IV. He who regrets having fulfilled the commandments, and who is sorry for his good deeds, saying to himself: What profit have I in having fulfilled the same?—O that I never had fulfilled the same!—behold! this [man] has altogether undone [the good deeds which he once had done], and no good deed of his whatever will be recorded in his [favour]; for it is said: *The righteousness of the righteous shall not deliver him in the day of his transgression* (Ezek. xxxiii. 12.); which [applies] to him only who is sorry for his former [good deeds].

V. Now in the same way as the good deeds of a man and his wicked deeds are balanced at the hour of his death, so are also the wicked deeds of every one that exists in this world, balanced against his good deeds, every year, on the festival of the new year's day. He who is found [to be] a righteous man, is decreed to live, and he who is found [to be] a wicked man, is decreed to die; again to him who is [found to be] an intermediate man, a respite is given, until the day of atonement; if he repent, he is decreed to live, and if not, he is decreed to die.

VI. Although the blowing of the trumpet on the new year's day is an ordinance of Scripture, yet there is also an intimation in it, [which amounts to as much] as saying: Ye sleepers, awake from your sleep; and ye who are in a deep sleep arise from your deep sleep; search into your actions, turn with repentance, and remember your Creator!—Ye who have become forgetful of truth by [pursuing] things that are vain and temporary, and who have been absorbed the whole year in vain and idle [matters], which can neither avail nor deliver [you], look after your souls, mend your manners and your deeds; and may every one of you forsake his wicked way and his ungodly thoughts.

VII. Every man ought therefore to look upon himself during the whole year as though he were half innocent and half guilty, (i. e. he ought to consider the amount of his good deeds as coming up precisely to that of his wicked deeds), and also [to look] upon the whole world as though it were half innocent and half guilty, (i. e. as if the total amount of the good deeds of all the inhabitants of the world also came up precisely to that of their wicked deeds); now if he commit but one sin [more, then] behold! [by this single sin] he causes the

scale of guilt to preponderate, both with regard to himself and to the whole world; and consequently brings destruction upon it; [on the other hand] if he fulfil but one single commandment [more, then] behold! [by this single good deed] he causes the scale of innocence to preponderate both with regard to himself and to the whole world, and [consequently] brings salvation and deliverance both upon himself and them (the inhabitants of the world) as it is said: *But the righteous [is] an everlasting* foundation* (Prov. x. 25.), [meaning that]: This man, by acting righteously, causes the innocence of the whole world to preponderate, and [by this means] brings about the deliverance of the same.

VIII. For this reason have the house of Israel made it a practice among themselves, to multiply their charitable and good deeds, and to employ themselves in [fulfilling] the commandments, [during the interval] between the new year's day and the day of atonement, even more than in the other days of the year. They have moreover made it a general practice among them, to rise, during these ten days in the night time, and to pray in the synagogues with words of supplication and fervent entreaties until day-light.—Pp. 229—236.

But, notwithstanding the importance thus attached to repentance and the day of atonement, it appears that this balancing of the good and evil deeds of men, and the judgment which is accordingly pronounced upon them, relate only to the period of their death, and determine nothing with regard to their condition in a future state. The opinions held by the Jews on this subject are derived from other principles. We shall endeavour to extract from our author a concise account of what they believe with reference to the persons who will be partakers of future happiness,—the nature of the future state,—and the means by which its happiness is to be attained.

1. The persons who will be partakers of future happiness.

Even on all the wicked men, though their sins be numerous, judgment is pronounced according to their sins, but yet they have a share in the [blessings of the] world that is to come; for all Israel have a share in the [blessings of the] world that is to come, although they have sinned; for it is said: *Thy people also [shall be] all righteous; they shall inherit the land for ever* (Isai. lx. 21.); [here the expression] *land* is a figure [meaning] *the land of life*, which is, *the world that is to come*. Also the pious men of [other] nations of the world, have a share in the [blessings of the] world that is to come.—P. 240.

Truly this is a comfortable doctrine for every one who possesses the merit of having been born a Jew, a doctrine well suited to foster the most perfect self-complacency, and to lull the conscience into the sleep of everlasting death. Well may we remember the words of the Baptist to their ancestors, *Think not to say within yourselves, We have Abraham to our father* (Matt. iii. 9.) But to proceed; if the doors of heaven are opened thus widely, we are naturally led to ask, Who need fear exclusion? But it seems that those who are thus lenient towards the orthodox Israelite, can be sufficiently intolerant towards those who dissent from the rabbinical creed: for our author immediately adds:

* וְצַדִּיק יְסֹד עוֹלָם It is evident from the context in which this verse stands, that our author must have translated it thus: *But the righteous is the foundation of the world*, (i. e. the whole world may be supported (preserved) by the good deed of one righteous man).

XII. These however (i. e. sinners of the following description), have no share in the [blessings of the] world that is to come, but they are cut off, destroyed and condemned for ever and ever, in consequence of their great wickedness and sinfulness; [namely], hereticks; they who deny the law; they who deny the resurrection of the dead and the coming of the Redeemer; apostates; they who cause many other men to sin; they who depart from the [usual] practices of the congregation; he who trespasses presumptuously [and] openly like Jehoiakim; informers; they who keep the congregation in awe, not for any religious purpose, [but for their private interest]; shedders of blood; slanderers; and he who is ashamed of circumcision.—Pp. 240, 241.

XIV. There are also three [descriptions] of Israelites, that are called hereticks; [namely], he who says, that there is altogether no prophecy, and that there is no [kind of] knowledge which, [emanating] from the Creator, enters into the minds of the sons of men; he who denies the prophecy of Moses, our Rabbi: and also he who says, that the Creator has no knowledge of the actions of the sons of men. Every one of these three is [called] a heretick.

XV. Again there are three [descriptions] of Israelites, that [are said to] deny the law; [namely]; he who says that the law is not from the Lord. Even if he say of one single verse, or of one single word only, that it was said by Moses himself, (i. e. that it was the invention of Moses himself and not dictated to him by God), [then] behold! this man denies the law. Likewise he who denies the interpretation thereof, which constitutes the oral law, or he who pretends to give the lie to those who promulgated the same (i. e. the oral law), as Zadok and Bythos did; and also he who says, that the Creator has commuted one commandment into another commandment, so that this law is already abolished, although it was [originally] from the Lord. Every one of these three [descriptions] is [said to be] an Israelite who denies the law.—Pp. 242, 243.

It would be no difficult matter to guess who are the persons intended in the last clause of the preceding extract, who say that the Creator has commuted one commandment into another, so that the Mosaic Law, though originally given by God, is now abolished. But, lest any doubt should remain as to the identity of these arch-heretics, the original edition of our author's work supplied a parenthesis, which effectually puts an end to the question; כגון הנוצרים וההגרים,—“like the Nazarenes and Hagarcnes;” that is, the Christians and Mahomedans.* These, of course, have no hope of admission into the rabbinical paradise.

2. From the persons who will partake of the blessings of the world to come, we turn to the nature of these blessings, and the condition of those who are excluded from the enjoyment of them.

I. The good which is laid up for the righteous, consists in the life of the world that is to come; a life, free from death; and a good, free from evil. This is that which is written in the law: *That it may be well with thee, and [that] thou mayest prolong [thy] days* (Deut. xxii. 7.) By tradition they (the sages) taught [thus]: *That it may be well with thee*—in that world which is altogether good; and *[that] thou mayest prolong [thy] days*—in that world which [is to endure] very long, (i. e. which is to last for ever); meaning the world that is to come.*

II. Now the reward of the righteous, consists in this, [namely], that they are to ~~be~~ ^{enter} into that bliss, and that they are to exist in that good (happi-

* See Maimonidis Tractatus duo, De Doctrinâ Legis, et de Pœnitentiâ, ed. Claverig. 4to. Oxon. 1705. p. 60.

ness); again the retribution [which awaits] the wicked, consists in this, [namely], that they are not to attain unto that life, but that they are to be cut off and die. Moreover he who does not attain unto that life, is [said to be] a dead man, who is never to live again, seeing that he is to be cut off, in consequence of his wickedness, and perish like a beast. Now this is the [nature of the] cutting off recorded in the law, when it says: **הַכֹּתֶת תִּכְרֹת הַנֶּפֶשׁ הַזֶּה** *That soul shall utterly be cut off* (Numb. xv. 31.); (literally: *that soul shall be cut off to be cut off*). By tradition they (the sages) taught [thus]: **הַכֹּתֶת** TO BE CUT OFF, [implies] *from this world*; **תִּכְרֹת** THOU SHALT BE CUT OFF, [implies] *from the world that is to come*; by which it was meant, that the soul after parting with the body in this world, is not to attain unto the life of the world that is to come, but is to be cut off even from the world that is to come.—Pp. 293—295.

VI. That life (i.e. the life hereafter), because there is no death in it (seeing that death is one of the accidents which can befall the body only, and that there is no corporeal existence there), is called *the bundle of life*, as it is said: *But the soul of my lord shall be bound in the bundle of life* (1 Sam. xxv. 29.), by which that reward was meant, than which there can be no greater, and that good (bliss), beyond which there is no good. Now it is that [state of blissful life] which all the prophets so eagerly wished for, and to which also various names were given by way of allegory, [as for instance], *The mountain of the Lord*; *His holy place*; *The way of holiness*; *The courts of the Lord*; *The Beauty of the Lord*; *the tabernacle of the Lord*; *The temple of the Lord*; *the house of the Lord*; *and the gate of the Lord*. Moreover the sages, by way of allegory, called that good which is prepared for the righteous: **סֵעֻדָּה** *the feast*; but more generally they call it: **עוֹלָם הַבָּא** *the world that is to come*.

VII. [Again] the punishment, above which there can be no punishment, consists in this, [namely], that the soul is cut off, and does not attain unto that life, as it is said: *That soul shall utterly be cut off; his iniquity [shall be] upon him* (Numb. xv. 31.) Now this destruction the prophets called, by way of allegory, *the pit of destruction*; **אֲבָדוֹן** *destruction*; **תַּפְתָּה** *Tophet*; and also **עֲלֻקָּה** *the horseleach*; so that they called it by all [kinds of] expressions [denoting] destruction and corruption, in consequence of its being that destruction after which there is no standing (existence), and that ruin which admits of no reparation.—Pp. 299, 300.

So that the doctrine of a future resurrection, “both of the just and of the unjust,” and the awful consequence, that the wicked will go into everlasting punishment hereafter, is no part of the creed of the modern Jew. But a man may live without God in the world, in the uncontrolled indulgence of every sinful appetite, and console himself with the idea that he has no account to give of his wasted talents, and, that death will in fact be the annihilation of his being. It would not be easy to frame a theory of futurity better calculated to sap the foundations of moral virtue, to take off all restraint from the evil passions of men, and lead them to wallow in every species of sensual gratification. Some few of the disciples of such a school may perhaps be animated by the hope of eternal glory, or awed by the checks of conscience, which, in spite of their doctrine, will teach them that the wicked have something to fear; but the great mass of the people, who are trained up in the belief of such a theory, will inevitably be seduced by the temptations of the present world; and, being once engaged in an irreligious course of life, there is nothing to restrain

them from adopting the true Epicurean maxim,—*Dum vivimus, vivamus*; “Let us eat and drink, for to-morrow we die.”

3. Such, according to our author, being the nature of the future world, we inquire, thirdly, into the means by which its happiness must be attained: “what must I do to inherit eternal life?” And our readers will, in all probability, be prepared to learn that the doctrine of justification by the deeds of the law has undergone no change since the apostolic age. The Apostle St. Paul informs us, that “Israel hath not attained unto the law of righteousness, because they sought it not by faith, but, as it were, by the works of the law,” and again; that “they were ignorant of God’s righteousness, and went about to establish their own righteousness.” Rom. ix. 32, x. 3. And no language can convey a more perfect description of the way of salvation as detailed in the pages of our author. Justification by works is broadly laid down as the fundamental doctrine of his Church. This, indeed, is so far from being regarded as a disputable point, that it is not even affirmed in direct terms, but assumed throughout as an unquestionable truth, and made the leading step to all the subsequent reasoning on this subject. In the following passage, the object of our author is to answer this question, Since the reward of the righteous is to be enjoyed in a future life, how are we to understand the promises of present blessings attached to the fulfilment of the law? But we quote it, not so much for the solution which he offers of this difficulty, as for the purpose of requesting our readers to remark how intimately the notion of human merit is interwoven with the whole process of his reasoning; how plainly and unequivocally eternal life is described as *earned* by a man’s own good works.

I. But now since it has been shown that the reward which is to be bestowed for [the fulfilling of] the commandments, and the good (bliss) which we are to attain unto, if we keep the way of the Lord as prescribed in the law, consist in the life of the world that is to come, as it is said: *That it may be well with thee, and [that] thou mayest prolong [thy] days* (Deut. xxii. 7.); also that the punishment which is to be inflicted on the wicked, who forsake the paths of righteousness prescribed in the law, consists in *cutting [them] off*, as it is said: *That thou shalt utterly be cut off; his iniquity [shall be] upon him* (Numb. xv. 31.); what then [means] that which is written through the whole of the law: If ye obey—such and such things shall come upon you; but if ye obey not—such and such things shall befall you; all these being things [which relate] to this world, as, for instance, plenty or famine; war or peace; kingly power or degradation; possession of the land or captivity; success in our enterprises or total ruin; and other worldly concerns?—Now all these things actually have come to pass, and will [again] come to pass; so that, whenever we fulfil all the commandments of the law, all the good things of this world, shall come upon us; and, whenever we trespass against the same, the evil things recorded [in the law] shall befall us. But still these good things are by no means to be the ultimate reward bestowed for [the fulfilling of] the commandments: nor are these evil things to be the ultimate punishment inflicted on him who trespasses against all the commandments: but the solution of the matter is [as follows].

II. The Holy One, blessed be He! has given us this law, [which is] a tree of life to every one who performs all that is prescribed in it; moreover he who understands it with a perfect and correct knowledge, shall thereby attain unto and partake of, the life of the world that is to come, in proportion to the excellence of his deeds, and the greatness of his wisdom. But [independent of this] He has also assured us in the law, that if we fulfil the same joyfully and with a good will, and if we constantly meditate on the wisdom thereof, He will remove from us all the things which may prevent us from fulfilling [the ordinances of] the same, such as illness, war, famine, or the like; moreover that He will bounteously diffuse over us all the good things which may [serve to] strengthen our hands in fulfilling the law, such as plenty, peace, and abundance of silver and gold; to the end that we may not, during the whole of our days, employ ourselves in [providing] the things which are requisite for the body, but that we may lead a life of leisure and ease [so as to be enabled] both to understand and to fulfil the commandments, whereby we may attain unto the life of the world that is to come; as the law, (after having [preliminarily] secured to us the good things of this world) says: *And it shall be our righteousness, &c.* (Deut. vi. 25.) And again He has informed us in the law, that if we intentionally depart from the law, and employ ourselves in [pursuing] the vanities of time, as it is said: *But Jeshurun waxed fat, and kicked* (Deut. xxxii. 15.) [He], the Judge of the truth, will [then] deprive those who forsake [the law], of all the good things of this world, which rendered them so presumptuous as to kick; moreover that He will bring upon them all [kinds of] evil things such as may prevent them from acquiring [the virtues requisite for their being admitted into] the world that is to come, to the end that they may perish in their wickedness. This is that which is written in the law: *Therefore shalt thou serve thine enemies which the Lord shall send against thee* (Deut. xviii. 48.) *Because thou servedst not the Lord, &c.* (Deut. xxxiii. 47.)

III. It follows therefore, that these blessings and curses [mentioned in the law] ought to be understood as signifying: If ye do serve the Lord joyfully, and if ye do keep His way, He will bounteously diffuse over you all these blessings, and moreover remove from you all these curses, so that ye may live at leisure and ease; grow wise by the law; and employ yourselves in [studying and fulfilling] the same; to the end that ye may attain unto the life of the world that is to come; *that it may be well with thee—in that world which is altogether good; and [that] thou mayest prolong [thy] days—in that world which is [to endure] very long; and consequently ye will partake of the [blessings of] both worlds, [namely, of] a happy life in this world, such as will [also serve to] bring [you] into the life of the world that is to come; for if [one] were not to acquire wisdom, and [perform] good actions here [below], he would have no means of rendering himself worthy [of the blessings of the world that is to come]; seeing that it is said: *For [there is] no work, nor device, nor knowledge, nor wisdom, in the grave* (Eccles. ix. 10.) But, if ye forsake the Lord, and if ye are absorbed in [the pleasures of] eating, drinking, fornication, or the like, He will bring upon you all these curses, and moreover remove from you all these blessings, so that your days shall be wasted in confusion and terror; so that ye shall have neither peace of mind nor perfect good health [such as are requisite to enable you] to fulfil the commandments; to the end that ye may forfeit your lives in the world that is to come. And consequently ye will have forfeited both worlds; inasmuch as when a man is troubled in this world with illness, war, or famine, he cannot employ himself either in [the pursuits of] wisdom, or in the [fulfilling of the] commandments, which are the [only] means of attaining unto the life of the world that is to come.—Pp. 306—311.*

The paragraph which follows this extract is too important to be omitted. Perhaps the thought has already occurred to some of our readers, If eternal life be thus attainable by a man's own unassisted exertions—in short, he is not in a lost state, and requires no

Saviour,—what are the benefits which the Jews expect from the Messiah? The answer to this question forms the climax of their system, and shall conclude our extracts from this volume.

IV. Now it is for this reason that all Israel, their prophets, and their wise men, so earnestly long for the days of the Messiah; [their object being this, namely] that they may be relieved from those who do not suffer them to employ themselves in [the study and performance of] the law and the commandments, in such a way as by right they ought; to the end that they may have peace of mind, and [thereby be enabled to] increase in wisdom, and thus to attain unto the life of the world that is to come; seeing that in those days (viz. in the days of the Messiah) there will be a great increase of knowledge, wisdom, and truth; as it is said: *For the earth shall be full of the knowledge of the Lord* (Isai. xi. 9.); and it is also said: *And they shall teach no more every man his neighbour, and every man his brother* (Jer. xxxi. 34.); [and again it is said]: *And I will take away the stony heart out of your flesh* (Ezek. xxxvi. 26.) For the king who is to arise out of the seed of David will be wiser even than Solomon; moreover he will be a great prophet, nearly [as great] as Moses, our Rabbi; he will therefore instruct the whole nation, and guide them in the way of God; nay all [other] nations will come to hear him, as it is said: *And it shall come to pass in the last days, [that] the mountain of the Lord's house shall be established in the top of the mountains* (Isai. ii. 2.) [All these however will be mere preliminary advantages], but with regard to the ultimate and full reward, as well as to that ultimate good (bliss) which is to have neither cessation nor diminution, this will consist in the life of the world that is to come; seeing that the days of the Messiah are [to influence the concerns of] this world, so that matters in this world will [still] have their natural course, with this difference only, that the [dignity of an independent] kingdom will be restored to Israel. This the sages of old have declared already, saying: "There will be no difference between this world [as it is now] and [as it will be in] the days of the Messiah, except only [that we shall then be freed from] submission to [foreign] governments.—Pp. 311—313.

Such is the creed of the modern Jews; derived, not from the prejudiced misrepresentations of a bigoted adversary, but from the pages of one of the most learned men of whom their nation boasts. If Christianity be true, their system must be false, and they will one day perceive and acknowledge its falsehood. By what means this change in their opinions will be brought about, it is not for us to conjecture. But if the experience of past ages may be allowed to furnish any guide for our future conduct, the publication of such works as the one now before us can hardly fail to pave the way for the most important results. Let the real opinions of the Jews become known: they will provoke discussion; and discussion will lead to the overthrow of error, and the establishment of truth.

ART. II.—*A Memoir of Felix Neff, Pastor of the High Alps; and of his Labours among the French Protestants of Dauphiné, a Remnant of the primitive Christians of Gaul.* By WILLIAM STEPHEN GILLY, M.A. *Prebendary of Durham, and Vicar of Norham.* 8vo. Pp. 342. London: Rivingtons. 1832.

In the mountain recesses of the barren Alps, which separate France from Italy, exists a small Christian community, among whom the

corruptions of the Romish hierarchy have never prevailed. In the obscurity of their rugged retirement, they were enabled, during the period of almost general submission to the Romish yoke, to preserve that mode of faith, and form of discipline, which was transmitted to them from the purest ages of the Gospel. Still they were not safe from persecution; and it was only in the wildest portion of the High Alps that they could maintain their ground; where, in the Valley of Fressinière, they had built the village of Dormilleuse. Mr. Gilly visited this secluded spot, for the purpose of ascertaining the early and present history of this interesting portion of the Protestant Church, which had been recently under the pastoral care of Felix Neff. From information derived during his stay among them, as well as from the papers of Neff himself, to which he had access, the present memoir of this extraordinary man is compiled; and it is unquestionably one of the most interesting, as well as most valuable, works with which we are acquainted. But in order to appreciate the character of the man, whose labour it records, it will be convenient to describe, in the words of De Thou, the nature and situation of the country in which they were executed:—

Of all these regions the Val Fressinière is the most repulsive and wild; its soil is sterile and unproductive, and its inhabitants are most lamentably poor. They are clothed in sheepskins, and they have no linen in use, either for their garments or their beds. They sleep in the clothes which they wear during the day. They inhabit seven villages, and their houses are made of stone, with flat roofs, and mud cement. In these hovels the people and their cattle live together, and they often take refuge in caves, when they expect an attack from their enemies, in one corner of which they themselves lie concealed, and, in the other, their sheep and kine. They subsist principally on milk and venison, and their occupation is tending their cattle. They are skilful marksmen, and seldom miss either the chamois or the bear; but from the filthy manner in which they devour the flesh of these animals, they become so offensive to the smell, that strangers can scarcely bear to be within scent of them. Happy in these their scanty resources, they are all equally poor alike; but they have no mendicants among them, and, contented among themselves, they very seldom form either friendships or connexions with others. In this state of squalidness, which causes them to present a most uncouth appearance, it is surprising that they are very far from being uncultivated in their morals. They almost all understand Latin, and are able to write fairly enough. They understand also as much of French as will enable them to read the Bible, and to sing psalms; nor would you easily find a boy among them, who, if he were questioned as to the religious opinions which they hold in common with the Waldenses, would not be able to give, from memory, a reasonable account of them. They pay taxes most scrupulously; and the duty of doing this forms an article of their confession of faith. But if they are prevented from making payment by civil wars, they lay apart the proper sum, and on the return of peace, they take care to settle with the royal tax-gatherers.—Pp. 16—18.

Such is the description which De Thou gave of these mountaineers in the sixteenth century, and such, with very little difference, Neff found them in 1822. He was then in his 25th year, having been born in the year 1798, and brought up in a village near Geneva, under the care of

his widowed mother. His first occupation was that of a gardener ; but this was soon exchanged for the military profession, in which he quickly raised himself to notice, as well by his ardent spirit and high courage, as by his theoretical and practical knowledge of mathematics. But the serious turn of his mind rendered him so unwelcome to his brother officers, that he determined to quit the service, and prepare himself for holy orders. Accordingly, after the most serious investigation into his own motives and spiritual condition, and a close application to the study of the Scriptures, he commenced his pastoral career in 1819, in the character of a catechist, or lay helper, in the Swiss cantons of Neuchâtel, Berne, and the Pays de Vaud. In 1821, he was invited to the assistance of a pastor at Grenoble, and, having remained there about six months, his services were requested at Mens, to supply the place of the absent minister. The success of his labours in this office are duly appreciated in an extract from a letter of M. Blanc, a neighbouring pastor, written shortly after his death :—

About five months after the arrival of M. Neff at Mens, more than a hundred persons, principally the heads of families, lamenting that he was not appointed to the station of assistant pastor, petitioned the consistory to retain him under the designation of pastor-catechist, and offered to provide a stipend for him, as long as they should have a farthing left. The consistory nominated M. Felix Neff pastor-catechist on the 1st of June, 1822. Every where in Mens and its environs, the name of our friend was never pronounced but with respect ; and there were few who did not regard him as a saint almost exempt from sin. This was a subject of deep affliction to him, because he saw that they attached themselves too much to him personally, and too little to the Saviour whose servant he was. He said to me one day with deep feeling, "They love me too much ; they receive me with too much pleasure ; they eulogize me too much ; indeed they do not know me." During the space of nearly two years, which he spent among us, he did a prodigious quantity of good. Zeal for religion revived ; a great number of persons began to think seriously of the condition of their souls. The Word of God was more sought after, and more carefully read ; the catechumens were better instructed in their Christian duties, and gave proofs of it in their conduct : family worship was established in many houses : the love of luxury, and personal vanity decreased : almsgiving was more generally practised, and the poor were not so numerous. Schools were opened in different places, and both in Mens, and in our neighbouring villages, every body remarks a sensible improvement in the manners and industrious habits of the Protestants. In short, the numberless labours of Neff, his indefatigable activity, and his instructions, will long be remembered at Mens, and his sojournment among us will be recorded as a signal blessing.—Pp. 69, 70,

Having now discharged the duties of probationer and catechist for more than four years, and made sufficient proof of his inclination and powers, he left Mens in April 1823, with a view to ordination. Although he would gladly have received his authority to preach the Gospel from his own church at Geneva, yet the heterodox principles which they had openly avowed, led him rather to seek it in the Protestant Church of France ; but though he had ministered in her service, there would have been a difficulty in admitting a foreigner into her bosom. He had no other mode therefore of assuming the ministerial

functions, than by asking for a public recognition as a devoted servant of God in one of those independent congregations, whose ministers are received in the Protestant Churches of France as duly authorized teachers of the Gospel. With this view he set sail for England, and was ordained in a chapel in the Poultry, on the 19th of May, 1823. He lost no time in returning to France; and, in the October following, his most ardent anticipations of usefulness were gratified by his appointment to the care of the Protestant Churches of Val Queyras and Val Fressinière.

The wisdom of God (observes Mr. Gilly), in the choice of his instruments, was singularly exhibited, when he called Neff to be a minister of his word, and sent him to preach the Gospel to the rugged and half civilized mountaineers of Dauphiné. The work of a pastor in the Alps, as Neff expressed it, when he came to have an experience of its duties and its difficulties, resembles that of a missionary among the savages. He had to teach them every thing. He had to show them how to build a school-room; how to use the line and plummet; how to form levels and inclined planes; how to irrigate their meadows, and to cultivate their barren soil, so as to be the most productive.

A mere scholar from the university, even an ardent preacher with the whole scheme of the Gospel written in his heart, could not have accomplished what this extraordinary man did, who, with his thorough knowledge of the Book of Life, possessed also a stock of available information, which was brought from the nursery-ground and the camp.—p. 44.

In the memorial before us, the excellent author has amply illustrated the truth of these observations. In lieu of a more elaborate analysis, of which our limits will not admit, we shall present our readers with the substance of a paper drawn up by Neff himself, in which he describes the nature of his charge, and some of the difficulties he had to encounter. It was written in the year before his death; and, with a few extracts by way of comment, will induce the reader to seek further acquaintance with the Alpine pastor, in the pages of his biography.

The revocation of the Edict of Nantes, in 1686, deprived them of their ministers, and we may judge what their condition must have been for many years; but still there was not a total famine of the Word among them. They met together to read the Bible and to sing psalms; and although they had an ancient church in Dormilleuse, they were building a second in La Combe, which was not finished when I first arrived there. Such was their situation, when Providence directed me to their vallies in 1823. They received me most gladly; they attended my preaching with eagerness, and gave themselves up to my guidance in all that I undertook for their improvement. The limits of this short notice will not permit me to enter into any detail of my proceedings, during the three years and a half that I remained with them. I will merely state that my instructions were not unproductive of good; that many young men have been put in the way of opening schools during the winter; that the sunday-schools have been frequented by adults, who could not profit by the lessons given in the day-schools open to younger persons. Up to this period the girls and the women had been almost entirely neglected. With the assistance of subscriptions from foreigners, one school-room has been built, and another is in preparation. Several of the inhabitants have shown a strong inclination to take advantage of the information, which I have given them on

agriculture and architecture, and in the principles of some of the useful sciences, which hitherto were utterly unknown to them. I have distributed many Bibles, New Testaments, and other books of piety among them, which, I have been pleased to find, were not only received with gratitude, but such as were sold were readily purchased at prime cost. In truth, the religious knowledge communicated to them has been so blessed, that you would not find in any part of France more genuine piety or simplicity of manners. But still it can hardly be expected that this improvement will be permanent, considering their physical, moral, and religious condition, so long as they are without the ministrations of regular pastors. Up to the present time the Valley of Fressinière has not a pastor of its own. It is served in connexion with the churches of Val Queyras, which are ten leagues distant, on the other side of the Durance, and are separated by a lofty range of mountains, whose passes are not only very difficult, but absolutely dangerous in the winter. The visits of the pastor are, therefore, necessarily few and at long intervals, and the people are obliged to wait his convenience, until they can have their children baptized, the nuptial blessing pronounced, or any of the church services performed. Moved by the destitute condition of these mountaineers, who are endeared to me, not only by their own amiable disposition, but by their interesting origin, I would most willingly devote myself to their service, and submit to all manner of deprivation and fatigue as their pastor; but the frequent journeys from one church to another, in the Valleys of Fressinière and Queyras, have been too much for me, and total exhaustion, proceeding from this cause, and from a stomach complaint, brought on by living on unwholesome food, have so disabled me, that I am obliged to remove myself for the present, with very slight hopes of ever being so restored as to be able to return.—Pp. 7—9.

Nothing can afford greater interest than the history of Neff's first three weeks' labour in his mountain parish. The following summary of his exertions and their fruits is given in the memoir :—

We find him, not only preaching, and performing public service, in every village between Dormilleuse and the frontier Alps, where there was a church, but gathering the young people about him; classing them, and instructing them in the first elements of Christianity; making lists of those who had not yet appeared at the Lord's table, and preparing them for that solemn ordinance; visiting from house to house; putting families in a train to pursue devotional exercises by themselves; inspiring them with the love of pious conversation and reading; and performing all those little offices of kind attention, and pastoral duty, which have the sure effect of endearing a parochial clergyman to his flock, by proving that he takes a real and an affectionate concern in all that interests them. This earnestness in "seeking for Christ's sheep that were dispersed abroad," through the far scattered hamlets of his burthensome charge, and in "using both public and private monitions and exhortations, as well to the sick as to the whole, within his cure," was displayed in the winter season; and we may understand what a winter is in the Alps, from the pastor's description of his journey to San Veran, through the snow-storm, and of his employing a party of village pioneers, himself working at their head, to cleave a passage through the ice for those who had to clamber up the rock of Dormilleuse. Four times, too, in these twenty-one days, did Neff encounter the pass of the Guil, an undertaking more serious than braving the snow-storm, or the icy slope of a mountain.—Pp. 137—139.

In a district so wild, and among inhabitants so comparatively uncivilized, it was the pastor's object, in forwarding their spiritual interest, to better at the same time their temporal condition. He was ever ready to communicate to them the fruits of his own knowledge

and experience; and to forward their improvement in the arts, and comforts, and conveniences of life.

Neff was not merely the Sabbath-day minister and instructor: nor was he the religious guide only. He was every thing to his mountaineers.—P. 227.

He taught them to improve their dwelling, to cultivate their lands to greater advantage, to employ time profitably and agreeably, that had previously hung heavy upon their hands, and to find occupation and amusement in numberless resources, of which they had no conception till his arrival among them. He was their schoolmaster in short, not only to bring them unto Christ, but to instruct them in whatever was useful and advantageous. They saw that he had their best interests at heart—and the current of their affections naturally flowed towards him, in the full tide of confidence and veneration.—P. 228.

One proof of their utter wretchedness affected him sensibly. Long habits of suspicion, and the dread of ill-treatment, had become so natural to them, that at the sight of a stranger they ran into their huts, particularly the young people, like marmots into their holes. Their houses, clothes, food, and method of cultivation, were four or five centuries behind the rest of France, and to this hour, after all his exertions to ameliorate their state, if a stranger could be carried asleep to their village, on waking he never would believe that he was in the land of civilized Frenchmen. The pastor had to begin with first principles, and in this his scientific knowledge, and the systematic rules of command and obedience, in which he had himself been so well schooled in the garrison at Geneva, came seasonably to his help. He knew how to set about arranging and giving directions.

His first attempt was to impart an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he showed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily, than by pigging together for six or seven months in stables, from which the muck of the cattle was removed but once during the year. For their coarse and unwholesome food, he had, indeed, no substitute; because the sterility of the soil would produce no other; but he pointed out a mode of tillage, by which they increased the quantity; and in cases of illness, where they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups and tisans, and other soothing assistance. So ignorant were they of what was hurtful or beneficial in acute disorders, that wine and brandy were no unusual prescriptions in the height of a raging fever.—Pp. 229, 230.

The experience which Neff had acquired in the garden at Geneva, was applied to the agricultural improvement of his Alpine parishioners; and, in a word, his whole energies were devoted to their service. Following in the steps of Oberlin, he was peculiarly anxious for the establishment of schools throughout his cure: and he laboured with his own hands in the erection of one at Dormilleuse. This was the last act of his pastoral life. His strength was totally unequal to the ardour of his temper; and, the severity of the winter acting upon a debilitated constitution, he was forced in April 1827 to repair to his native village, as a means of recruiting his shattered health. He had himself but little hopes of recovery; but his Alpine flock was never absent from his mind. The closing scene of his life is given by Mr. Gilly from a "*Notice sur Felix Neff*," published at Geneva; and we cannot but add it to the record of the last hours of eminent Christians, which we have frequently transferred to these pages.

His voice became so weak that it was necessary to go very close to him in order to hear it; he spoke with great difficulty and with severe pain, yet he willingly endured this suffering when he had any salutary advice to give us.

"We had the satisfaction," said a narrator of the dying scene, "of being much with him towards the close of his painful career, and we never heard a murmur escape from his lips. He was grateful for the affection shown towards him, and returned it abundantly. Often, after our poor services, he threw his arms round our necks, embraced us, thanked us, and exhorted us with all his soul to devote ourselves to God. 'Believe my experience,' said he, 'He only is your sure trust, He only is truly to be loved. If you should one day be employed in the preaching of the Gospel, take heed not to work to be seen of men. Oh, with how many things of this kind do I reproach myself! My life, which appears to some to have been well employed, has not been a quarter so well as it might have been! How much precious time have I lost!' He accused himself of unfaithfulness in the employment of his time, and of having been vain-glorious: he, whose labours were scarcely known to a few friends! who had refused to marry, that his heart might be entirely devoted to his Master, and whose ardent charity for his fellow-creatures had brought him, at the age of thirty-one, to his bed of death! Knowing his love for sacred music, we frequently assembled in a room near his own, and sung, in an under tone, verses of his favourite hymns.

"About a fortnight before his death, he looked on a mirror, and discovering unequivocal signs of dissolution in his countenance, he gave utterance to his joy: 'Oh, yes! soon, soon I shall be going to my God!' From that time he took no more care of himself: his door was open to all, and the last hours of the missionary became a powerful mission. His chamber was never empty, he had a word for every one, until he was exhausted by it. In the full enjoyment of all his mental faculties, every thing was present to his memory; the most trivial circumstances, even conversations which he had held many years previously; and he made use of them with extraordinary energy in his exhortations. On his mother's account only did he show the least inquietude: old, feeble, and devoted to him, she could not restrain her tears. Before her, he assumed a firmness which amounted even to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed her with tenderness, and he would exclaim, 'my poor mother!'

"He made presents to his friends, and set apart some religious books for many persons to whom he still hoped to be useful; after having underlined several passages, he thus wrote the address:—Felix Neff, dying, to —

"The last night of his life; we and some other persons remained to sit up with him. Never shall we forget those hours of anguish, so well called the valley of the shadow of death. It was necessary to attend to him constantly, and to hold him in his convulsive struggles; to support his fainting head in our arms, to wipe the cold drops from his forehead, to bend or to straighten his stiffened limbs; the centre of his body only retained any warmth. For a short time he seemed to be choking, and we dare not give him any thing: a few words of Scripture were read to him, but he did not appear to hear; once only, when some one was lamenting to see him suffer so much, and said, 'Poor Neff,' he raised his head for an instant, fixed his large eyes full of affection upon his friend, and again closed them. During the long night of agony we could only pray and support him. In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed; they placed him on this bed in a sitting posture, and the struggles of death began. For four hours we saw his eye raised to heaven! each breath that escaped from his panting bosom, seemed accompanied with a prayer; and at that anxious period, when the heaviness of death was upon him, in the ardent expression of his supplication he appeared more animated than any of us. We stood around him weeping, and almost murmuring at the duration of his sufferings, but the power of his faith was so visible in his countenance, that our faith too was restored by it, it seemed as though we could see his soul hovering on his lips,

impatient for eternity. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed: 'Come, Lord Jesus, come quickly.'

"Two days afterwards, (his death took place 12th of April, 1829,) we accompanied his remains to the tomb. Over his resting-place were read some beautiful verses of that Word which shall never pass away. We then prayed, and in compliance with his wish, his numerous friends, who were assembled at the grave, sang together those lines of M. Vinet, of which the stanzas conclude thus:—

"Ils ne sont pas perdus, ils nous ont devancés."

Pp. 304—309.

Such was the end of one, whose name will ever be remembered with those of Gilpin, Herbert, Martyn, and Oberlin. We are truly grateful for the interesting memoir with which Mr. Gilly has presented us; nor could it have come with half the interest from any other writer than the amiable and instructive historian of the Vaudois.

ART. III.—*The Life and Pontificate of St. Pius the Fifth. Subjoined is a Reimpression of a Historic Deduction of the Episcopal Oath of Allegiance to the Pope, in the Church of Rome. By the Rev. JOSEPH MENDHAM, M.A. London: Duncan. 1832. Pp. xvii. 325. 8vo.*

OUR reformed Church, and all consistent Protestants, are already largely indebted to the laborious researches of Mr. Mendham, in shewing the actual working of modern popery. The iniquitous traffic in licences for committing sin, carried on by the Church and Court of Rome, were exposed by him, several years since, in an anonymous pamphlet entitled "*Taxatio Papalis: being an account of the Tax Books of the United Church and Court of Modern Rome;*" which is replete with *stubborn facts*, and contains extracts from the accredited *Taxe* of the Romish Church, evincing the frightful extent to which licences for the perpetration of the most atrocious crimes may be purchased. In 1822, Mr. Mendham published (also anonymously) the "*Historic Deduction of the Oath of Allegiance to the Pope of Rome,*" now annexed, with additions, to his life of *Saint Pius V.*, the persecuting clause in which oath he fully demonstrated. In 1830, he gave a second and much enlarged edition of a work replete with most valuable historical facts and documents on "*The Literary Policy of the Church of Rome, exhibited in an Account of her Damnatory Catalogues or Indexes, both Prohibitory and Expurgatory; with various illustrative Extracts, Anecdotes, and Remarks.*" Of this work we have long wished to give a more detailed account, but have, hitherto, been prevented by the pressure of other important matter. The machinations of the papal agents in falsifying and tampering with the works of the Fathers, and the unceasing efforts of popery in preventing the reading of the Holy Scriptures, are here unmasked with great research. The volume abounds with interesting and instructive

anecdotes and facts. Not long after this work was delivered to the public, Mr. Mendham edited, with a preface and valuable historical notes, (all shewing the deadly workings of popery,) Watson's "Important Considerations in the Name of certain Secular Priests," originally published in 1601. These "Considerations" are a most satisfactory vindication, by Romanists themselves, of Queen Elizabeth, from the charge of unjust severity towards her Romish subjects. This is a precious document for the History of England; and most satisfactorily refutes all the false representations made by the Milners, Butlers, and other advocates of popery, concerning the treatment of the papists by that illustrious queen, who was driven, in self-defence, to severe measures, by the continual conspiracies of English popish traitors, fomented and supported by papal gold and papal influence, and not least of all by the pontiff Pius V., the most ruthless of her enemies, who, for his crimes against her, and his sanguinary persecutions of what the Romish church is pleased to denounce as heresy, has been enrolled among the hundreds of *saints* to whom Romanists pay their adorations.

In offering the present "Life and Pontificate of *Saint Pius the Fifth*" to the attentive consideration of the public, Mr. Mendham has not only furnished a valuable contribution towards the history of the external Christian Church, but has also given us an instructive biography, containing many historical anecdotes not generally known. It is drawn, moreover, from popish authorities, which no *consistent* papist can repudiate.

Michele Ghislieri was born of humble but respectable parents, on the 17th of January, 1504. At the age of fourteen he entered the Dominican order, and having completed his studies, and in various ways distinguished himself, he was entrusted with the charge of the monasteries of his own order, in which he enforced the strictest discipline. His naturally cruel disposition, however, led him to prefer the office of an inquisitor, from his ardent desire to exterminate heretics and defend the Romish faith; and from the age of forty, until his elevation to the pontificate, all his efforts were directed, with undeviating energy, though sometimes not without personal danger to himself, towards the extermination of those unhappy persons who had the misfortune to fall under his ruthless hands. In 1555, he was elevated to the cardinalate by Pope Paul IV., who appointed him supreme inquisitor: a title and prerogative which he was both the first and last to bear, the popes having, ever after, reserved that distinction to themselves. In 1561, Pius IV. the successor of Paul IV., appointed him to the bishopric of Mondovi; and on his death, in 1566, the cardinals, assembled in conclave, "felt themselves irresistibly impelled to adore Michele Ghislieri, as their

future head." He was elected pontiff, January 7th; and on his coronation, ten days after,

he distributed money; contriving at the same time that the poor and infirm should have their portion. He performed many other acts of munificence: but was reserved in his favours to his own relations. In his efforts to restore discipline and morality he began at home, not only in the city, but his own establishment. The piety which alone he understood and cultivated, and in which the bitterest enemies of our Lord Jesus Christ preceded him, together with the social and decorous virtues of mutual harmony and charity, he promoted with considerable zeal. He visited the five patriarchal churches of the city, and addressed religious exhortations to their respective colleges. One of his earliest acts was to expel prostitutes from the city, where they had greatly multiplied. The magistrates remonstrated; but he was firm, except that, in order to avoid greater crimes he permitted some to remain, whom he confined to an ignoble quarter of the city; but if they transgressed its bounds, they were to be whipped and banished. Two or three churches were appropriated to their peculiar use, for worship and instruction. The measure produced immediate and beneficial effects. Other regulations of inns, and of excess in apparel, with various reformatations of vices and abuses, gave quite a new face to the city. And indeed it appears that there was room enough for amendment; for, whether from the negligence of the preceding chief pastor of the church, or the strong incorrigibility of the evil, the present spiritual sovereign found himself under the almost inevitable necessity, as one of his first acts, to issue a bull, prohibiting, under severe penalties, irreverence in the churches, quarrels, immoderate laughter, turning the back upon the most holy sacrament, licentious conversation and behaviour, with other specified disorders. The instrument proceeds to condemn simony, blasphemy, concubinage, and an execrable sin, of which, if a cleric should be guilty, he is, firstly, to be degraded, and then delivered over to the secular arm.—Pp. 29—31.

The three main objects to which Pius V. (such was the name he assumed) directed all his wishes and exertions, were—to obtain the universal reception of the canons and decrees of the then recently terminated Council of Trent, in the formation of which himself had borne no inconsiderable part;—to reduce the power of the Turk;—and, above all, to reduce imputed heresy and schism, by any and every means fair or foul, to submission, if not obedience.

Our limits do not allow us to follow Mr. Mendham into the detail of the truly valuable facts which he has collected from indisputable popish authorities, for this part of his work. He has substantiated (among other very important particulars), from the letters of the sanguinary pontiff himself, the fact that Pius was privy to the conspiracy against the protestants in France, which terminated in the well-known massacre of St. Bartholomew, though he was not permitted to witness that horrid transaction. Mr. M. has further given an analysis of some valuable, and until last year inedited state-letters, published at Paris, which demonstrate how deeply the scheme was laid for the wholesale murder of the protestants in 1572, of whom nearly fifty thousand (we suspect Mr. M. has under-stated the number at forty thousand) perished by assassination at Paris, and in the provinces: on the receipt of the tidings of which holy affair, the Church and court of

Rome (for whatever modern Romanists may speciously allege or insinuate to the contrary, they are one and indivisible) were so overjoyed, that Gregory XIII. piously commanded a discharge of artillery to be made, ordered the cardinals to return solemn thanks to Almighty God, by his legate pronounced absolution upon all the assassins, and finally caused a medal to be struck in honour of this unprincipled transaction, which a late writer, in one of the volumes issued by the Society for *Diffusion of Entertaining Knowledge*, has had the effrontery to palliate.* Of the medal here alluded to, Mr. Mendham has given a fac-simile, together with a description translated from Bonanni's *Latin Medallic History of the Popes*, which we are tempted to transcribe.

The medal has on the obverse, as usual, a figure of the pope, GREGORIUS XIII. PONT. MAX. AN. I. The reverse has a representation of a destroying angel, with a cross in one hand and a sword in the other, slaying and pursuing a prostrate and falling band of heretics. The legend is, UGONOTTORUM. STRAGES. 1572.

The explanation of Bonanni may be thus translated:—

"The unexpected change of affairs overwhelmed Gregory, the pontiff, and Italy, with the greater joy, in proportion to the increasing fear produced by the account of Cardinal Alessandrino, lest the rebels who had revolted from the antient religion, should inundate Italy. Immediately upon the receipt of the news the pontiff proceeded with solemn supplication from St. Mark's to St. Louis's temple; and having published a Jubilee for the Christian world, he called upon the people to commend the religion and king of France to the supreme Deity. He gave orders for a painting descriptive of the slaughter of the admiral and his companions, to be made in the Hall of the Vatican, by Giorgio Vasari, as a monument of vindicated religion, and a trophy of exterminated heresy, solicitous to impress by that means how salutary would be the effect to the sick body of the kingdom of so copious an emission of bad blood. He sends cardinal Ursino as his legate à latere into France, to admonish the king to pursue his advantages with vigour, nor lose his labour, so prosperously commenced with sharp remedies, by mingling with them more gentle ones. Although these were such brilliant proofs of the piety of Charles, and of his sincere attachment to the Catholic church, as well as of pontifical solicitude, there were not wanting some who gave them a different interpretation. But, that the slaughter was not executed without the help of God and the divine counsel, Gregory inculcated in a medal struck on the occasion, in which an angel, armed with a sword and a cross, attacks the rebels; a representation by which he recalls to mind, that the houses of the heretics were signed with a white cross, in order that the king's soldiers might know them from the rest, as likewise they themselves wore a white cross on their hats."—Pp. 213, 214.

Bonanni, our readers will observe, was a Jesuit, who would not have stated what has been thus given, if he had not been well assured that it was perfectly agreeable to his superiors. We wish our readers particularly to take notice of his concise, but graphic description of the joy produced by the massacre of the helpless protestants. The jubilee,—the monitory painting,—the cool approbation of the cruel deed,—the dread of a mixture of mildness,—the

* Our readers will find a just and effectual exposure of this base literary fraud in the *British Critic*, No. XXII. pp. 351—355.

recognition of the authority of the medal,—and of the care with which the victims were marked for destruction,—and, above all, the God of love and mercy called in to sanction the whole.

But we must now invite our readers' attention to the efforts of Saint Pius against our illustrious Queen Elizabeth. Various rebellions were excited against her by papal influence; but Pius not only fomented rebellion, but supported it with money. In the course of the year 1569, the earls of Northumberland and Westmoreland were stimulated by Nicholas Morton, an English priest, whom the pope had specially sent into England for that purpose, to set on foot a rebellion, to raise Mary Queen of Scots to the throne, and to restore what they called the Catholic religion. This rebellion, as our readers doubtless know from British history, was providentially frustrated, before the close of the year 1569; but those traitor nobles had left no means untried to accomplish their design; and it appears from a letter of the pope's, which is still extant, that they had applied to Pius for pecuniary aid. Of this letter Mr. Mendham has given a translation (besides preserving the original in his appendix). As it is but little known, we are tempted to give a portion of it.

Having expressed his grief at the present state of popery in England, the Roman pontiff thus proceeds to cajole and encourage the traitors in their work of rebellion, by promising them assistance in money.

Behold now, He, who of old makes new, and of new old, Our Lord JESUS CHRIST, by you, who are most dear to us, no less by nobility of birth than by the prosecution of Catholic piety, has perhaps determined to restore and confirm the ancient union of the Roman church and the kingdom; and has therefore inspired you with a mind so worthy of the zeal of your Christian faith as to urge you to the attempt, *to deliver yourselves and that kingdom from the basest servitude of a woman's lust, and to recover them to the primitive obedience of this holy Roman see*; which pious and religious endeavour of your minds we commend with due praises in the Lord; and bestowing upon it that benediction of ours which you seek, with the benignity which becomes us, we receive your honourable persons fleeing to the power and protection of us and of this holy see, to whose authority they subject themselves; exhorting you in the Lord, and with the greatest possible earnestness of our mind entreating you, to persevere constantly in this your so exceedingly good will and laudable purpose; being assured, that the Omnipotent God, whose works are perfect, and who has excited you to deserve well of the Catholic faith in that kingdom, will be present to your assistance. But if, in asserting the Catholic faith and the authority of this holy see, you should hazard death and spill your blood, far better is it, for the confession of God to fly, by a compendious and glorious death, to eternal life, than, living basely and ignominiously, *to serve the will of an impotent woman, with the injury of your souls*. For think not, beloved sons in Christ, that those Catholic bishops or princes of that kingdom whom you name, are ill dealt with; who, because they would not forsake the profession of the Catholic faith, are either imprisoned, or are undeservedly visited with other punishments; for the constancy of these men, which is even now confirmed by a recent example, as we think, of the blessed Thomas, archbishop of Canterbury, no man can commend according to its worth. Imitating yourselves

this same constancy, be of a courageous and constant mind, and desist not from the enterprize for any denunciation of danger or threatenings : for God, in whom you ought to repose your trust, who plunged the chariot and army of Pharaoh in the sea, is able to break the strength and power of his enemies, so that by you the pristine religion and its antient dignity may be restored to that kingdom : which, that it may be effected, we will not only assist by performing the offices which you desire with Christian princes, but *by immediately granting the sum of money which, according to our power, and agreeably to your request, we are able to supply* ; as you will understand more clearly and fully by our beloved son, Robert Rodulfus ; using our endeavour to contribute hereafter a greater sum than the imbecility of our means can bear, and with a prompt and cheerful mind, to assist your pious endeavour with all our property and power, as we are able in the Lord.—Pp. 130—131.

In 1570, Pius issued his bull of excommunication against Queen Elizabeth, as a slave of impiety, a heretic, and a favourer of heretics. He further deposed her, and declared her to be deprived of her right to the crown of England ; absolved all her subjects from their allegiance, and all others from their oaths, and that—*for ever!* But, on the transaction of this bull (the original of which is given in the appendix) we must refer our readers to Mr. Mendham's volume.

Pius died on the first of May, 1572, after a painful illness, in the seventh year of his pontificate ; and on the first of May, 1672, just one hundred years afterwards, he was beatified, in pursuance of a decree of Clement X. with great pomp. The breve of that pope, issued on this occasion, stated —

That Pius V., on account of his sanctity, heroic virtues and miracles, was entitled to be declared, and was declared, a saint, and that, as to a pontiff, confessor, a peculiar office and mass might be annually recited in certain places, on the 5th of May, *that* being the first unoccupied day after the first. His body and relics were likewise allowed to be exposed for the veneration of the faithful, and his images to be adorned with rays, or splendours.—P. 226.

The relics of this *saint* and wholesale murderer were transferred, Sept. 11, 1697, to the church of Santa Maria Maggiore, where they are still exhibited. His final canonization, by which he was enrolled among the saints in the Romish calendar, took place May 22, 1712. Mr. Mendham has detected, and very properly reprehended, the artful and dishonest rendering of an expression in the prayer proper to the office of this saint, which appears in the Romish Missal for the use of the Laity, and in the Vesper book, published under the authority of the Romish hierarchy in London.

In conclusion, we recommend to our readers Mr. Mendham's interesting and ably-executed volume, as exhibiting a faithful picture (the materials and colouring of which are derived from Popish authorities that cannot be rejected,) of the Papal constitution in Church, state, and doctrine, as it was finally settled on the basis of the assembly, falsely called the *Oecumenical* council of Trent, and as it substantially exists at the present day. For it cannot be sufficiently impressed

upon unwary Protestants, that whatever *apparently* moderate statements may be made by Bossuet, Dr. Baines, and other advocates of Popery, such statements (independently of their unfairness) exhibit only the sentiments of the *individuals themselves*. The *REAL* sentiments of the Romish Church and Court are contained, and must be sought, *ONLY* in the canons and decrees of the council of Trent, in the "*Catechismus ad Parochos*"* or Catechism for the Curates, and in the creed of Pius IV., which consists of twelve *unscriptural anti-scriptural* articles, added by that pontiff to the Nicene creed. "If any one says or pretends," says Mr. Francis Plowden, in the following memorable sentences, which we quote from Mr. Mendham's Preface—

"If any one says, or pretends to insinuate, that modern Roman Catholics differ in *one iota* from their predecessors, he is either deceived himself, or HE WISHES TO DECEIVE OTHERS. *Semper eadem* is not less emphatically descriptive of our religion than of our jurisprudence." There are nominal Protestants, who persist in either deceiving themselves, or wishing to deceive others, on this point; and the public at least ought to be undeceived.—Preface, p. xvii.

Mr. Mendham, as the opening paragraph of this article will shew, has, with unwearied unity and steadiness of purpose, endeavoured to undeceive the public with respect to the real nature and the practical tendency of popery; and we shall rejoice to know that our pages have been instrumental in extending the utility of his truly valuable labours.

LITERARY REPORT.

Sermons on the Christian Life and Character. By ARTHUR B. EVANS, D.D. *Head Master of Market Bosworth Free Grammar-School.* London: Cadell. Edinburgh: Blackwood. 1832. Pp. viii. 426.

WE have read these sermons with unaffected pleasure. Dr. Evans has

powerfully vindicated the necessity of obedience to the Gospel as the proof of Christian faith and love; and most forcibly directed the attention of his readers to the advantages of Christianity in general. There is a strength and vigour in his delineations, and an efficaciousness in his arguments, which

* A translation of this catechism, published at Dublin in 1829 "by the Rev. J. Donovan, Professor &c., Royal College, Maynooth," is now on our table. We had designed long since to expose its *unfaithfulness*, by which the translator has deliberately violated that decree of the tridentine assembly, which commands all bishops to "take care that it be *FAITHFULLY transcribed into the vernacular or vulgar tongue*," (*in vulgarem linguam FIDELITER verti*. — Sessio xxiv. de Reformatione, cap. vii. p. 280. Paris edition. 1824. 16mo.) but we have happily been anticipated by Mr. CRAMP; who, in his *Text-Book of Popery* (pp. 368—371) has compared the veracious Maynooth Professor's *faithful* translation with a previous version published at Dublin in 1816, and has detected only upwards of twenty instances of *omissions, additions, or mistranslations*; and that in a work, of which the translator unblushingly affirms:—"his *fidelity*, he trusts, may defy reproof; and on it he sets his only claim to commendation." (Preface, p. xvi.) Our readers will, by this time, be enabled to form a tolerably correct idea of Mr. Donovan's *fidelity*, and to award him his due meed of *commendation*.—Ed.

will bear comparison with the most splendid specimens of our old sterling matter-of-fact theologians; a race of men, like the giants of ancient days, who have left few, if any, descendants. As a preacher of righteousness, springing from the only foundation, that is or can be laid, we place him on the summit of his ambition; and feel satisfied, that what he alleges in his brief advertisement, "the possibility of being useful to a few, and, among that number, to his clerical brethren," is fully proved.

There are a few notes appended, which touch on points which might easily be extended to a voluminous length. We particularly approve their allusion to the abominable indifference to sacred things, which characterizes the present age, and especially amongst that class in society who should be the "leaders" in all things as well as in some. "What," he properly demands, "what are the people of England to think of the cabinet meetings and cabinet dinners, as they are called, of his majesty's ministers upon the Lord's day?" We sadly fear, that some of our brethren in the ministry of the King of kings are a little, if not much, to be blamed for apathy upon these and similar inquiries; and if to one of these court ministers, Dr. Evans should be able to hint a single idea applicable to his situation, his work will not have been in vain; — nor will our recommendation of it be too favourable.

Sermons by the Rev. HOBART CAUNTER, B.D. Domestic Chaplain to the Earl of Thanet, and Curate of St. Paul's (late Portland) Chapel, St. Mary-le-bone. London: Edward Bull, Holles street; and Rivingtons, St. Paul's Church-Yard. 1832. Pp. viii. 380.

SERMONS, preached by a *fashionable* preacher, at a *fashionable* chapel, and to *fashionable* people, may appear an odd idea. But the sermons may be good for all that. Dr. Evans's sermons, just noticed, came to us fresh from the closet, addressed with something of authority, to his brethren, without any words of apology for their direction or tendency. Mr. Caunter comes

plea in behalf of his, by request, and deprecating, or rather propitiating, the severity of criticism, not having been written with a view to publication; and there is a list of subscribers to the volume, added as a sort of tail-piece to balance the preface. Yet, in its way, this volume has as much good in it nearly, as the former, though differently handled. Mr. Caunter, with more than three hundred friends, to back his pretensions, by a subscription of nearly 200*l.* in purchase of his book, may care little for our official, and perchance *officious*, good opinion; but, though we do not think a Christian preacher ought to demean the character he should sustain by apologetic compliments to his hearers or readers, (for never can a teacher of the truth need to apologize for a word in season or out of season,) we still think his sermons may do good, and, therefore, we wish him "God speed."

A Biblical and Theological Dictionary; Explanatory of the History, Manners, and Customs of the Jews and neighbouring Nations. With an Account of the most Remarkable Places and Persons mentioned in Sacred Scripture; an Exposition of the Principal Doctrines of Christianity; and Notices of Jewish and Christian Sects and Heresies. By RICHARD WATSON. London: Mason. 1832. Pp. iv. 1068.

ALLOWING for the bias of the editor's opinions, his may be considered one of the best Theological Dictionaries in the language. As a compilation from preceding compilations, it is enlarged and corrected throughout; and many important articles, which have not been hitherto inserted in works of the kind, add considerably to its value. The articles on Church-discipline, and sectarian tenets, must be consulted with particular caution; indeed, in some of the articles touching our Church, we must take nearly the opposite of what is said: but in other respects, the student will find it an accurate and useful compendium of all that is necessary to illustrate the Holy Scriptures, and the history of the Church of God from the creation to the present time.

The Invalid's Help to Prayer and Meditation; with Prayers, &c. in Behalf, and on the Loss, of Relatives and Friends. By the Rev. E. P. HANNAM, M.A. Curate of the New Church, St. Pancras. London: Rivingtons. 1832. 12mo. Pp. xvi. 84.

By the 67th canon, the minister is left to his own judgment as to the propriety of visiting the sick in cases of infectious diseases; and though we are well assured that the Clergy pay little regard to their own personal security, yet the consideration of their families may well be allowed to weigh with them under circumstances of imminent peril. Accident also may sometimes prevent, even in ordinary occurrences, the immediate attendance of the minister; on which occasions, as well as in the interval of his visits, a manual for the direction of the relatives or friends of the invalid, cannot be otherwise than conducive to his spiritual improvement and consolation. The judgment of the lower classes is not always ready in the selection of passages adapted to the peculiar case of the sufferer; so that a selection of prayers, and a reference to certain portions of Scripture, applicable to different states of mind and body, will render the task of family ministration both easy and efficient. A guide of this nature is supplied by Mr. Hannam in the manual before us, on the plan of the "Hospital Manual," to which we have already directed the attention of our readers, and which has been placed on the catalogue of the Society for Promoting Christian Knowledge.

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Sermons for Sunday Evenings. By the Rev. F. WILSON, Rector of Topcroft. London: Longman and Co. 1832. 12mo. Pp. 309.

"SERMONS for Sunday Evenings!" The very title is refreshing: for though, in the metropolis, as well as in densely populous parishes and districts, Sunday evening services are now become absolutely necessary, yet we confess ourselves admirers of the good old-fashioned custom of our forefathers, who made it a point of conscience and of duty, to instruct their families on Sunday evenings. And we rejoice to know, that there yet are

very many heads of families who adhere to this devout and laudable practice. To all such, this volume will prove a valuable auxiliary. The discourses are short, and judiciously combine doctrine and practice; and they are written in a plain, earnest, and affectionate style; which, with the divine blessing, cannot fail to do good.

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A brief View of Sacred History, from the Creation of the World to the Destruction of Jerusalem by the Romans; with Questions for Examination at the End of each Chapter; and a Glossary, explaining Words and Phrases peculiar to Scripture, or there used in a Sense different from that in common Acceptation. By ESTHER COPLEY, Author of "Cottage Comforts," &c. London: Roake and Varty. 1832. 12mo Pp. iv. 288.

IN the school and in the cottage this little work is calculated to be of considerable utility: not indeed by superseding the regular perusal of the Holy Scriptures, but by assisting the unlettered reader in forming a correct and comprehensive view of their historical contents. The plan upon which it is constructed is sufficiently explained in the title; and we prefer it to any of the various summaries of the same class, which are generally employed for this purpose.

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A short Explanation of Obsolete Words in our Version of the Bible, and of such as are there used in a peculiar or Uncommon Sense. For the Use of Young Persons. By the Rev. H. COTTON, D.C.L. Archdeacon of Cashel, and late Student of Christ Church. Oxford: Parker. London: Rivingtons. 1832. Pp. 72.

A VERY useful little book, the merits of which, will be better shewn by the following examples, than by any thing we might add:—

"BOLLED. At Exodus ix. 31, we read that 'the flax was balled.' This word is said to come from the verb 'to boll,' which lexicographers interpret to *swell*. But, as they justly remark, the older form was not 'balled,' but 'bollen,' or 'boln,' as may be seen in Shakspeare: whence I cannot help believing that it is the past participle, not from 'boll,' but from 'bell,' (as 'swollen' from 'swell,' &c.) 'To

bell' means, 'to grow in buds or flowers,' [Johnson], which is spoken of hops, and may be used with more propriety of flax, the blossom of which is elegantly bell-shaped. Sir Walter Scott, in some one of his poems has the line, 'and lint was in the bell;' which is exactly to our present point, lint being, as is well known, another name for flax." P. 14.

"BRIGANDINE. *A coat of mail*; perhaps such as was formerly worn by robbers, called (from the French) *Brigands*. The word occurs twice in Jeremiah, but is now obsolete. 'Furbish the spears, and put on the *brigandines*.' Jer. xvi. 4. So likewise, 'they have their *brigandine*, their soldier's girdle; and, to be short, all that complete *harness*,' &c. Erasmus' Paraphrase. And Milton, in Sampson Agonistes, 'Then put on all thy gorgeous arms, thy helmet and *brigandine* of brass, thy broad *habergeon*, vant-brass and *greaves*.'" P. 16.

"REINS. *The inward parts*, properly the kidneys; from the Latin 'renes.' 'The righteous God trieth the hearts and *reins*.' Psalm vii. 9. In this sense the word is obsolete. In our Version it is often used metaphorically for the thoughts, or affections of the heart; similar use is made of the English word 'bowels' and the Greek *σπλάγχνα*." P. 55.

"REREWARD. Derived from the French 'arriere,' means that which we now usually call 'rear-guard;' 'ward' and 'guard' being, as is well known, the same word; and 'rere' being a more correct spelling than 'rear.' 'The Lord will go before you; and the God of Israel will be your *rere-ward*.' Isaiah lii. 12. 'Rereward' is found in Shakspeare, but has long been obsolete." P. 55.

Historical and Antiquarian Notices of Crosby Hall, London. By E. I. CARLOS, one of the Committee for the preservation of the Structure. London: Nichols. 1832. 12mo. pp. 58.

In advocating the conservative cause against the Vandal demolitionists of

"Our Lady's Chapel," we were instigated, in some degree, by a devotional veneration for an ancient temple of religion; but, though there is not the same sacred call upon us in the present instance, we should still be unwilling, on the mere score of taste, to pass a silent vote for the restitution of *Crosby Hall*. There is not, indeed, that necessity for echoing the voice of indignation at the barbarian cry of havoc, which was raised by the radical mob in the Borough; but we would fain assist in augmenting the subscription which has been set on foot for saving one of the few remaining monuments of our ancient domestic architecture from the devouring hand of time. For the historical and antiquarian records of this interesting structure, for a description of its original and present state, we gladly refer our readers to the work of Mr. Carlos, in which they will meet with all the information which can be gleaned respecting it, from the most authentic sources. The will of Sir John Crosby is added in an appendix; and, with the note which the author has subjoined, affords a most pleasing illustration of the manners and customs of former times. Indeed we have seldom relished a more delightful antiquarian repast than in the perusal of these "Notices."

A Word of Testimony; or a corrected Account of the Evidence adduced by the Trustees of the National Scotch Church, in support of their Charges against the Rev. E. Irving; and his Defence. 8vo. 1p. 86. Adam Douglas, Portman Street, London. 1832.

Those who feel an interest in the transactions alluded to above, may here have the most impartial and correct account that has yet been published. Mr. Irving himself having revised a part of the work. Of the poor man who is the subject of it, it is needless for us to say any thing; except that we should be glad to hear that he was able to distinguish between sober piety and wild enthusiasm.

A SERMON ~~FOR~~ THE SECOND SUNDAY IN ADVENT.
ON THE
DIVINE AUTHORITY AND PROFITABLENESS OF THE HOLY SCRIPTURES.

2 TIM. iii. 14—17.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

THESE words clearly contain a most solemn and impressive injunction; but not more solemn or impressive than I think we shall find the occasion and subject deserved. St. Paul, it appears from the context, was enabled to foresee, that a time was fast approaching, when the faith and principles of his beloved disciple Timothy would be assailed with more than ordinary violence. To prepare his mind against this danger was evidently the apostle's object in the words of my text. In this he was probably the more urgent, because, as we learn from another part of this epistle, (ch. iv. 6.) he was assured that his own departure was at hand; by which event Timothy would be deprived of the advice of his great instructor in the faith of the Gospel. In the passage therefore before us, he draws his especial attention to the Scriptures, assures him of their Divine authority, and endeavours to impress on his mind the complete sufficiency of their doctrinal and practical instruction;—"Evil men and seducers shall wax worse and worse, deceiving and being deceived." "But continue thou," he adds, "in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Now the subject here introduced is one which must at all times be of the deepest importance to all Protestant Christians, who really believe in the truth of the Scriptures. It is, however, peculiarly ^{to} deserving of our consideration on the present occasion, on account of the reference which is made to the Scriptures in this day's collect. Let, then, the character here given of them now occupy our most serious attention. Let us examine the different points of it somewhat in detail; and may God Almighty grant that we may each of us derive from the examination some sound practical improvement.

By the word Scripture, or Scriptures, we know, is meant WRITINGS; and it is scarcely necessary to mention that they are styled "the Holy Scriptures," to distinguish them from all other scriptures or writings whatsoever. They are holy or sacred, because they are Divinely inspired,—because, as the apostle here declares, they were "given

by inspiration of God." In other words, they profess to be a revelation from God to man,—a message sent down from the great Creator in heaven to his creatures here upon earth.* They assume to themselves, in fact, the high dignity of being the word of God. This is their commanding title. When, however, we thus speak of Scripture as the word of God, it is not of course meant that all of it was exactly spoken or written by the Almighty himself. Far from it. We know, on the contrary, that, throughout the whole, others beside God are continually represented as speaking; and the several books of which it is made up, were written by different persons of like passions with ourselves; such, for instance, as Moses, David, and Isaiah; Matthew, James, and John. What is really understood by it is this, that each and all of those men wrote under the especial guidance and superintendence of God's Holy Spirit,—all gave such accounts, and delivered such Divine truths, and those only as it pleased the Almighty should be handed down from time to time to the generations of his people; and that in doing this they were preserved from error in all important and essential matters by the influence of the Divine Spirit. This is the meaning we attach to the apostle's declaration, that the "Scripture is given by inspiration of God."

Let it not be thought that the apostle's remarks in this passage are limited to the books of the Old Testament. In the former part of it, indeed, he refers undoubtedly more expressly to them. It must however, be observed that he appears, from the general tenor of the whole, to include with them the books of the New which were then written—and this was almost the whole volume,—as well as all those which the Holy Spirit foreknew were about to be added to them. When, indeed, he first addresses Timothy as having from a child known the Holy Scriptures, and exhorts him to continue in what he had learned and been assured of, he unquestionably speaks of the Old Testament Scriptures; for those were the only Scriptures with which he could have been acquainted in his early years. But when he joins them with faith in Christ Jesus as able to make him wise unto salvation, and then, enlarging his terms, goes on to say, "*all* Scripture is given by inspiration of God,"—it is almost impossible not to understand that he intended to comprehend also the Epistles and Gospels, which set forth the life and doctrines of the Son of God in whom Timothy was to believe.* The natural inference, in fact, is, that St. Paul here declares, that all that should deservedly bear the name of Scripture was to be regarded as divinely inspired by the Holy Ghost; and therefore to be esteemed, not merely as the word of fallible man, but as the word of God.

But the apostle not only speaks of the Scripture as holy in its nature, and as all given by inspiration of God, but also mentions the purpose for which it was so given. It was intended, he intimates, to make men wise—wise unto salvation. Other books and writings profess to give wisdom to mankind. But theirs is only a worldly wisdom. They propose to make men wise in mere human learning and know-

ledge, or wise in the gains and advantages of this life, or even in the pursuit of only temporal and earthly pleasures. But the object of the Bible, that is, the Book of books, is of a higher order. The aim of the Holy Scriptures is of a far nobler character. The Word of God offers to make men wise unto salvation. It gives a full answer to the all-important question, What must I do to be saved? For it undertakes to point out to them the way of salvation; and promises to lead them along it until they are saved, and saved everlastingly.

This, however, will appear more evident on a consideration of the words of the apostle which follow. "All Scripture," he adds, "is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This passage naturally strikes us as intended farther to illustrate and explain the writer's meaning,—as intended to trace out the way in which the Scripture makes men wise unto salvation. A few remarks on each of its divisions will, however, tend, I think, to place this in a clearer point of view.

The Scripture, then, is said here to be profitable. This, indeed, it must be designed to be, since it is the gift of God himself. But for what purposes is it profitable?

First, then, it is declared to be profitable for *doctrine*. And does it not answer to this character in a most eminent degree? Does it not make known to us doctrines which we could never have discovered without it;—doctrines, too, which are found to have a most powerful and beneficial influence on the welfare of mankind upon earth, and which we have reason to believe will have as beneficial an influence on their happiness hereafter? On the one hand, do not the Scriptures reveal to us the true nature of God in a manner peculiar to themselves? We may study the book of nature which lies open around us, and learn *something* from thence of the character of nature's God. We may examine with amazement the great works of creation, the wonders of the world, and more especially the workmanship of our own bodily frame; and observe how peculiarly all seems contrived to promote the happiness of man: and thus, by the force of reason, be almost compelled to acknowledge, not only that these things must have had a creator, but that he must have been a being of transcendent power and wisdom, as well as of preeminent goodness towards the human race. But little farther than this will unaided reason carry us. Beyond this nature sheds but a dim and glimmering ray. Where, however, reason and the light of nature fail us, the Scriptures lend their powerful aid. They clearly represent to us our Divine Creator, not merely as powerful, wise and good, but as powerful, wise and good, in an infinite and unlimited degree;—they set him before us, as far as we are able to comprehend him, in all his purity, majesty, and might, as the Holy, Holy, Holy Lord God of Hosts—as the High and Lofty One, that inhabiteth eternity,—as dwelling in every place, extending his all-seeing eye even into the most obscure and secret dwellings of the earth, and governing every thing with the most strict and unerring justice;—but at the same time as being no less infinite in mercy, kindness, and love, than he is perfect in justice, wisdom, and

power. Surely these 'are doctrines which it is profitable for man to know.

On the other hand, the Scriptures teach us the real state of man upon earth, and his future prospects beyond the grave. On the subject of a future state of existence we naturally know nothing; and even with regard to our *present* situation, our own experience of course tells us much, yet even here it is only in the word of God that we can see it in its true light: for it is in the Scriptures alone that we find it traced to its proper origin. They describe, indeed, the many many blessings that we have so abundantly to enjoy: but at the same time they clearly picture to us the misery which in this life we all are heirs to. They represent in dark and gloomy characters man's fall from the holy and lofty estate in which he was first created; they speak most decidedly of the loss he has sustained of the favour of his Divine Creator, and of his consequent unhappiness, of his innate corruption and the sinfulness of his natural disposition. They do not, however, stop here: for they place before us, in such language as we are able to understand, a view of the two states of existence, in one or the other of which they assure us we shall all dwell when death shall separate us from this scene of trial. They paint for us, in bright and glowing colours, the unchangeable glories of everlasting life and bliss in heaven, and warn us of the awful terrors of eternal death in hell. They tell us of a day which is fast approaching, when we must all stand before the judgment-seat of God, to be tried by his holy Word; and remind us, that upon our submission to, or neglect of that word, will then depend our happiness or misery, throughout all the countless ages of eternity. Then, moreover, they point out the only path by which man may be at once reconciled to his Maker's favour, and so be restored to happiness here, and being delivered from every danger, be transported into bliss eternal hereafter. They, in fact, reveal to us the greatest and most important of all truths,—the most blessed doctrines of the pardon of all sin, offered to all who will receive it through the meritorious blood of a crucified Redeemer, Jesus Christ, the Son of God,—and of the gracious influence of the Holy Spirit, to turn our hearts and minds from the love and practice of, sin to the love of God and godliness—to prepare us in truth for heaven, by making us fit to enjoy its pleasures. And surely these must be regarded as great and important doctrines; yes, if any such there be, these are doctrines absolutely essential to the happiness of men. The Scriptures, then, which reveal to us these truths, cannot but be considered as pre-eminently profitable for *doctrine*.

But they are also said to be profitable for *reproof*. Did all men, who receive the Holy Scriptures as the word of God, really and indeed receive the great doctrines which they contain, and practically and experimentally believe them, there would be little need of reproof. But, alas! this is not the case; nor, indeed, ever has been. There always have existed multitudes, who, professing themselves believers, have never received these blessed doctrines to the salvation of their souls. On this account, therefore, the Scriptures abound with *reproofs* addressed to such as these. In their sacred pages, the

faithless and unbelieving professor,—the deceitful hypocrite,—the careless, lukewarm, and unprofitable servant of God,—those, also, who through fear of the anger or scorn of men are ashamed of the truth,—all these, as well as the deluded and obstinate offender, may each find their own case described to the very life, and themselves reprovèd, convicted, and condemned. Indeed, it is almost impossible for any practical unbeliever to read or hear any considerable portion of the sacred writings without tracing therein an alarming picture of his guilt, his danger, and his doom. And if we appeal to experience, how many shall we find have been the hardened sinners who have owed their convictions of sin to their warnings; and thus have, in every instance, given a satisfactory evidence of their profitableness for *reproof*.

St. Paul next represents the Scriptures as profitable for *correction*. This is a no less important part of their office than any which has been mentioned. It is of little consequence that a man be convinced that he is wrong, unless he is also corrected and set right. And this the Scriptures undertake to perform. Whatever errors there may exist, whether in the faith, in the disposition of the heart, or in the conduct of the life, all these the Scriptures offer entirely to remove. And if we examine the history of the Church of God we shall have full reason to be assured that there is no habit of thinking, of feeling, or of acting so evil, or of such long standing, that may not, unless the sinner be utterly cast off by the Almighty, be rooted out, and an opposite habit produced by the effectual working of the word of God. The Scriptures are found to be able to convert as well as convict—to correct as well as reprove.

Lastly, the apostle adds, that the Scripture is profitable for *instruction in righteousness*. The Scriptures, as we have seen, reveal to us a collection of doctrines of a most wonderful and excellent character. But they also found upon these doctrines the most pure and perfect code of morality, which ever has existed in the world. All that the wisest of philosophers, whether of ancient or modern times, have laid down on the subject of man's duty and conduct, if not taken from the Scriptures themselves, sinks into nothing when compared with the morals of the Gospel. Even infidels who disbelieve its doctrines are compelled to confess its superiority as a rule of life; and every true believer proves that he considers faith and practice to be of equal importance. In fact we know but little of the character of the Sacred Volume, if we do not know and feel that it is profitable for instruction in righteousness, for there is scarcely a page in it which does not furnish us with some lesson in righteousness,—some instruction in the practice of true holiness and genuine piety.

But let us mark well the extent to which this scriptural righteousness is to be carried. The apostle asserts that the Scripture is thus profitable, in order “that the man of God may be perfect, thoroughly furnished unto all good works.” Perfection then, of some kind, is what the Divine Creator sets before his fallen creatures to be attained by the aid of his Holy Word. And let it not be imagined, because St. Paul here speaks more particularly of the man of God, (that is, the minister of the Gospel) that therefore this perfection need not be

aimed at by any other Christian. Far from it. The apostle was here writing for the especial instruction of Timothy, who was, we know, an eminent minister of the Gospel, and therefore he is led to regard him more peculiarly in that his high capacity. And undoubtedly there are certain duties and some good works which none but the Christian minister can or ought to perform; and certainly he ought to display, for the sake of example to others, as well as for the sake of his own peace of mind, the most abundant zeal for all good works,—yet we should prove ourselves very ignorant of the whole tenor of Scripture if we did not extend the perfection in good works which we there read of, in some degree at least, to all who profess and call themselves Christians. For we should ever remember that our blessed Lord himself, in his sermon on the Mount, exhorted all the vast multitudes which he then addressed to be “*perfect*, as their Father in heaven is perfect.” And St. Paul, in his Epistle to the Colossians, declares that the very object of the Christian ministry was to produce this effect. “We preach Christ,” says he, “warning every man and teaching every man in all wisdom, that we may present every man *perfect* in Christ Jesus.”

But what is the nature of this perfection? Absolute perfection, in the strict sense of the word, that is, an entire freedom from error and sin, we know, belongs not to man;—“there is no man that doeth good and sinneth not,”—this is the testimony of Scripture itself: and an apostle has said, “in many things we offend all.” It must mean, then, not a sinless perfection, but such a sincere desire of, and earnest endeavour after it, as will not allow a man wilfully to continue in any habit which is inconsistent with perfection, or deliberately to persist in the neglect of any known duty, or of any good work which may lie in his power to perform. According to the general tenor of Scripture, the man who is habitually guided by such principles as these may be regarded as “perfect, and thoroughly furnished unto all good works.”

The Scriptures, then, are profitable for all these things, and moreover they are of themselves sufficient to accomplish them. They “are able to make men wise unto salvation.” They may require the commentaries of the wise and learned to explain such parts of them as are difficult to be understood,—they may need, as they unquestionably do, the ministers whom Christ has appointed to proclaim them to the people,—they may also want instructors of different kinds to enforce their doctrines and their precepts; but still they are sufficient in themselves for making men wise for time and for eternity. To use the words of the excellent Article of our Church, which so well agrees with the apostle’s words in my text, “Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”

(To be concluded in our next.)

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXVI.

MINOR WRITERS AT THE CLOSE OF THE SECOND CENTURY.

Ὁν γε μὴν ἔγγραφος ἡ τῆς πίστεως εἰς ἡμῶς κατῆλθεν ὀρθοδοξία, τούτους εἰκότως ὀνομαστὶ κατελέξαμεν. Euseb. Hist. Eccl. V. 22.

AMONG others who "had left testimonies of the orthodoxy of their faith in their writings," Eusebius mentions expressly by name *Sarapion*, *Theophilus*, *Narcissus*, *Bacchylus*, and *Polycrates*. Of these testimonies none now remain; with the exception of a few sentences from *Sarapion*, and a short fragment from *Polycrates*. They were, however, good and useful in their generation: nor is it an ungrateful task to collect what little is known of them from the records of history.

Upon the death of Maximin, who succeeded Theophilus in the See of Antioch, that Bishoprick devolved upon SARAPION about the eleventh year of the reign of Commodus, A. D. 191. This, at least, is the date assigned to the commencement of his episcopate in the *Chronicle* of Eusebius, and by Jerome (de Vir. Ill. §. 41.). As a writer he was principally known by a work on the Apocryphal Gospel ascribed to St. Peter, and a variety of letters addressed to certain individuals, who had seceded from the Church altogether, or fallen into heretical opinions. Most of his productions, though probably still extant in the time of Eusebius, were unknown to that historian; * who was acquainted only with the work on the spurious Gospel—a letter to *Dominus*, who had lapsed into Judaism during the persecution under Severus—and another to *Pontius* and *Caricus*, on the subject of the Montanist heresy. The persons to whom this last was addressed are called by Eusebius ἐκκλησιαστικοὶ ἄνδρες; and they had probably requested from Sarapion his opinion respecting the prophetic delusions of this sect. With his own reply he transmitted the work of *Apollinarius*, Bishop of Hierapolis, who had previously refuted their tenets; together with the subscriptions of certain Bishops of Thrace to the orthodox sentiments of which he was the advocate.†

As heresies began to arise in the Church, the different sects endeavoured to establish their peculiar tenets upon the authority of spurious Gospels, and other fictitious narratives, which they attributed to the pens of one or other of the apostles of Christ. Of these there are several still in existence; such as the *Gospel of the Infancy*, the

* Euseb. Hist. Eccl. VI. 12. Τοῦ δὲ Σαραπίωνος τῆς περὶ λόγου ἀσκήσεως καὶ ἀλλὰ μὲν εἰκὸς πάσασθαι παρ' ἑτέροις ὑπομνήματα· εἰς ἡμᾶς δὲ μόνον κατῆλθε κ. τ. λ.

† Euseb. Hist. Eccl. V. 19. Ἐν ταύτῃ δὲ τῇ τοῦ Σαραπίωνος ἐπιστολῇ καὶ υποσημειώσεις φέρονται διαφορῶν ἐπισκόπων. It is probable, therefore, that this was a synodical epistle, though it has been suggested that Sarapion merely quoted the opinions of the Thracian Hierarchy, with whom he had been in communication. But the signatures are subsequently described by the Historian as αὐτογράφη (σημειώσεις αὐτογράφοι).

*Acts of Paul and Thecla, the Epistle of Christ to Abgarus, and others.** The absurd fables with which they abound, and their manifest contradictions of the four inspired Gospels, of which they did not dispute the authenticity, are sufficient indications of their spuriousness: not to mention that they were principally confined to the sects who set the forgery on foot; they were never admitted into the Canon; and, what is yet more decisive of the low estimation in which they were held, even the early adversaries of the Gospel have not quoted them for the purpose of ridicule. With the view of bolstering up their unholy doctrines, the *Docetæ*, as well as others, had their Gospel, in which the notion of the *phantom* existence of Jesus was maintained, and given to the world under the sanction of St. Peter. This Gospel, it appears, was circulated among the Christians of Rhossus in Cilicia, and had caused a division among the brethren as to the propriety of reading it in public; but so little was it generally known, that Sarapion had not heard of it; and, being unacquainted with its mischievous tendency, considered its retention preferable to a disunion in the Church. Thus he writes in the fragment preserved by Eusebius:—
 Ὅτι μὲν γὰρ, ἀδελφοί, καὶ Πέτρον καὶ τοὺς ἄλλους ἀποστόλους ἀποδεχόμεθα ὡς Χριστόν· τὰ δὲ ὀνόματι αὐτῶν ψευδὲς ἐπίγραφα, ὡς ἔμπεροι, παρρησιάζομεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρελάβομεν. Ἐγὼ γὰρ, γεγόμενος παρ' ὑμῶν, ὑπενόουν τοὺς πάντας ὁρθῇ πίστει προσφέρεισθαι· καὶ, μὴ διελθὼν τὸ ὑπ' αὐτῶν προφερόμενον ὄνοματι Πέτρον εὐαγγέλιον, εἶπον, "Ὅτι εἰ τοῦτο ἐστὶ μόνον τὸ δοκοῦν ὑμῖν παρέχειν μικροψυχίαν, ἀναγινωσκέσθω. Having, however, borrowed a copy of the Gospel from one of the *Docetæ*, and ascertained, from its perusal, that some of the opinions therein advanced were at variance with a right faith in Christ, he pointed out to the Rhossians the objectionable passages, and promised to visit them shortly in the hope of re-establishing among them "the unity of the Spirit in the bond of peace."

From the very design and import of this work, then, the orthodoxy of Sarapion's opinion respecting the Divine and human nature of the Redeemer, is abundantly manifest: and Socrates the historian (*Hist. Eccl.* III. 7.) unites his testimony to this effect with that of Irenæus, Clement, and Apollinaris. Of the events of his episcopate, nothing farther is known; but that the duties of his station were performed with zeal and ability is beyond a doubt. He died about the commencement of the reign of Caracalla, A. D. 211. and was succeeded by *Asclepiades*:—"a man," says Alexander, in his letter to the Antiochians (*ap. Euseb. Hist. Eccl.* VI. 11.), "fit and worthy, on account of the excellence of his faith, to be entrusted with the care of their Church."

With respect to the *Gospel according to St. Peter*, it is of course a forgery of the second century; and is thought to have been compiled by one Leucius,† who is known to have been the author of divers impostures of a like nature.

* Those, which are still extant, were collected some years since, with no very honest intention, into a single volume; but the student will peruse them, with the advantage of a learned and unanswerable refutation of their claims to inspiration, in Jones's admirable work on the Canon.

† See Grabe's *SPECILEGIUM*: *Total.* I. p. 58.

In the account which Eusebius has given (Hist. Eccl. VI. 23.) of the controversy respecting Easter, he mentions a letter on the subject from the brethren in Palestine, who were represented by *Theophilus*, Bishop of Cæsarea, and *Narcissus*, Bishop of Jerusalem; and another from *Bacchylus*, Bishop of Corinth. This Bacchylus was the successor of Dionysius, of whom some notice has been taken in a former chapter. According to Jerome (de Vir. Ill. §. 44.), who says that he flourished in the reign of the Emperor Severus, he wrote an elegant treatise (*elegantem librum*) respecting Easter; which is most probably the epistle mentioned by Eusebius. Of *Theophilus* nothing is known beyond his name and his episcopate. The synodic letter, to which his signature was attached, was possibly the joint composition of himself and Narcissus; but he seems, from the testimony of Eusebius in a previous passage, to have written other works, which have not come down to modern times. The same may also be believed of *Narcissus*, who was succeeded by *Alexander*, Bishop of Cappadocia; from which See he had been previously translated to a participation in the government of the Church of Jerusalem. Of the origin of this co-episcopate it will be necessary to speak in a future article. In the mean time, suffice it to remark that it was of long continuance; though Narcissus lived to so extraordinary an age, that he probably took no active part in it for some years before his death. In a letter to the Christians of Antinopolis in Egypt, Alexander tells them that he was then 116 years old, and still continued to govern the Church with his prayers.* The time of his death is unknown.

POLYCRATES was bishop of Ephesus during the reign of the Emperor Severus (Jerome de Vir. Ill. §. 45.), who succeeded Commodus in the year 193. He was the eighth of his family who had held the episcopal office; but whether his relatives had preceded him in the same See, he does not expressly intimate. It is possible that the seven *relatives* (συγγενείς), to whom he alludes, may have presided over other Asiatic cities; though there is some reason to believe that his *progenitors* are intended; and that the Church government of Ephesus descended from father to son through eight successive generations. Among the heathen, sacred functions were often exercised for ages by members of the same family;† and that the Jewish priesthood itself remained hereditary long after the destruction of the Holy City, is attested by Epiphanius (Hær. XXX. 7.). What is yet more to the point, however, it appears from Hegesippus (ap. Euseb. Hist. Eccl. III. 20.) that the Bishoprick of Jerusalem passed from *James the Elder* to *Symeon*, and thence to others of our Lord's relations, ὡς ἂν ἐν τῇ μαρτύρᾳ ὁποῦ καὶ ἀπὸ γένους ὄντας τοῦ Κυρίου.‡ From the estimation, therefore, in which the family of Polycrates may have been held by his fellow-citizens, or from motives of gratitude for benefits conferred upon their infant

* Jerome de Vir. Ill. §. 62. Hic (*Alexander*) in fine cujusdam Epistolæ, quam scribit ad Antinoitas super pace ecclesiæ, ait: *Salutat vos Narcissus, qui ante me hic tenuit episcopalem locum, et nunc mecum eundem orationibus regit, annos natus circiter centum selescim, et vos mecum precatur, ut unum idemque sapiatis.* See Euseb. Hist. Eccl. VI. 11.

† Virg. Æn. VIII. 270.—*domus Herculei custos Piniæ sacri.*

‡ See Routhii Reliquiæ Sacræ; Tom. I. p. 385.

Church, the Christians of Ephesus may have pursued a similar course in the election of their spiritual overseer.

The only event in the life of Polycrates which is recorded in the pages of the historian, affords a striking instance of his zeal and watchfulness in the discharge of his episcopal duties. Upon the occasion of the controversy respecting the time of keeping Easter, and the threat of excommunication held out by Victor, Bishop of Rome, against the Asiatic Churches, in the event of their refusal to conform to the custom which the Roman Christians had adopted, he convened the bishops of the adjacent districts, at the suggestion of Victor himself, for the purpose of advising on the measures which it would be necessary to pursue. In accordance with the resolutions of the assembled synod, he addressed a letter to the presumptuous pontiff, signifying their determination of celebrating Easter on the fourteenth of the month, as they had hitherto been accustomed; and expressing a perfect unconcern in regard to the consequences denounced against them. This epistle is described by Jerome as the composition of a writer of *talent and authority*.* A short fragment of it is preserved by Eusebius (Hist. Eccl. V. 24.); in which, after stating his purposed resolve in the following terms, he appeals to his grey hairs, and the known conformity of his life to the doctrines of the Gospel, as proofs of his Christian sincerity and zeal.—Οὔτοι πάντες † ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαίδεκάτης τοῦ πάσχα κατὰ τὸ εὐαγγέλιον, μηδὲν παρεμβαίνοντες, ἀλλὰ κατὰ τὸν κανόνα τῆς πίστεως ἀκολουθοῦντες· ἐτι δὲ κἀγὼ ὁ μικρότερος πάντων ὑμῶν Πολυκράτης, κατὰ παραίτησιν τῶν συγγενῶν μου. * * * * Καὶ πᾶσαν ἀγίαν γραφὴν διεληλυθὼς, οὐ πτόρομαι ἐπὶ τοῖς καταπλησσομένοις· οἱ γὰρ ἐμοῦ μείζονες εἰρήκασι, Πειθαρχεῖν δὲ Θεῷ μᾶλλον ἢ ἀνθρώποις. Notwithstanding this remonstrance, Victor persevered in his inconsiderate decision, as already stated in the account of that prelate.

As Victor died in 167, the date of the synodical letter of Polycrates may, with sufficient accuracy, be fixed to the preceding year. At this period he states himself to have been “sixty-five years old in Christ.” A similar mode of expressing himself was adopted by Polycarp before his judges; and in both cases a doubt has been entertained, whether the calculation is to be made from the birth or the conversion of the individual. In the case of Polycrates, the ambiguity is removed by the fact, that he was born of Christian parents, who had preceded him in the episcopacy; and a probable ground may hence be inferred for determining the age of the venerable Polycarp. How long after this period the Church of Ephesus remained under the guidance of Polycrates is unknown.

* Jérôme de Vir. Ill. §. 45. *Hæc propterea posui, ut ingenium et auctoritatem viri ex parvo conspectu demonstrarem.*

† The Apostles *St. Philip* and *St. John*, the venerable *Polycarp*, *Thraseas*, *Sagaris*, *Papirius*, and *Melitis*.

ISRAEL'S SONG OF TRIUMPH

ON THE OVERTHROW OF THE KING AND KINGDOM OF BABYLON.

Isaiah xiv. 4—27.

"Tu, licet extremos latè dominere per Indos,
Te Medus, te mollis Arabs, te Seres adorent,—
Servitii patiere jugum." CLAUDIAN.

"Non longa per atria miles
Insultabit ovans, aut muros vertet aratro,
Dis aliter visum! stat cano pulvere moles,
Signant saxa locum, et cinerum niger horret acervus;
Urbis ibi, regnique, simul gentisque sepulchrum!"
NUMANTIA.

How hath the proud oppressor ceased
That gorged herself with gold,
That held in fee the vassal East—
Earth's victor-queen—behold!
Jehovah into dust hath tæd
The tyrant and his iron rod,
And he, who scourged of old
The nations with remorseless stroke,
Now writhes beneath th' oppressor's yoke.

Earth with glad shouts from east to west
Rejoiceth over thee,
In this the sabbath of her rest,
Her hour of victory;
And scatheless now on Lebanon
The cedar cries "Hah! liest thou thus—"
"Proud King—then ne'er shall we
Again behold the woodman strow
Our pride on earth—sith thou art low!"

Hell's inmost chambers rock;—yea Hell
To meet thy coming springs,
And, from the thrones whereon they dwell,
Upstirs earth's shadowy kings;
And bids them forth thy form to greet
With sceptred hand, and sandall'd feet,
While thus the descant rings
O'er him—who at that gloomy gate
A stranger stands, all desolate.

"And thou," they cry, "hast thou thus dark
"And weak as we become?
"Hell for thy pomp yawns wide, and, hark!
"Thy viols' sprightly hum.
"Yea—creeping things from out the ground
"Shall wrap thy lordly limbs around,
"And o'er thy beauty roam;
"And thou shalt lie by reptiles hid,
"The worm thy couch—thy coverlid!"

Son of the morn! thou chiefest star—
How hast thou fall'n from Heaven!
Cut down to earth—whose battle-car
O'er crouching kings was driven:—

Israel's Song of Triumph.

How fall'n ! who in thine heart didst say,—
 " O'er Heaven, above the starry way,
 " Will I ascend, yea ~~men~~
 " To the far regions of the North
 " In glory like a god go forth.

" Yes, on God's Holy Mount will I
 " My cloud-pavilion set,
 " And, mighty there as the Most High,
 " Reign evermore."——And yet
 Down to the pit shalt thou be thrust,
 The stony pit,—and in the dust,
 With the cold night-dew wet,
 Or blistering in the sun, shalt lie
 A mockery to the passer-by.

He doubting half, and half in dread,
 Into thy face shall look,
 And cry—" Is this the man whose tread
 " Earth's utmost nations shook ?
 " Who left the world a wilderness,
 " Nor on the captive's deep distress
 " Or ruth or mercy took,
 " But made strong kings and mighty feel
 " The crushing of his chariot-wheel ?"

Yet they, in glory not in gloom,
 Lords of the earth, lie all
 Within their fathers' vaulted tomb,
 Their own sepulchral hall :
 While, like a sere and leafless bough,
 Cast forth from out the grain, shalt thou—
 Though dying for thy fall—
 Beneath the foot of man be trod
 A senseless, shapeless, nameless clod.

Thou—for that thou in that thy day
 Thy people sparedst not,
 But stamp'dst the nations into clay,—
 For this thy name shall rot.
 Up then ! and all his children slay,
 On them their fathers' deeds repay,
 From earth the remnant blot,
 Lest, still uncrush'd, and thirsting still, }
 The face of the wide world they fill }
 With cities indestructible.*

" For I will rise," saith God, " e'en I,
 " From rebel Babylon—
 " Will sever," saith the Lord Most High,
 " The grandson and the son,
 " And pools of water shall be there,
 The bittern's haunt, the jackall's lair."
 Thus saith the Almighty One,—
 " And I will lay her beauty bare
 " Beneath the besom of despair.

* Not in the Hebrew ; but retained in the Vulgate, in Castalio, and in our authorized Version.

"Thus have I sworn," Jehovah spake,
 "And thus mine oath shall stand—
 "The heathen on the hills to break;—
 "The Assyrian in my hand.
 "Yea—darksome glen and mountain-path
 "Shall be the vine-press of my wrath,
 "And thus Jehovah's hand
 "From Israel's neck the yoke shall part—
 "The iron bondage from his heart.

 "My purpose this, that o'er the earth
 "I purpose to fulfil,
 "And this the sovereign hand stretch'd forth
 "Above all nations still."
 This to his seal the Lord hath set,
 And who shall disannul or let
 Jehovah's changeless will?
 And who that outstretch'd hand will spurn,
 Or backward at his bidding turn?

Hampstead.

W. J. B.

WHO ARE ELIGIBLE FOR VESTRYMEN ?

MR. EDITOR.—Permit an original subscriber of the Remembrancer to thank you for the valuable reports of cases on Ecclesiastical matters, with which you occasionally favour your readers; permit him also to ask for information from some of your correspondents who may be versed in Ecclesiastical law, on the questions which follow the statement he is about to make.

The parish of ——— consists of several townships, and has a select parochial vestry for all purposes relating to Church matters of an old date. The rate-payers of each township, it is believed on no slight grounds, formerly elected two persons to represent them in the vestry; by the present practice, however, the existing members of the vestry supply any vacancy that may occur in any township, without reference to the rate-payers of that township. The question of the legality of this mode of election, however, is not the point on which I wish to be informed:—it is rather this,—*What persons are eligible by the vestry?*

1. Are persons *not inhabitants* of the parish, paying church-rates, eligible for the township in which they pay rates?

2. Are persons *not inhabitants* of the parish, *nor paying church-rates*, eligible for the township in which they may have property?

3. Are persons *not inhabitants*, *nor paying church-rates*, *nor possessing property* in the parish, eligible?

4. Are persons *inhabitants* of the parish, but *not paying rates*, whether possessing property or not in the parish, eligible?

5. Are persons *inhabitants* of the parish, and paying rates in some one township, eligible for any other township?

Each of these cases will apply to some one or more of the vestrymen of the parish in which resides

Your obedient Servant,

MNEMONETICOPHILOS.

CHURCH REFORM.

MR. EDITOR.—Permit one who venerates our Ecclesiastical Establishment; one who pungently laments any indiscretions that have occurred within it; one who knows and deplores the hostility of many against this our Zion, to state, in the pages of your useful REMEMBRANCER, impressions made on his mind from the various proposals, either of declared enemies or of mistaken friends, to *reform*, as asserted, THE CHURCH; to improve that, which the good and the judicious know cannot be amended, (in *principle*, it is meant, not in *accidental aberrations*); and which many, who wish ill to her, would, under pretence of reforming grievances, *recklessly pull down*.

Lord HENLY's proposal is among the first that I shall notice. His Lordship writes, doubtless, as he feels; and he wishes well to the Church. He is among her friends; but he is among her mistaken friends.

His Lordship introduces his plan of reform by especially denying a disposition "to join in any of those low-minded and ignorant censures of the clergy, which are too general in the present day. He feels perfectly assured that there never was a period when most of the high offices in the Church have been filled with so much learning, zeal, activity, and munificence, and (what is worth them all) with so sincere a desire to promote the kingdom of Christ upon earth. In the lower ranks of the Clergy, and *most especially* in the rising generation," his Lordship adds, "there is so much purity and holiness of life and morals, so sincere a setting-forth of evangelical truth, so strenuous a desire to perform the works of a laborious and watchful ministry, as to justify us in anticipating a great national revival in religion."

One might have expected that a friend of the Church, conscientiously tendering to the public these admissions in her favour; these declarations that she is, to use the common phrase, *working well* in the cause of her Divine Master, JESUS CHRIST; might have remained satisfied with her general formation, and have left her with her zealous and holy Clergy, to continue to "*set forth evangelical truth*." We might, indeed, have more especially expected this, since his Lordship disclaims "any grudging feeling towards the endowments and *wealth* of the establishment." "On the contrary, the author thinks that it can never be too often repeated that THE CHURCH OF ENGLAND is *not a wealthy Church*." Here his Lordship indiscreetly disclaims that he grudges the *wealth* of the Establishment, and then, in the same breath, inconsistently declares that the Church of England is *not a wealthy Church*. If the Church be *not* wealthy, his Lordship, who, justly, declares the fact, had better have left it with her *enemies* to declare that *they* did not grudge her *wealth*.

In confirmation, however, of his Lordship's idea that the Church is *not* wealthy, he proceeds to observe that "It has been stated from high authority, and has never been contradicted, that, if all the revenues of the parochial Clergy were equally divided amongst them, there would not be more than £185 per annum for each; and that, *if the whole property*, of the Church, including all that belongs to

Deans and Chapters, were thrown into a common fund, it would not furnish a net annual stipend of £350 to each of the *working*" (a bad word) "Clergy. But, even if we were found greatly to exceed this amount, he never would consent, upon any reasoning, however plausible, to see one shilling subtracted from the service of the sanctuary."

His Lordship proceeds to express his opinion that "the most prominent evil in the Church is the non-residence of the beneficed Clergy, and the system of pluralities." "The absence of the beneficed pluralist," he writes, "is supplied by the presence and ministration of the curate; but valuable as this may be, it is," he further observes, "unnecessary to multiply arguments to shew, that no virtue or talent, on the part of the curate, can be equivalent to the constant presence and personal superintendence of the beneficed superior."

Now the writer of these few cursory reflections has, he believes, lived as long as LORD HENLEY, and has possessed, at least, as good means as his Lordship possesses to judge of the real results of the non-residence of the Clergy as it is found in the Church of England. In theory, much, very much, may be, and is, urged against it; but, in fact, deploring exceptions, What is the general effect of existing non-residence?

His Lordship observes that the absence of the incumbent is supplied by the presence and ministration of the curate; but that, as has been quoted, the curate's service is *never* equal to the constant service of the incumbent. Here his Lordship and the writer of these reflections think differently. The talent, the virtue, and the holy zeal, of the curate are, often, more valuable than the constant presence and personal superintendence of the beneficed superior, with the same excellent qualifications, could be.

In the weakness of human nature, without attempting to judge on which side the fault may chiefly lie, whether on the side of the parishioner or incumbent, or on both sides, or on neither side, but proceeding from extraneous causes; such jealousies, such unhappy misunderstandings, sometimes, mutually prevail, that a curate is freer to effect good, and often does effect more good, than the incumbent could do by his constant personal superintendence. The curate may have a purse and a heart equally large: the incumbent may possess none of the *bona fortunæ*, however enlarged his heart may be. The incumbent may be little acquainted with the ways of the world, or may be of habits, contemporaneous, or otherwise, with the locality of his incumbency; the curate may be, especially, suited to his parishioners. The incumbent may be under bodily infirmities, though not to an extent to justify his non-appointment to his particular station; but which may render him, comparatively, unequal to the demands of his greater responsibility. The curate, on the contrary, may be of a stronger stamen, and as able as he is *willing* to discharge every arising responsibility, which the incumbent could not do; while, should the curate be in *confined* circumstances, the income arising from the scene of the incumbent's ministration, on his other preferment, may be such as to qualify him, while he is a blessing in the place of his residence, to diffuse blessings, also, in the parish from which he is, during a part of the year, absent.

blessings which neither himself nor his curate could effect, without the second appointment. Numberless cases of this kind might be brought forward, and they are submitted to the serious meditation of the good, the reflecting, and the judicious; as are, also, submitted, the benefits accruing to the Church, and every young man from his introduction, through a curacy, and under the discretion of an experienced incumbent, to the sacred offices of his ministry.

It is far from the intention of the writer to palliate any abuses which may have arisen from the system of pluralities. Abuses have, indeed, been much magnified; but they have, partially, arisen; and it is the sacred duty of those, with whom the office is, to apply the laws provided against their continuance or recurrence; and, if those laws are insufficient, to apply for further power: power to be *absolutely* exercised, and not *at discretion*. Let abuses be, forthwith, removed. Then, in the opinion of the writer, the system of plurality, properly guarded and duly directed, would be productive of even more of that good, which it has actually effected in the Church. So different is the conclusion of the writer, on this subject, from that of Lord Henley, who needs to be reminded that many livings are returned, as without a resident incumbent, because he is necessarily absent, during a part of the year; yet that, with the assistance of his curate, who is constantly resident, he being so when not on his other preferment; he is, indeed, substantially resident, as to all the spiritual necessities of his parish.

But Lord HENLEY, indeed, possesses but very confused notions of *his own* theory. For having, as we have seen, observed, that "if the revenues of the parochial clergy were equally divided amongst them, there would not be more than 185*l.* per annum for each; no measure," he observes, "of Church Reform can sustain any pretension to the consideration of the country, which does not, *with a due regard to vested interests*, put an end to this evil and corrupt system;" and then does he not, most inconsistently, (I am obliged to write according to facts, but I mean nothing offensive) does not his Lordship most absurdly thus propose:—

"Let a certain annual amount (400*l.* for instance) be fixed upon as the *minimum*, which shall be deemed adequate for the support of a minister. And, then, let it be provided, that no benefice of that value shall ever be tenable with any other preferment whatsoever."

Does his Lordship know how few benefices are of the value of 400*l.*? Does he consider, by proposing a criterion, *impracticable* as to any *general application*, how he swells the jealous and invidious mistakes against the incomes of the Clergy? If his Lordship admit the necessity at all of plurality, does he not know that very many livings, of far inferior value to 400*l.*, are of a population and character requiring even more than the constant residence of any one Clergyman, while some of the few livings exceeding 400*l.* in value, are of a nature, that, in them, for the good of the whole, a dispensation from the personal residence of the incumbent might be conceded, and be *even better conceded*, than from many a parish of *much inferior value*?

Sir, what is wanting is, not an abolition, a *pulling-down*, of the system of pluralities: it is the adoption, the steady, unremitting ap-

plication of the system, to the good purposes it is adapted to work in the Church. At these I merely hint; and, after a few more observations on Lord HENLEY's Tract, I will conclude; meaning, however, shortly, to resume my communication with you, if I find that what I now observe is so far within your favourable view as to be admitted into your Miscellany.

Lord HENLEY, very properly, considers that the Church property is a trust to accomplish the purposes of religious instruction, which, if it be now in an improper, must be turned into a productive, channel.

If the Church property has been in such a channel as to have produced, according to his Lordship's estimate, as we have seen, in the HIGH OFFICES in the Church, learning, zeal, activity, and munificence; and, in the lower ranks of the Clergy, that extraordinary purity and holiness of life and morals, that *sincere setting-forth of evangelical truth*, that strenuous desire to perform the works of a laborious watchful ministry, so justifying the anticipation of a *great national revival of religion*, might it not, in homely phraseology, be inquired, *Why, then, not leave well alone?*

Lord HENLEY, doubtless, means well in all he has written. The purity of his motives is acknowledged, and the beneficial character of some of his suggestions must be admitted; but his Lordship appears to partake too much of the *narrow, restrictive* temper of the day, and *not* to treat his *great subject* with sufficient regard to the generous spirit by which the affairs of this world, under DIVINE PROVIDENCE, are ordinarily conducted. The mere *quantum meruit* as little conduces to the good of the Church, as to that of the world, or any of its institutions; and means must be contrived, freeing them, of course, from all abuses; and, as much as can be, from those weaknesses attaching to all that is of human contrivance, for the lure of birth, of talent, of fortune, and of *the flower of our youth*,—that youth *so endowed may wish for*, and parents be induced to *direct them to*, the sacred profession of the Church.

Lord HENLEY's views, be it repeated, are sometimes good. But does not his Lordship manifest a narrow, incomprehensive, ungenerous, spirit? Is he not, in his dislike of the Deans and Chapters, under the same unhappy influences as was the parliament, during *Cromwell's* usurpation? It is thought by many, not inferior to his Lordship in wisdom or piety, that, considering the average poor remuneration supplied by the revenues of our ecclesiastical benefices, the existence of sinecures in our prebendal stalls, to say nothing of their beneficial operation as *lures* of those, likely to do honour to the sacred profession, into the Church, is salutary. But what says Lord HENLEY? Designating it a "vicious system," the *invitation* to the Church, he writes, "will neither be effectually nor creditably attained by the institution of sinecures. If the object of a candidate for holy orders be to *vegetate* upon a sinecure, whatever be his rank or condition, he will at least be nothing more than a dead weight upon the Church," &c. But this his Lordship might know is a *petitio principii* of a very illiberal character. Men of family, it is believed, do not go into the Church to *vegetate* upon a sinecure, nor with any such disgracefully

low object, though the hope or probability of obtaining the good things of the Church may, allowably, direct their views to the sacred profession, and may stimulate them to acquire that learning, and to exercise those good qualities, which may be commendatory to the higher stations. A stall, one of Lord HENLEY's *sinecures*, in addition to a moderate or poor living, given as opportunity shall offer, and as merit shall require, (though, perhaps, *it should* be given, not always as the beholder should expect or could wish), and not affixed to any particular Church, may often make up an income, than which no income is expended more beneficially to the Church or society. Might not Lord HENLEY have derived a better spirit, on this part of his subject, from the quotations which he gives, especially from Dr. Chalmers? viz:—

“There are many who look with an evil eye to the endowments of the English Church, and to the indolence of her dignitaries. But to that Church, the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle at any time that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold; as we have often done, an armed champion come forth in full equipment, from some high and lettered retreat of that noble hierarchy; nor can we grudge her the wealth of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought—that, in this holy warfare, they are her sons and her scholars, who are ever foremost in the field; ready at all times to face the threatening mischief, and by the weight of their ponderous erudition to overturn it.”

I will not, at present, further trespass on your pages by remarking on other particulars of Lord HENLEY's reform, some of which merit the closest attention, especially that of immediately putting an end to translations, and so disengaging the hierarchy from the dangers of parliamentary influence.

But with respect to his Lordship's *unqualified objections* to plurality of benefices, and then his inconsistently fixing the *minimum* at which they are to be allowed, at a sum far beyond the average of our parochial preferments, it need only be observed that he appears actuated as little by sound policy as by a generous spirit. What is wanting, and, perhaps, all that is wanting, in the way of legislative coercion, in this respect, is,—that there be, leaving it with the incumbent, whether he *personally* reside, or provide, to the approbation of his bishop, the *personal ministration* of a curate; that there be a resident Clergyman, in every parish in the kingdom, including those wherein it may be, comparatively, least desirable, in order to establish the *one good, general, and salutary rule*; that there be, in every parish Church in the kingdom, a full service, morning and afternoon, with a sermon, on each part of the day; that multiplication of high-sounding dignities in our character, however small in value, be absolutely prohibited for the future. Since these, often, while they do little good, or may be even attended with expense to the possessor, afford a powerful handle for evil to the enemies of the church, while, certainly, their accumulation in any individual does not allow the feather in the cap to wave so frequently as it might do, in favour of the Church; for, however

valueless some dignities may be in income, still, if judiciously and properly bestowed, as honourable distinctions, stalls, archdeaconries, deaneries, &c., might be rendered more beneficial than they are. There should also be a prohibition of *commendams*. According to the good and liberal discipline, hitherto prevailing in the Church, there are sufficient men of talent, of piety, and of fortune, united in the Church, to whom a bishopric, however slenderly endowed, would always be acceptable and well bestowed; and, if so bestowed, without parliamentary influence, would serve to allure into the Church more of like commanding pretensions. Let these things be done; especially, let there be, without any exception, in every parish in the kingdom, a resident Clergyman, and duty twice every Sunday, not at the discretion of the chief officer or any officers of the Church, but by the commanding authority of the legislature enforced by the bishop;* and more would be actually accomplished towards the residence of the incumbents themselves, even than can be done by any legislative enactment whatever, of *discretionary character*. What shall be done in this way, will be done without bringing into collision, as is now often done, and never without injury to the Church, the bishops, and the incumbents. Thus would the interests of our Zion be best preserved; and thus would the most prudent means be put into play, to SILENCE THE CHARGES OF ABUSE IN THE CHURCH.

I am, Sir, Your's respectfully,

MELANTHON.

COLLECTANEA.

ANCIENT PRACTICE IN CHURCHES.—The following extract from Bishop Grindall's Episcopal Injunction, will shew, at least, what had been the practice in churches. "That no pedlar should be permitted to sell his wares in the church-porch in the time of service. That parish clerks should be able to read. That no lords of misrule, or mummer lords and ladies, or any disguised persons, morrice-dancers, or others, should come irreverently into the church, or play any unseemly parts with scoffs, jests, or ribald talk, in time of divine service."

* "The parliamentary return of 1815, states the annual amount of livings, under the value of 150*l.* per annum, to be 4361. Of these, some are under 12*l.* per annum, and no less a number than 1350 are below 70*l.* per annum."

The writer takes the above statement from Lord Henley's Tract, page 14. If, to extinguish the inequality of benefices, (as appears, also, from his Lordship's statement) the revenues of all the parochial Clergy were equally divided, there would not be more than 185*l.* per annum for each; it is plain that the Church cannot, out of her own revenues, supply the deficiency of the smaller benefices. Would it not, therefore, be most politic for the government of the country to grant, from the national purse, a sum to raise the numerous benefices that do not amount to 100*l.* per annum, up to that value? Then, without interfering with existing arrangements, which have been long sanctioned by the diocesan, let the rule, in future, be invariably enforced of constant residence of curate or incumbent, and duty twice every Sunday. The remuneration proposed is, indeed, scanty; but more, perhaps, could not be granted in the present state of the public purse; while, with this, and the chance of a second living, or some well-endowed dignity, there would not be found a lack of Clergy to engage in the residence and duty required.

TIMIDITY.—Dr. Westfield, the Bishop of Bristol, in the reign of Charles the First, was so excellent a preacher, that Bishop King said he was “born an orator;” and yet he was of such extreme modesty that he never ascended the pulpit, even when he had been fifty years a preacher, but he trembled. Preaching once before the King at Oxford, he fainted away; but his Majesty awaited his recovery, and then had from him such a sermon as abundantly rewarded the royal condescension.

PRESBYTERIAN CHURCH.—A late number of the Biblical Repertory contains an article, understood to be from the pen of Dr. Alexander, on a proposed new organization of the Presbyterian Church of the United States, which justly excites great attention. The following are the most important of the proposed changes:—

1. The Synods, as now constituted, to be dissolved; and the whole Church to be divided into six Synods, constituted by an equal representation from the Presbyteries. The Synods to meet annually, and to be the tribunals of ultimate appeal in all judicial matters.

2. The General Assembly to be no longer a judicial body, but only a Board of Union and an Advisory Council for the whole Church. The Assembly to consist of delegates from the Synods.

No change in the Church Sessions or Presbyteries is proposed. The two most prominent reasons for the new organization suggested, are, “the unwieldy size” of the General Assembly, and “the existing and increasing spirit of party.”

DISPERSION OF THE JEWS.—The Jews are seldom found in poor countries. The Russian government, from a desire, we presume, still farther to enforce the scriptural curse against this people, has gradually removed 304 Jewish families, consisting of 2002 individuals, to the wilds of Siberia; thus compelling them to spread themselves in regions which have no temptation to voluntary settlers.

SONNET.

THOUGHTS ON CHOLERA, BY A NORTH COUNTRY CLERGYMAN.

“The pestilence that walketh in darkness.”

IN all thy judgments, God, all good, all wise,
 Righteous art thou, and righteously hast sent
 On this too guilty land the punishment
 Of an insatiate pestilence, which cries
 In our dispeopled streets, and testifies
 Of guilt's just retribution.—Spare, yet spare
 Thy servants that are left. O hear our prayer,
 And answer it in mercy; nor despise
 The hearts thy love hath wounded. We are thine:
 Thy will be done in us:—yet let the sin
 Be stricken ere the prostrate sinner pine.
 Let the destroying angel smite within
 Our deadlier vices—giving hope thereby
 In peace with thee to live—with resignation die.

Thornton Vicarage.

T. B. P.

LAW REPORT.

No. VIII.—ON THE BURIAL OF A DISSENTER BY A CLERGYMAN,
AND ON LAY BAPTISM.

ARCHES COURT OF CANTERBURY, MICHAELMAS TERM, 1809.

KEMP v. WICKES.—(*Continued from p. 644.*)

IN construing all laws, it is proper to enquire how the law previously stood; for it will require more express and distinct terms to abrogate and to change an old established law, than to provide for a new case upon which the former law has been wholly silent. Private baptism by Laymen had always been held valid, and almost enjoined as regular. The Rubric having now introduced the order that it shall be administered by the lawful Minister,—what would be the obvious construction of this alteration? That in the regular and ordinary and decent administration of private baptism, it became the duty of the lawful Minister to perform the office. But if the old law was meant to be completely changed: if it had been intended to invalidate the old law in this respect, and that all other baptism, except that by a lawful Minister, should be considered as absolutely null and void; the new law would most expressly and distinctly have declared it.

Upon this rule of construction, the case of marriage has been referred to as strongly analogous. Marriages are by the Rubric enjoined to be solemnized by a minister: there is to be a previous publication of banns, and other ceremonies are to be observed; the laws of the Church, and the state, by several acts of Parliament, prohibited marriage to be performed in any other way: it punished the parties concerned in clandestine marriages, both the minister who solemnized them, and the parties between whom they were solemnized. But, notwithstanding all these laws enjoining how a marriage was to be solemnized, and punishing those who solemnized it in any other way,—what was the consequence?—did the marriage become void? By no means. A marriage, in a private house, between minors, was a perfectly valid marriage, (notwithstanding it was an irregular, and, so far, an unlawful marriage) till the

Marriage Act by direct and positive terms expressly declared that such a marriage should be null and void to all intents and purposes. So baptism in a house, to be regular after this Rubric, could only be administered, upon occasions of urgency, and by a minister of the Church: but if it was performed by a Layman, and without necessity, (though it was an irregular baptism, though the parties might be punished for violating the injunctions of the Rubric,) still it was not an invalid baptism, and the party could not be re-baptized.

The Rubric itself, as published by King James, leads to the very same conclusion. Certain questions are directed to be asked for the purpose of ascertaining whether the child has been already baptized; and the questions run in this order and form: "If the child were baptized by any other lawful minister, then the minister of the parish where the child was born or christened shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the church do answer that the same child is already baptized, then shall the minister examine them further, saying, — By whom was this child baptized? Who was present when this child was baptized? Because some things essential to this sacrament may happen to be omitted through fear or haste in such times of extremity; therefore I demand further of you, With what matter was this child baptized? With what words was this child baptized? And if the minister shall find by the answers of such as bring the child that all things were done as they ought to be, then shall not he christen the child again, but shall receive him as one of the flock of true Christian people."

Now it by no means follows, from asking "by whom was this child baptized?" or "who was present when

this child was baptized?" that the person who administers the ceremony is essential to the validity of the baptism, or that those enquiries are made for the purpose of ascertaining whether the baptism be valid or not: for it is obvious that it is not essential who were the persons present. Why then is it to be inferred as essential who was the person by whom the ceremony was performed? On the other hand, it may be extremely proper and convenient to enquire into both those circumstances, for the purpose of enabling the minister more satisfactorily to ascertain whether the essentials themselves have been performed; for if the office has been performed by a lawful minister, then there is less suspicion of irregularity or defect in the performance, and a less minute enquiry may satisfy the minister that the baptism has been properly administered. Again, if the persons present at the baptism were respectable intelligent persons, or persons who are at the time attending, and who therefore can be further questioned by the minister, in respect to the essentials of baptism, it may be material and proper for that reason to enquire who were the persons that were present. Hence it appears that these questions being introduced does not establish that a minister was essential to the administration of the rite: but more especially, when we find this preamble to the third and fourth questions interposed in the middle of the queries "because some things *essential* to this sacrament," (for so I think is the natural mode of reading it, and not in the way in which the emphasis was laid by the counsel, "because *some* things essential to this sacrament") "may happen to be omitted," (for if any thing essential was omitted, it might be proper to consider the baptism as null) "therefore I demand of you, With what matter was this child baptized? With what words was this child baptized?"

If any doubt could be made upon what is meant by the Rubric in this respect, it would be cleared up most satisfactorily by adverting to the old law upon the subject; and by the old law (as has been already stated) it was the use of the water and the invocation of the Holy Trinity that

was essential to the baptism; those, as Lyndwood has explained, were the *duo necessaria*.

Again,—if every thing has been "done as it ought to be." What is meant by the phrase "done as it ought to be" is explained, by adverting to the commentary of Lyndwood; for he has stated in his gloss the terms *rite ministratus, legitime factum, and formâ debita*, to mean the use of water and the form of words: this can therefore leave no doubt what was the meaning of the Rubric, thus illustrated as it is by reference to the ancient law and to Lyndwood.

But the concluding part of the Rubric is equally decisive upon the subject; for it is, "If they which bring the infant to the church do make such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water in the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of baptism), then let the priest baptize it in the form before appointed for public baptism of infants, saving that at the dipping of the child in the font he shall use this form of words, "If thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." If there were a doubt then whether the child was baptized with water, and with the invocation (which are here expressly declared to be essential parts of baptism), then the child was to be conditionally and hypothetically re-baptized, the Church being so extremely anxious to avoid iteration. But, supposing a doubt arose whether the former baptism had been administered by a lawful minister,—was the child in that case to be re-baptized, even hypothetically? Such a doubt might very easily happen: the persons present might not be able to answer who the person was that had baptized, or they might not be able to answer whether the person who had administered the baptism was or was not a lawful minister. He might have been an entire stranger to them; and yet, if that fact appears doubtful, here are no directions in the Rubric for a conditional re-baptization. Hence it is obvious, that the person performing the baptism was not essential by the

Rubric; and in this respect the Rubric exactly conformed to the old law, for the baptism remained valid, and was not to be repeated; and even to what King James said, at the conference just before this Rubric was approved, that he utterly disliked all re-baptization.

After the Restoration, the Rubric was revised, and was confirmed by Parliament; and no alteration was made, except in the title of the office: for, unless I have been misled by a book of some authority (not having seen the Prayer-Book of the time of King James), the title of King James's office for the administration of private baptism was this, "Of them that be baptized in private houses in time of necessity by the minister of the parish, or other lawful minister that can be procured." Now the title of the office stands thus: "Of the ministration of private baptism of children in houses;" there is an omission, therefore, in the title, of the words "lawful ministers," or any thing referring to them. This alteration in the title, if it meant any thing as applied to the present question, seems pretty strongly to infer that the title was considered as in too precise a manner requiring both the existence of the necessity, and the intervention of a lawful minister; and the title of the office was therefore left in more general terms, "Of the administration of private baptism in houses" simply; and it was only in the directory part, as in marriages, that it was set forth, let the "lawful minister" say so and so, inferring that lawful ministers were the persons regularly to perform the office, and that it was considered a part of their duty.

So the matter still remains; and, after tracing the law through the several stages of its history, it appears impossible to entertain a reasonable doubt that the Church did at all times (whatever might have been the opinions of particular individuals upon this point, as there will be difference of opinions among individuals upon all points—that the Church itself did at all times), hold baptism by water in the name of the Father, and of the Son, and of the Holy Ghost to be valid baptism, though not administered by a priest

who had been episcopally ordained,—or rather, to state it more generally, though administered by a Layman or any other person. If that be so, if that is the construction of baptism by the Church of England, then the refusal of burial to a person "unbaptized," that term simply being used, cannot mean that it should be refused to persons who have not been baptized by a lawful minister in the form of the Book of Common Prayer; since the Church itself holds persons not to be unbaptized (because it holds them to be validly baptized) who have been baptized with water and the invocation by any other person, and in any other form.

During the usurpation, it was most highly probable that great numbers of the subjects and inhabitants of this country—be their proportion greater or less, it does not much vary the consideration,—but there must have been a great number of persons, after episcopacy* and its ministers had been discountenanced for a great number of years, who had received baptism from persons not episcopally ordained. Now, if those baptisms had been mere nullities, what would have been the course at the Restoration? Surely to direct that such persons should be baptized, provided they were to be considered as persons unbaptized because they had not been baptized by a lawful minister, according to the form of the Book of Common Prayer. But there is no trace to be found either in the historical or controversial writings of those times, that such a measure was adopted: nothing that leads even to a suspicion of it. On the contrary, it will be found that one of the first cares of the bishops, upon the Restoration, was to go about confirming; — and confirming whom? Why, confirming the very persons who had been thus baptized; considering, therefore, and necessarily considering, that though these baptisms might be held to be irregular, yet they were to be considered as valid; otherwise no confirmation could take place upon them. Not only did they confirm, but I apprehend they must have ordained in many instances, upon those very baptisms: indeed, the one

would seem almost of course to follow the other. They must also have buried great numbers who had been baptized in no other way.

The practice also, as I understand, has always been, if Presbyterians or any other Dissenters from the Church of England have come over to that Church, and have become members of it, nay, have become ministers of it, they have never been re-baptized. Their baptism being with water and with the invocation of the Trinity, has always been considered as a sufficient initiation into the Christian Church to qualify them to join that Church, to become members, and even to become ministers, of the Church of England. The same practice has prevailed with respect to Catholic converts; they have never been re-baptized: and, though they have been baptized by persons episcopally ordained, and persons whom we consider to be so far ministers, being Catholic ministers, as not to require that they be re-ordained, yet they have not been baptized according to the Book of Common Prayer; and the Rubric is as precise in requiring that the office shall be administered in that particular form, as it is that it shall be administered by a regular minister. Yet Catholic converts are not re-baptized, if they choose to become ministers of the Church of England; still less are these persons excluded altogether from the rite of burial: and yet if the term "unbaptized" in the Rubric means what has been contended for, namely, "those persons who have not been baptized by a lawful minister of the Church of England, and according to the form prescribed by the Church of England," no persons dissenting from that Church, neither Catholics nor Protestants, are baptized in that form. If those persons are considered by the practice and constitution of our law as lawfully baptized, it appears there is an end of the question.

But the matter was placed, by the learned counsel who last spoke, in a much more favourable shape. The Court is not to decide whether this be a valid baptism, so as to entitle the person to become a member of the English Church or a minister of the

Established Church; but whether the person so baptized is excluded from burial by the Established Church: it is a question of exclusion and of disability. Now the Church of England does not refuse the office of burial to all persons who are not conforming members of this Church; there is no law to be found to that effect. Papists, who ever since the Reformation have been considered as much more widely separated from the Reformed Church than Protestant Dissenters, are not only permitted to be buried by our Church, but are required so to be. Popish Recusants are required to be buried in the church or church-yard, or a penalty is incurred by their representatives; and this not by putting the body into the ground without the ceremony being performed, but the minister is to read the service; our Church knowing no such indecency as putting the body into the consecrated ground without the service being at the same time performed.

It may not be wholly unworthy of observation, that this very act of Parliament, compelling the burying of Popish Recusants in the church or church-yard and by the Church in the same manner as the other subjects of his Majesty, passed only in the third year of King James, very soon after the alteration of the Rubric. Could he then mean by the Rubric, that no persons but members of the Established Church should be buried by it; and that all other persons non-conforming should be excluded from it? The union of the two crowns had just taken place; many of his Majesty's Scotch subjects had followed him into England; his own children had come with him, his own children had been born in Scotland, and were baptized by Presbyterian ministers. Could he ever intend that all persons but members of the Church of England should be excluded from church burial? Indeed, it is to be observed, that in his Canon and in his Rubric there is nothing that expressly interdicts the burial service from being performed for persons "unbaptized." The only express exception there is "persons excommunicate." It has been ingeniously argued that that amounts to pretty much the

same thing ; for that the Canons declared those persons to be excommunicate who did not conform ; and several Canons to that effect have been noticed. But the 68th Canon only excepts from burial one "denounced excommunicated *majori excommunicatione* for some grievous and notorious crime, and no man able to testify of his repentance." Now an infant baptized by a Presbyterian minister or by a layman would surely not have come within this exception ; and therefore, during the reigns of King James and King Charles the First, this being the only exception to be found in the Canon, a minister would certainly have violated the Canon by refusing to bury a person so baptized, unless that person came within the general description of not being a Christian at all.

The Rubric, made upon the Restoration, introduced the words "unbaptized and persons who had laid violent hands upon themselves" into the preamble to the burial service. Now, was there any thing in the circumstances of those times which should give a different construction to the term "unbaptized ?" It should seem just the

reverse. Here had been (as already stated) an usurpation of twelve years, during which many, at least, had not received baptism in the forms of the Church : they were yet considered as validly baptized, to the extent that they were confirmed without re-baptization. They were even ordained ; and it seems to be utterly incredible, that the convocation in revising the Rubric, or the King and Parliament in confirming it, could have meant, by introducing the word "unbaptized" into the Rubric before this office, that those only who had been baptized according to the form of the Church could receive the performance of this office. It would be most extravagant to suppose that such was the intention of introducing it into this Rubric. In every view of this subject, and the more accurately and fully it is considered the more clearly it appears, that burial cannot in such a case be refused ; and it should in no view of the subject be forgotten, that the question is a question of disability and exclusion from the rights which belong to his Majesty's subjects generally,—an exception from a general law. (*To be continued.*)

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Chelmsford and Maldon United District Committee.

THE Chelmsford and Maldon United District Committee, fully aware that a competent knowledge of the Scriptures is, with the divine grace, essential to men's eternal welfare, continues to facilitate, to its members and to the poor, the circulation of the Old and New Testament, with a variety of religious and carefully-selected tracts illustrative of the sacred volume, at the liberal and reduced prices of the Parent Society.

To lead to a due estimate of this Institution, it may be necessary to reflect, that should the Bible become a sealed book,—its unerring principles withheld,—its divine truths but partially made known,—and its ordinances forsaken or despised,—a state of things must ensue the most degrading and the most subversive of all good order and social harmony. All there-

fore who have the "glory of God" at heart, and really wish "good-will to men," are peculiarly called upon, in these eventful times, to manifest their attachment and zeal for the word of God, and to be anxious to spread within their sphere and agreeably to their ability, the consoling blessings, which the oracles, dictated by the Holy Ghost and recommended by the Son of God to be "searched," are so eminently calculated to produce.

What would be difficult for individuals to accomplish, may by numbers be easily effected. And what might intimidate many from setting about so charitable a work,—the fear of expense, and the not sufficiently knowing how to ascertain the best means of applying, or where to apply, for such works as might best elucidate the

Sacred Writings, has been obviated by the labours of the Society; which, with a view of strengthening the cause of righteousness and true holiness, has prepared and issued out explanatory Treatises as helps and guides to such as have not the means of getting access to larger and more expensive commentaries. These Treatises, if imprinted on the memory and the heart, may empower them to be "ready always to give an answer unto every man that asketh them a reason of the hope that is in them;"—to feel assured that the Gospel is true, and all its doctrines and precepts admirably adapted to the necessities and edification of fallen man.

The permanency and usefulness of such an Institution must, in a great measure, depend upon the interest a pious public takes in its success, and upon the assistance it receives. The Committee, therefore, invites its Christian neighbours and brethren to join in this work of love by subscribing their mite, and thereby securing to themselves the high gratification of having assisted in rebuking sin, in advancing holiness, and in teaching the ignorant how they ought to walk and to please God.

With the hope of having a supply of books and tracts ready at hand for the use of its members, the Committee last year obtained a grant from the Society of a large assortment of the books on its printed list. The Committee has the gratification of adding that many of the books have been in great request, and have been again and again replaced: altogether, there have been circulated in the course of the year, 420 Bibles and Testaments, 760 Books of Common Prayer, and 6426 other books and tracts;—a considerable increase beyond the usual circulation of former years.

Whilst the Society, the *first* of its kind, has with the most laudable efforts for more than a century succeeded in hastening the prophetic declaration of the royal Psalmist, "All the ends of the world shall remember themselves, and be turned unto the Lord, and all the kindreds of the nations shall worship before him;" it is equally desirous that the inhabitants of its own land shall reap the benefits of its pious

exertions. For this purpose District Committees, with its permission, have been formed, through whose agency the Book of Life, with a key to its saving knowledge, otherwise in some instances a hidden treasure, may be attained at a moderate rate; and by which those, who are impressed with gratitude for having the invaluable privilege of enjoying the free use of the Scriptures themselves, may convey the same blessing to their poorer fellow-creatures. And the Committee is happy to announce that the Society, with its usual ardour for the spiritual welfare of mankind, has it in contemplation shortly to publish and circulate sundry new periodical works and treatises at the most moderate charges, which, whilst in strict accordance with the dictates of religion and morality, may, it is hoped, meet the taste and capacities of those who have been more particularly benefited and improved by the general and increasing diffusion of knowledge in these realms; and, with the divine blessing, may tend to counteract the baneful effects of that torrent of ribaldry, impiety, and insubordination, which, to the disgrace of the times we live in, is bursting, like a volcanic eruption, from a malevolent and licentious press.

An object of this vast importance deserves—nay, demands—the attention of the public; and were the ardour of the present generation in proportion to the increase of knowledge and to the truly beneficial intentions of the Society, the result would be most gratifying. Much, it must be allowed, has been done, but much more remains to be done. And all who desire the "growth of grace, and the knowledge of their Lord and Saviour," to extend in a degree equal to the design of the Author and Finisher of our faith, may, by subscribing to the Society or to the District Committee, be among the number of those who "turn many to righteousness," and through the intercession of Him, who looks upon what is done to one of the least of his disciples as done to himself, shall, in the kingdom of his Father, "shine as the stars for ever and ever."

The following books and tracts have been distributed by the Committee during the last year:—Bibles and

Testaments, 420; Books of Common Prayer, 760; other Books and Tracts, 6426;—total, 7606.

The total receipts have been 226*l*. 3*s*. 5*d*.; and the disbursements 231*l*. 1*s*. 3*d*.

Rev. JOHN NOTTIDGE, }
Rev. JAMES HUTCHINSON, } *Secs.*

STORRINGTON DISTRICT COMMITTEE.

In the above Report we have a condensed, yet luminous account, of the last year's proceedings of the Parent Society, which has been written in order to stimulate subscribers to District Committees, to extend their munificence to the Parent Society also: and we have little doubt of its success. Indeed we would recommend to the Society for Promoting Christian Knowledge the importance, if not necessity, of publishing annually some such

abridgment as that before us, in a cheap form, for distribution among all classes. At present, who, beyond subscribers, knows any thing of its proceedings?

The Storrington District Committee, we have pleasure in stating, continues to increase in its receipts and in its sale of religious books, as the following will show:

	1830-1.	1831-2.
Bibles,	327	282
Testaments,	371	352
Prayer Books,	700	681
Other Books and Tracts,	3379	4292
Total,	4777	5607

Subscriptions, .. 50*l*. 13*s*. 0*d*. 64*l*. 5*s*. 6*d*.

Rev. H. W. SIMPSON, *Horsham.*

Rev. T. GRANTHAM, *Steyning.*

Rev. J. AUSTIN, *Pulborough.*

Rev. W. DAVISON, *Worthing.*

}
} *Secs.*

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Chelmsford and Maldon United District Committee.

IN the conclusion of the last Report, it was stated, that "an increase of annual income to the amount of 10,000*l*. was needed to enable the Society to carry on its existing institutions," and that it had been "found necessary to sell out 70,000*l*. stock from the Society's funds to meet present exigencies." It was further stated, that "His Majesty had in consequence, graciously condescended to authorize a parochial collection throughout the kingdom in aid of the funds of the Society." The hopes expressed by the Committee in anticipating the result of this collection have not been disappointed, and the appeal to the public has not been made in vain. The amount of contributions already received is hardly less than 40,000*l*.

It is highly gratifying to the Committee to state the amount of this collection, as it proves the kindly feeling which is entertained by the public in favour of this Society, of the object which it professes to pursue, and of the means by which it seeks their accomplishment in connexion with the National Church. The designs and operations of the Society have long been before the country, and it has the

merit of being the oldest of the religious Societies in England for the Propagation of the Gospel in Foreign Parts; having been incorporated by charter of King William the Third, in the year 1701.

The first and original scene of its labours was the British settlements in North America, in which it was the chief means, under God's providence, of upholding the religion of the parent state. At the end of the American war, the offices of the Society were superseded in the United States by the present Episcopal Church of America, and its labours were confined to the provinces which retained their dependence upon the British empire,—the Canadas, Nova Scotia, New Brunswick, and Newfoundland,—in which, with the aid of an annual grant from Parliament, it contributes to the maintenance of 120 Missionaries, besides Catechists and Schoolmasters. From these colonies its operations have been more recently extended to India, where it took the lead in the foundation of Bishop's College near Calcutta, for the education of Missionaries; and to the Cape of Good Hope; and nothing but the want of means proportioned to the demands which are

made upon its funds, prevents it from following the course of emigration, and diffusing the blessings of Christian knowledge to the remotest corners of the earth.

The Society's Report for the past year not having at present issued from the press, the Committee are unable to refer to that document in evidence of its exertions during that period. But they are desirous of calling the attention of a Christian public to some peculiar circumstances in the present times, which are worthy to fix the deepest attention upon the first and original scene of the Society's labours, and which can hardly fail to excite the most lively interest in her success.

The want of adequate employment at home, has of late years induced many thousands of our countrymen to emigrate to the British settlements in North America, and to offer in a distant colony the labour, the skill and the industry, which in their own parishes are not needed, or cannot be rewarded. There can be little doubt that if these men could have followed their own wishes and inclinations, they would have remained at home, content with the little comforts which belong to their station, without a desire of removing from the means of grace which abound in this country, and of which the colonies are necessarily, in great measure, destitute. But when they looked upon their children, and considered the difficulties which they must experience from the increased and increasing want of employment, they adopted the wise and manly resolution of conveying them to a land, in which they might be free from the temptations of idleness and destitution. With the parents' feeling strong within them, they have gone with the best intention of bettering the condition of themselves and those that are dear to them: but if they have sought to improve their temporal condition, is it not incumbent on all who remain at home to remember, that they are in need of *instruction for their souls*, and to provide to the best of their ability, that the land of promise, to which they have proceeded in the hope of succour is *earthly distress*, may not be found destitute of spiritual comfort? And is it not the only means of removing the

just objection to emigration,—that it deprives men of access to religious instruction,—to make the Missionary, to the utmost of our power, the guide and companion of the colonist? There are many affecting records preserved in the annals of the Society, of men who for twenty years have remained in the waste howling wilderness without hearing the voice of a Christian preacher; of men who have been anxiously desirous of receiving from an authorized Minister the memorials of the death of Christ; of men who have hoped that their remains might be committed to the earth with the decent solemnities of a Christian's burial; and of men who, with these views deeply engraved on their hearts, have seized the first opportunities of employing their fortunes in the erection of Churches and the establishment of a Missionary in their district. These wants have been felt, these hopes have been cherished, these good works have been promoted by the emigrants of former times; and they whose minds have not thus been occupied have been left to the temptations of ignorance and intoxication, and all the fierce and brutal passions that follow in their train, and of that practical ungodliness and unbelief, by which men become "strangers from the covenant of promise, having no hope, and without God in the world" of the Heathen.

In these critical circumstances, when there is no alternative but the preservation or decay of the settler's faith, the Society for the Propagation of the Gospel in Foreign Parts is making every effort, and earnestly solicits the aid of the Christian brotherhood, to avert the evil which may be feared, and promote the good that may be desired. In the wide and rapid progress of emigration, there are few who have not a brother, a relation, a friend, or a neighbour, whose soul is dear to them, to whom every shilling which is contributed to the funds of this Society may be the means of conveying the comfort of religious instruction,—of confirming him in the great principles of Christian knowledge,—of persuading him to maintain the faith which we profess, and to "follow the holiness, without which" neither we nor they shall "see the Lord."

According to their conduct among the Heathen, the new settlers will be the means and instruments of converting them to the belief and profession of the truth, or of hardening their hearts in prejudice: and in the advances which emigration is making upon lands, which, within the memory of man, were not only uninstructed and uncivilized, but even uninhabited; and in the colonization of those lands by Christian settlers, there is surely no

credulity in believing, that it is the design of God's providence for the peopling of the whole earth,—that there is an approximation to the fulfilment of the ancient prophecy, that “the kingdoms of the world shall become the kingdoms of the Lord, and that the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

This Committee has remitted 50*l.* to the Parent Society.

REV. H. L. MAJENDIE, *Sec.*

CLERGY ORPHAN SOCIETY.

Storrington District Committee.

HERE again we are certain our readers will be delighted to learn, that by the activity and Christian zeal of this Committee, they have been enabled to forward the sum of 62*l.* 16*s.* 9*d.* to the Treasurer of the Parent Society. As we perceive zeal is not wanting in the respective individuals, whose names

are prefixed to the Report, we would venture to direct their attention to the “Musæ Lyricæ,” which we noticed in our last number. With the intention of the Rev. Author we know they will be pleased; and if they hear his melodies, we are sure they will be delighted.

REV. W. DAVISON, *Worthing, Sec.*

NATIONAL SOCIETY.

THE present report exhibits a few simple facts and details connected with the proceedings of the year, and the labours of the Committee in promoting the moral discipline and Christian instruction of the Poor.

Among these details, in the first place, the Committee announce the gratifying intelligence that the Royal Sanction and Patronage of Her Majesty the Queen has been extended to this Institution, and that since the last anniversary Her Majesty has graciously presented a donation to the Society of 50*l.* accompanied with an intimation that a similar donation would be made annually.

In the next place it is mentioned as a matter of congratulation to the Christian world, that the arrangements by which the Central Schools will be permanently settled at Westminster, in a much more advantageous position than they have hitherto occupied, are finally completed, and it only remains for a few alterations to be made in the building, during the children's summer holidays, in order that the Schools may be organized and conducted as the model Schools of the Society, and the training and instruc-

tion of masters and mistresses carried on at that place.

Thirdly, the general account of the state of Education in Sunday and other Church - of - England Schools, commenced in January 1831, has been carried to a state of considerable perfection, and is now as complete as circumstances will permit of its being made. The inquiry on this subject, like the previous one in 1826, was conducted, up to the period of the last report, under favour of a free cover, by which the funds of the Society were relieved entirely from the expense of postage. And the Committee, relying upon the continuance of this privilege, had determined to address a duplicate of the circular to the Clergymen of all those places from which returns had not been obtained; but unfortunately they were prevented executing their purpose by an order at the General Post Office, that the circulars should in future be charged. Deprived of such assistance, they have only been able to complete the account by means of private correspondence, and consequently to present the following report, which in some respects is still incomplete. It appeared last year that accounts had

been obtained from 8,588 places, which upon the whole contained 10,015 Sunday, or Sunday and Daily Schools, with a grand total of 671,383 children actually returned; this statement is now carried, by the returns received since, to 9,309 places, containing on the whole 10,965 Schools, with 740,005 scholars actually returned; and, calculating for the places from which returns have not been received, the grand total of poor children receiving religious Education under the Church, will appear to be rather more than 900,000. All the places from which accounts have been obtained do not possess Schools; but of those which do, in 7,090 cases the children are regularly assembled and taken to church; in 5,677 cases the books of the Society for promoting Christian Knowledge are used exclusively; and in 3,574 cases the National System of instruction is adopted *entirely*. Other details very properly form the subject of an appendix, in which the Committee offer some facts in illustration of the progress of Education throughout the country since the period of the National Society's formation.

In the next place, the Committee desire that the amount of Schools directly or indirectly connected with the National Society, should be viewed and contrasted with this gratifying account of the general state of Education under the Church. The number of places which have Schools in union has been increased since last year by 87 direct applications to the Committee, and by 60 made indirectly through the local and corresponding Societies in different parts of the kingdom. The amount, therefore, of these places is now 3,058. With regard to the actual number of Schools and Children, they are not yet prepared to speak precisely, on account of an unfortunate delay of some of the returns from the country: but the statement comprising these and other details appears in the appendix of the report; and it may be confidently asserted that nearly

one-half of the Church-of-England Schools and Scholars throughout the kingdom, are now in connexion and correspondence with this Society.

Another subject of chief importance which remains to be mentioned, is the progress made (by help of the Society's pecuniary grants) towards supplying the want of School-rooms in many of the manufacturing and most populous places of the kingdom.—Grants amounting to 6,630*l.* have been apportioned, in sums varying from 5*l.* to 300*l.*, in answer to 103 applications from the Clergy, by the assistance of which, 156 school-rooms are to be built, capable of containing 17,200 children, all of whom will be instructed, on Sundays at least, while the greater part will be placed under the care of competent masters and mistresses during the week. In effecting these arrangements the Committee have been concerned with places comprising a population of nearly 400,000 souls; and they find, on reference to the tabular list of grants prepared for the appendix, that all sums of high amount have been apportioned to places with large populations.

With regard to the pecuniary affairs of the Society, it remains only to notice the release of a sum of 25*l.* apportioned to Warehorne, Kent, where, by means of some laudable exertions, the Schools have been built without the Society's aid; the repayment of a grant of 20*l.* from Longdon, Worcester;—and the receipt of 1,000*l.* 3½ per cents. from the Vicar of Cherryhinton, near Cambridge, (the Rev. Bewick Bridge,) a donation which this gentleman has liberally presented to the Society on condition that the interest shall be annually paid to his Parish School, so long as it is conducted in conformity with the terms of union, and to the satisfaction of the Committee.

This is but a brief account which we at present offer to our readers, intending to embody more of the particulars in a Sermon, which we hope to give in our number for January, 1833.

POLITICAL RETROSPECT.

DOMESTIC.—The accounts of the revenue for the quarter ending Wednesday the 10th ult. have been published. The receipts for the quarter, as compared with those of the corresponding quarter in 1831, exhibit an increase of 696,847*l.*, which is made up from the produce of three items—Customs, 356,388*l.*; Excise, 297,591*l.*; and Taxes, 116,383*l.* These sums give a total of 770,362*l.*, which of course would be the amount of increase were it not for a deficiency upon the other items, namely, Stamps, 23,986*l.*; Post Office, 33,000*l.*; and Miscellaneous, 16,529*l.* The increase in the customs for the last quarter is to be attributed principally to the removal of the quarantine restrictions; in consequence of which, there has been a sudden and unusual rush of foreign merchandize into the home market.

The seditious opposition to the payment of tithes in Ireland is now extending itself to that of rent: and on the lands of the Earl of Bandon in the south of Ireland, it has been found necessary to employ a military force to execute a distress for rent two full years in arrear, after the civil authorities, supported by a detachment of police, had been twice driven away and the goods seized, rescued. The same spirit has begun to display itself in this country, under the patronage of those seditious institutions called Political Unions; the churchwardens' rate for the parish of Birmingham being refused, not on any charge of misconduct in those officers, but merely because it was a rate for the maintenance of the Church.

FRANCE.—The Duke of Dalmatia (Marshal Soult) has succeeded in forming an administration. The Duchess de Berri has certainly left France. She made her retreat by way of Dieppe and Boulogne into Holland. She wore the disguise of a common *paysanne*, and did not enter Dieppe, but halted for a short time at a country-house in the vicinity, where she received the homage of several royalists dwelling in the neighbourhood. The police were not informed of it till twelve hours after her departure, and failed in their attempts to trace her. The Duchess D'Angoulême has arrived at Vienna, where she has been received with great honour, and lodged in the imperial palace.

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HOLLAND AND BELGIUM.—The negotiations, conferences, and protocols, give no indication of any early arrangement of the question at issue between these states. Other circumstances augur an early appeal to arms: the augmentation of the French armies already assembled on the Belgian frontier; the assembling a fleet (many of the ships of which are newly commissioned) at Spithead, for the purpose of blockading the Scheldt, and the warlike tone of a speech to the States General, delivered by the King of the Netherlands, on the 15th of October, concur to announce hostilities as near at hand. In this speech the King of the Netherlands touches upon all the provincial, commercial, and colonial interests of his country, and pronounces their state highly satisfactory. Referring to its foreign relations, he assumes the most firm and determined tone. He throws himself most confidently upon the loyalty and enthusiasm of his people, whose zeal and devotedness have been expressed in the strongest and most decided terms.

The naval and military establishments, in every branch of their respective services, are in the highest state of preparation, and eager for the contest.

PENINSULA.—The King of Spain, whose death was hourly expected, has been restored, almost miraculously, and has again resumed his accustomed attention to public business. It appears that the party of Dom Carlos had been very active, during the time his life was in danger, to secure the succession for his brother, in preference to his daughter; and that the administration shewed themselves so favourable to this measure as to involve them in disgrace on the Monarch's recovery. They have been dismissed; and Calomau de, the leader, is banished.

The contest between Dom Pedro and Dom Miguel has displayed more activity than during several of the preceding weeks. The latter had determined to attack the former on the 29th of September, St. Michael's day. The day was well chosen to animate his superstitious followers, and the plan of the attack was judicious. A demonstration was made of an assault on the whole of Dom Pedro's position, whilst the flower of Miguel's army directed an overwhelming attack on his opponent's right, where were

posted the British and French Brigades. These sustained the charge most heroically; there was scarcely an officer who was not either killed or wounded; their post was carried, and in the possession of the Miguelites for three hours. Why they did not pursue their advantages is not explained; but they did not; and, by this delay, they gave those brigades the opportunity of rallying, and, in their turn, becoming the assailants; which they did,

reinforced with a Portuguese detachment, and drove out the enemy, making many prisoners. Dom Miguel, whose loss, in killed, wounded, prisoners, and deserters, is estimated at fifteen hundred men, has not since renewed the attempt.

RUSSIA.—Lord Durham is reported to have completely failed in his negotiation with the Court of St. Petersburg. A guerilla warfare is still carried on in Lithuania.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

NEW CHURCHES.

ST. JOHN BAPTIST, LIVERPOOL.—The New Church of St. John Baptist was consecrated on Monday, October 1, by the Lord Bishop of the Diocese, in presence of a crowded congregation. After the ceremony, the twin children of Lieut. Sarsfield, R. N. were christened after their Majesties, William and Adelaide.

SAFFRON HILL CHAPEL OF EASE.—The beautiful Gothic edifice lately erected on Saffron-hill, as a chapel of ease to the church of St. Andrew, Holborn, was consecrated on the 11th ult. by the Lord Bishop of London, in the presence of a very numerous and respectable congregation. A suitable sermon was preached by the Rev. Gilbert Beresford, the rector of St. Andrew's, after which a subscription was entered into in behalf of the funds of the infant school.

FREE NATIONAL SCHOOLS.—Schools capable of containing upwards of one hundred boys and one hundred girls to be educated on the national system have been founded by the Earl of Stamford and Warrington at Breedon-on-the-hill. His lordship is lord of the manor, and defrays the whole of the expense of the erection.

BISHOP OF DURHAM'S LETTER.—The following is a letter from the Bishop of Durham respecting the conduct of certain of the clergy of his diocese, who thought proper to forward to him a memorial, pointing out some of the reforms they conceived to be required in the Church. The document will speak for itself. *Now* it may operate on the parties to whom it is addressed is another matter. This, however, we may venture to assert,—it would be a truly happy circumstance for the country and for religion, if even the friends of the Church could be impressed with the wise discretion, diffidence, and humility, which so eminently characterize this short epistle.

“REV. SIR,

September 7, 1832.

“As you have taken upon yourself to be the medium of communication to me from a certain portion of my clergy in Northumberland, it becomes necessary that I should address to you a few lines upon the subject.

“I cannot but exceedingly regret that any portion of my clergy, however well-intentioned, should think it expedient, at the present moment, to increase the public excitement respecting the Church, by agitating questions and bringing forward propositions, far more likely to embarrass its friends, and to encourage its opponents, than to produce any substantial benefit. An Ecclesiastical Commission having been recently appointed, and now in actual operation for the express purpose of investigating the revenues and other circumstances of the Church, it might have been expected that the clergy would see the propriety of at least suspending their judgment on those circumstances, until the result of such investigation might be made known. Most clear it is, that every judgment formed without reference to such information must be very liable to error, and can be founded upon no accurate knowledge of the case.

“I feel myself, therefore, precluded (were I even disposed to encourage these irregular and unauthorized movements) from expressing any opinion of my own on the various suggestions contained in the two memorials which have been sent to me. Those suggestions involve questions of such magnitude and importance with reference to our Church

Establishment, as require much more deliberation and discussion than can be expected from collecting the opinions of some few individual clergymen, imperfectly acquainted with the subject, and not possessing the means of obtaining the requisite information. Indeed, until better informed than I can yet be, I should not think myself warranted in giving a decisive judgment upon any one of them. For these reasons I most earnestly deprecate a proceeding which appears to me calculated to do much harm and no good; while at the same time it seems to cast an imputation of supineness or indifference to the spiritual interests of the community, on the part of those who hold the most responsible situations in the Church, which I believe to be wholly unmerited.

"It will give me much satisfaction if these few observations should have their intended effect upon such of my clergy as may have inconsiderately been led to the adoption of this measure. Their obliging expressions of personal esteem in the memorial addressed to me, I duly appreciate; and in return I desire them to accept my best wishes for their welfare, both spiritual and temporal.

"To the Rev. John Sandford,
Vicar of Chillingham."

"I am, Rev. Sir, your faithful servant,
"W. DUNELM."

TRIBUTES OF RESPECT.

REV. ROBINSON ELSDALE.—We have great pleasure in stating that the Township of Stretford near Manchester, has just presented the Rev. Robinson Elsdale, one of the Masters of the Free Grammar School, Manchester, with a handsome silk gown, in testimony of "respect and gratitude for the zealous and successful discharge of his ministry." And we are gratified in being able to add that this is only one out of very many tokens of esteem and love which his pious and successful zeal has called forth.

REV. JOSEPH HARLING, M.A.—The congregation of St. Peter's Church, Birmingham, with a view to retain permanently the services of the Rev. Joseph Harling, M.A., have recently, on their personal responsibility, offered to that gentleman treble the amount of income which he has hitherto derived from the curacy. This very liberal proposition, alike honourable to the congregation and to their minister, has however been declined, in consequence of Mr. Harling's previous acceptance of the Head Mastership of the Free Grammar School at Chipping Campden.

REV. CHARLES SIMEON, M. A.—A very pleasing and interesting scene was witnessed in the Girls' National School, in King's-street, Cambridge, on Monday, October 1, on the occasion of a dinner, &c. being given by the Rev. Charles Simeon, to about 240 of his parishioners, to commemorate the 50th year of his ministry in the parish of the Holy Trinity, in that town, which period was completed on that day. After dinner a very handsome silver salver, purchased as a mark of esteem by the parishioners, was presented to the Rev. Gentleman by the churchwardens. On the same day a very elegant silver ewer and basin was also presented to Mr. S. from a number of persons who form a portion of his congregation, but who reside in other parts of the town and vicinity: it bore the following inscription:—"To the Rev. Charles Simeon, M.A. Presented by numerous members of his congregation residing in Cambridge and its vicinity, as a token of gratitude for benefits received under his Ministry at the Church of the Holy Trinity, and of affectionate respect for the zeal and fidelity with which he has discharged his duties there for the period of fifty years. Oct. 1, 1832."

THE IRISH CHURCH INQUIRY—The following are the Commissioners of Ecclesiastical Inquiry:—The Primate, the Chancellor, Archbishop of Dublin, Duke of Leinster, Marquis of Downshire, Marquis of Ormonde, Bishop of Kildare, Bishop of Down, Bishop of Ferns, Bishop of Cloyne, Bishop of Derry, Chief Justice Bushe, Chief Justice Doherty, the Chief Secretary, Sir William M'Mahon, Dr. Radcliffe, Sir Henry Parnell, Sir John Newport, Sir Henry Meredyth, Sir Thomas Staples, the Provost, Dr. Sadleir; Stopford, Archdeacon of Armagh; Burgh, Dean of Cloyne; Lefanu, Dean of Emly; Bernard, Dean of Leighlin—J. C. Erck, Secretary.

DISGRACEFUL SCENE IN A DISSENTING MEETING.—A short time since, owing to some disagreement between the trustees of the Presbyterian Chapel, Gosport, and their minister Joshua Bryan, that chapel was shut up by the trustees. Shortly afterwards handbills were circulated through the town, stating that Mr. Macauley would preach there on the following Sunday in the morning and evening. In consequence of this,

Mr. Bryan also circulated bills stating that he should, by the advice of counsel, avail himself of his legal right to the pulpit, and preach there at the same time. After the latter bills had been circulated, the trustees applied to the magistrates for constables to attend to prevent any disturbance, which was granted. On the Sunday morning following, a large concourse of people were assembled in the High-street, opposite the chapel, long before the time appointed for the commencement of service; and on opening the doors it was found that Mr. Macauley (who had taken possession of the pulpit some time previous in order to secure it) was engaged in prayer, having four constables at the foot of the pulpit stairs to protect him. At the conclusion of the prayer, the clerk commenced giving out a hymn, when Mr. Bryan demanded to know by what right Mr. Macauley had taken possession of his pulpit. This gave rise to a scene of great confusion, several of the trustees calling on the clerk to proceed with the hymn, and Mr. B. still insisting to know by whose authority Mr. Macauley had taken possession of the pulpit. The trustees, however, commenced singing the hymn, which had the effect of preserving order for a short time; but immediately on its conclusion, Mr. Bryan, who had placed himself in a conspicuous place opposite the pulpit, again demanded of Mr. Macauley what right he had there, and receiving no answer, turned round to the congregation, and asked them whether he had not been duly elected their minister, and whether it was their wish for him to continue so, and for him to preach there that morning. To each of these questions the greater part of the congregation cried "Yes," accompanying it with cheers, and other demonstrations of applause, mingled with hisses and marks of disapprobation from some of the trustees and their friends, and repeated calls to the constables to do their duty. In fact the scene baffles all description, for even the terrific yells and thunders of the offended gods in the gallery of a theatre would lose by the comparison. The result was, that Mr. Bryan was apprehended after he left the chapel, and was bound, himself in 100*l.*, and two sureties in 50*l.* each, to keep the peace for three months.

We have no pleasure in filling our pages with such scenes as these, except as they prove the evils necessarily attendant on Congregational Dissent.

POPULATION.—Taking the counties of England, and classing them according to the density of their population, it appears that in two counties, having less than 100 persons on the square mile, each 100 marriages produced 420 births. In nine counties, having from 100 to 150 on the square mile, each 100 marriages produced 396 births. In sixteen counties, having from 150 to 200 on the square mile, each 100 marriages produced 390 births. In four counties, having from 200 to 250 on the square mile, each 100 marriages produced 388 births. In five counties, having from 250 to 300 on the square mile, each 100 marriages produced 378 births. In three counties, having from 300 to 350 on the square mile, each 100 marriages produced 353 births. In two counties, having from 500 to 600 on the square mile, each 100 marriages produced 331 births. In the metropolitan county, each 100 marriages produced 246 births.

ORDINATIONS.—The Lord Bishop of Bath and Wells intends to hold an ordination at Wells, on Sunday, the 9th of December next, and we understand the candidates, whose papers are sent in and found correct before the 9th of November next, are to attend at the Palace for examination on the Friday preceding the day of Ordination, punctually at ten o'clock.

The Lord Bishop of Lincoln's next ordination will be held at Buckden, on the 23d of December next. Candidates are required to send their papers thither to his Lordship before the 10th of November.

The Lord Bishop of Oxford purposes to hold an Ordination on Sunday, December 23. The candidates are requested to send their certificates and testimonials to J. Burder, Esq. 27, Parliament-street, Westminster, on or before Saturday, the 10th of November.

ORDINATIONS.—1832.

<i>Bristol (for Durham)</i>	Oct. 7.	<i>Carlisle</i>	Sept. 23.	<i>Lincoln</i>	Sept. 23.
		<i>Hereford</i>	Sept. 23.	<i>Norwich</i>	Oct. 7.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Acworth, William	B.A.	Queen's	Camb.	Lincoln
Albut, Thomas		Catharine Hall	Camb.	Bristol
Ball, Thomas Jennings	B.A.	St. John's	Camb.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Belaney, Robert		St. Bees		Bristol
Benson, Christopher.....	B.A.	Queen's	Oxf.	Carlisle
Blenkinsopp, Richard George Leaton.	B.A.	Trinity	Camb.	Bristol
Bond, Richard	B.A.	Corpus Christi	Camb.	Norwich
Bull, John.....	B.A.	St. John's	Camb.	Lincoln
Champnes, Thomas Thornton	B.A.	Merton	Oxf.	Lincoln
Charlesworth, Joseph William.....	B.A.	St. Peter's	Camb.	Norwich
Clarkson, Townly Lebeg.....	B.A.	Christ	Camb.	Lincoln
Collinson, Richard	B.A.	Queen's	Camb.	Bristol
Cotton, George.....	B.A.	Catharine Hall	Camb.	Lincoln
Cubitt, Benjamin Lucas	B.A.	Exeter	Oxf.	Norwich
Dand, Michael	B.A.	Queen's	Oxf.	Carlisle
Daniel, William Duck	B.A.	Caius	Camb.	Norwich
Daniell, Edward Thomas.....	M.A.	Balliol	Oxf.	Norwich
Dixon, Edmund Saul	B.A.	Corpus Christi	Camb.	Norwich
Drake, Nathan Richard	B.A.	Trinity	Camb.	Norwich
Durnford, Edmund	B.A.	King's	Camb.	Lincoln
Fawcett, Rowland	B.A.	St. Peter's	Camb.	Hereford
Fisher, John.....	B.A.	Brasenose	Oxf.	Lincoln
Golding, Josiah Edward	B.A.	Queen's	Camb.	Lincoln
Green, Thomas	B.A.	Worcester	Oxf.	Hereford
Harrington, Hastings H.	B.A.	Magdalen Hall	Oxf.	Lincoln
Hervey, Lord A. C.	M.A.	Trinity	Camb.	Norwich
Jackson, Thomas Norfolk	B.A.	Christ	Camb.	Lincoln
Kemp, Robert				Norwich
Knatchbull, Henry Edward	B.A.	Waltham	Oxf.	Norwich
Laycock, Joshua.....				Lincoln
Lumsden, Henry Thomas	B.A.	St. John's	Camb.	Norwich
M'Calmont, Thomas.....	B.A.	Worcester	Oxf.	Lincoln
Minty, Edward Thurlow	B.A.	Caius	Camb.	Norwich
Partridge, William Edwards	B.A.	Brasenose	Oxf.	Lincoln
Philpott, Other.....	B.A.	St. John's	Oxf.	Hereford
Porter, George Henry	B.A.	Caius	Camb.	Norwich
Prescott, George Edward.....	M.A.	Trinity	Camb.	Lincoln
Rapier, Christopher	B.A.	Trinity	Dublin	Bristol
Rogers, William		Catharine Hall	Camb.	Lincoln
Russell, Harry Vane.....	B.A.	Corpus Christi	Oxf.	Bristol
Snapé, Charles Johnson	B.A.	Queen's	Camb.	Norwich
Snelgar, Jacob		St. John's	Camb.	Norwich
Sparkes, Charles	M.A.	St. John's	Camb.	Norwich
Spooner, Isaac	B.A.	Clare Hall	Camb.	Bristol
Steward, John	B.A.	Worcester	Oxf.	Hereford
Taylor, John.....	B.A.	Caius	Camb.	Lincoln
Trench, Richard Chevenix	B.A.	Trinity	Camb.	Norwich
Turner, James Farley	B.A.	Christ	Camb.	Hereford
Tyrrell, William	B.A.	St. John's	Camb.	Lincoln
Walker, George Edwards Cooper....	B.A.	Merton	Oxf.	Norwich
Wayman, William	B.A.	Exeter	Oxf.	Norwich
Weighell, John.....	B.A.	Pembroke	Camb.	Lincoln
Whitfield, George Thomas	B.A.	St. John's	Oxf.	Hereford
Wills, Edmund....	B.A.	Queen's	Camb.	Bristol
Wilson, Thomas Daniel Holt	B.A.	Trinity	Camb.	Norwich
Wilson, John Posthumus	B.A.	Magdalen	Oxf.	Lincoln
Woodward, Thomas.....	B.A.	St. John's	Camb.	Hereford
Woodyearé, Fountain J. W.....	B.A.	Christ	Camb.	Lincoln
Yelloly, John	B.A.	Trinity	Camb.	Norwich

• PRIESTS.

Andrew, William Wayte	B.A.	St. Mary's Hall	Oxf.	Norwich
Apthorpe, William Hutchinson	B.A.	Christ	Camb.	Lincoln
Bainbridge, Francis	B.A.	Catharine Hall	Camb.	Bristol
Barlow, Peter	B.A.	Queen's	Oxf.	Bristol

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Battlescombe, Henry	M.A.	King's	Camb.	Lincoln
Beaty, Charles Colyear	M.A.	Clare Hall	Camb.	Lincoln
Bedford, William John P.	B.A.	St. John's	Camb.	Lincoln
Bridge, Thomas Finch Hobday	B.A.	Christ Church	Oxf.	Norwich
Bromehead, William	B.A.	Lincoln	Oxf.	Lincoln
Brown, James Richard	B.A.	Emmanuel	Camb.	Hereford
Chapman, Charles	B.A.	Corpus Christi	Camb.	Norwich
Comyns, John	B.A.	Trinity	Dublin	Norwich
Corbould, William	B.A.	Emmanuel	Camb.	Norwich
Corles, Henry	B.A.	Trinity	Camb.	Norwich
Cox, Alfred	B.A.	Lincoln.	Oxf.	Lincoln
Drake, Walter	B.A.	Christ	Camb.	Lincoln
Fisher, Samuel	B.A.	Trinity	Dublin	Norwich
Fox, John	B.A.	Worcester	Oxf.	Bristol
French, William	B.A.	Caius	Camb.	Norwich
Gorton, Robert	M.A.	Jesus	Camb.	Norwich
Greaves, Thomas William	B.A.	St. John's	Camb.	Norwich
Harman, James Woolly	B.A.	Caius	Camb.	Bristol
Hockin, Henry William	B.A.	Pembroke	Camb.	Lincoln
Jackson, Jonathan	B.A.	Catharine Hall	Camb.	Norwich
Jackson, Robert	B.A.	Queen's	Camb.	Norwich
Jones, David	B.A.	Jesus	Oxf.	Hereford
Kay, John	B.A.	Lincoln	Oxf.	Lincoln
Levett, Nathaniel	B.A.	Jesus	Oxf.	Hereford
Lewis, Gilbert Frankland	B.A.	Magdalene	Camb.	Hereford
Littlehales, William	B.A.	Exeter	Oxf.	Norwich
Lloyd, Thomas	M.A.	Christ Church	Oxf.	Norwich
Mann, Robert	B.A.	St. John's	Camb.	Norwich
Mogridge, Henry Fullelove	B.A.	St. John's	Camb.	Hereford
Moore, William	B.A.	Christ Church	Oxf.	Hereford
Moore, William George	B.A.	St. John's	Camb.	Lincoln
Morphew, John Cross	B.A.	St. Peter's	Camb.	Lincoln
Norgate, Thomas Starling	B.A.	Caius	Camb.	Norwich
Pinhorn, George	B.A.	St. Edmund II.	Oxf.	Hereford
Plummer, Matthew	B.A.	Jesus	Camb.	Bristol
Potter, Joseph	M.A.	Trinity	Dublin	Norwich
Reade, Frederick	B.A.	St. John's	Camb.	Lincoln
Rogers, John	B.A.	Catharine Hall	Camb.	Bristol
Sandford, William	Lit.	St. Bees		Carlisle
Say, Thomas Henry	B.A.	Caius	Camb.	Norwich
Sims, Henry	B.A.	Pembroke	Oxf.	Norwich
Smith, William	B.A.	Trinity	Oxf.	Bristol
Stewart, Alexander	M.A.	St. Alban Hall	Oxf.	Hereford
Stuart, James Hillman	B.A.	Trinity	Oxf.	Lincoln
Symonds, Proger Herbert	B.A.	St. Edmund II.	Oxf.	Hereford
Talbot, James Hale	B.A.	Pembroke	Oxf.	Lincoln
Taylor, John Pierrepont	B.A.	Lincoln	Oxf.	Hereford
Thomas, Edward				Lincoln
Whitelock, Joseph Hutchinson	Lit.	St. Bees		Carlisle
Williams, John Meredith	B.A.	Christ	Camb.	Norwich
Williams, William	B.A.	Jesus	Oxf.	Hereford
Wilson, Rowland	B.A.	Emmanuel	Camb.	Norwich

Deacons 59.—Priests 56.—Total 115.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Birt, John, D.D.	Mast. of Free Grammar School at Feversham, Kent.
Galtar, John Lincoln	Domestic Chapl. to the Earl of Roden.
James, C. Robert Henry	Chapl. to the House of Industry, Oxford.
Monnington, George	Mast. of Grammar School, Monmouth.
Nutley, Charles	Mast. of Free Grammar School at Brandon, Suffolk.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Barker, Samuel	East Carlton, St. Peter, R.	Norfolk	Norwich	Lord Chancellor
Bellamy, Lancelot	Bramshot, R.	Hants	Winchest.	Queen's Coll. Oxf.
Blackburne, Thomas	Bygrave, R.	Herts	Lincoln	Marq. of Salisbury
Cox, James, D.D. ...	{ Denham, V. with H. one, V. }	{ Suffolk }	Norwich	Sir E. Kerrison, Bt.
Crook, Charles	Preb. in Cath. Ch. of Wells			Bp. of Bath & Wells
Deacon, J.	Walsham, St. Mary, V.	Norfolk	Norwich	Corp. of Norwich
Deane, Henry	Gillingham, V.	Dorset	Bristol	Bp. of Salisbury
Howlett, Robert	Dunwich, St. James, P.C.	Suffolk	Norw.	{ Lord Huntingfield, & Mich. Barne, Esq. }
Jones, William	Llanrian, V.	Pemb.	St. David's	Bp. of St. David's
Lowe, Thomas Hill	Preb. and Preb. in Cath. Ch. of Exeter			Bp. of Exeter
Maydwell, Richard	{ Southwick, V. John Lockwood }	{ Northampton }	Peterboro	Walter Lynn, Esq.
Phillips, John Wm.	{ Grimley, V. with Hallow, C. }	{ Worcester }	Worcester	Bp. of Worcester
Price, Thomas	Shelsley Beauchamp, R.	Worcester	Worcester	Lord Foley
Shipton, John Noble	Othery, V.	Somerset	B. & W.	Bp. of Bath & Wells
Torlesse, C. Martin	Stoke by Nayland, V.	Suffolk	Norwich	Sir W. Rowley, Bt.
Wasse, Samuel	Hayfield, C.	Derby	L. & C.	Resid. Freeholders
Wodda, W. Wangstaff	Darsham, V.	Suffolk	Norwich	Earl of Stradbroke

CLERGYMEN DECEASED.

Duncombe, Hon. H.	Kirkby Misperton, R.	N. York	York	Lord Feversham
Griffiths, John, D.D.	{ Hinckshill, R. & Rochester, St. Marg. R. Kent }	{ Kent }	{ Rochester Cant. }	{ D. & C. of Rochester Sir J. C. Honeywood, Bart. }
Hammonds, Robt. D.D.	St. Olave V. & St. Martin, R. London		London	Lord Chancellor
Howard, John	{ Morley, St. Botolph and St. Peter, R. and Tacolneston, R. }	{ Norfolk }	Norw.	{ Mrs. Warren }
Jones, Thomas	Hilmarton, V.	Wilts	Salisbury	The King
Lawton, Henry	and North Nibley, P. C.	Gloster	Gloster	Ch. Ch. Oxf.
Marwood, Thomas ..	Ashbocking, V.	Suffolk	Norwich	Lord Chancellor
Marwood, Thomas ..	Bicknor English, R.	Gloster	Gloster	Queen's Coll. Oxf.
Nibbs, George	{ Cutcombe, V. with Luxborough, C. }	{ Somerset }	B. & W.	Lord Chancellor
Parker, Richard	Loppington, V.	Salop	L. & C.	Lord Chancellor
Roberts, Wm.	Llanrian, V.	Pemb.	St. David's	Bp. of St. David's
Williams, Evan	Filey, C.	E. York	York	H. Osbaldeston, Esq.

<i>Name.</i>	<i>Appointment.</i>
Godfrey, Henry, D.D. ...	Pres. of Queen's Coll. Camb.
Richardson, John.	Mast. of Endowed Grammar School at Wath, Yorks.

OXFORD.

Lord Grenville, Chancellor of the University, has appointed the Rev. George Rowley, D. D. and Master of University College, to be Vice Chancellor for the ensuing year, in the room of the Rev. Dr. Jones, Rector of Exeter College, who retires, after having filled that office for four years. The new Vice Chancellor has nominated the following Heads of Houses as Pro-Vice Chancellors for the ensuing year:—Dr. Jenkins, Master of Balliol College; Dr. Jones, Rector of Exeter College; Dr. Gilbert, Principal of Brasenose College; and Dr. Bridges, President of Corpus Christi College.

The Rev. William Goddard, M.A. Fellow of Jesus College, has been nominated a Pro-Proprietor for the current year, in the room of William Falconer, M.A. Fellow of Exeter College.

In Convocation, the sum of 50*l.* was granted from the University chest, in aid of the subscription towards defraying the expenses of the Board of Health during the late prevalence of cholera in the city and suburbs of Oxford.

Charles Wadham Diggle, (being of kin to the Founder,) and Edward Whitehead, (of the county of Somerset,) have been admitted Scholars of Wadham College.

Lord Viscount Folkestone, eldest son of the Earl of Radnor, has been entered as a nobleman of Christ Church.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Jas. Chas. Stafford, Fell. of Magdalen.

MASTERS OF ARTS.

Rev. Kyrle Ernie Money, Oriel Coll. Prebendary of Hereford.

Rev. William Hunt, Wadham Coll.

Thomas Halton, Brasenose Coll.

Frederick Biscoe, Student of Christ Church.

Rev. H. Partington, Student of Christ Ch.

BACHELORS OF ARTS.

George White, Exeter Coll. Grand Comp.
Francis Henry Talman, Magdalen Hall.

MARRIED.

At All Souls', Marylebone, by the Rev. William Phelps, Vicar of Stanwell, Middlesex, the Rev. John William Lockwood, M.A. Student of Christ Church, and Rector of Chelsea, to Alicia, sixth daughter of the late Samuel Davis, Esq. of Portland-place.

By the Rev. John Nelson, M.A. Rector of Childery, Berks, the Rev. George Mawson Nelson, B.D. Fellow of Magdalen College, to Caroline, fourth daughter of Mr Richard Heydon, of Babbury.

CAMBRIDGE.

ELECTIONS.

The Caput for the ensuing year :
The Vice-Chancellor.

William Chafy, D.D. Sidney Sussex Coll.

—Divinity.

James Geldart, D.C.L. Trinity Hall. —*Law.*

J. Cope, M.D. St. John's Coll. —*Physic.*

Edward John Ash, M.A. Christ's Coll. —

Sen. Non Regent.

J. Graham, M.A. Queen's Coll. —*Sen. Reg.*

PROCTORS.

Rev. George Skinner, M.A. Jesus Coll.

Rev. Hen. Howarth, M.A. St. John's Coll.

MODERATORS.

Henry Philpott, Esq. M.A. Catharine Hall.

John Hymers, Esq. M.A. St. John's Coll.

SCRUTATORS.

Rev. Littleton Charles Powys, B.D. Corpus Christi Coll.

Rev. John Harding, M.A. King's Coll.

TAXORS.

Rev. Jas. Alex. Barnes, M.A. Trinity Coll.

Rev. Chas. Currie, M.A. Pembroke Coll.

PRO-PROCTORS.

Rev. John Graham, B.D. Jesus Coll.

Rev. Henry J. Rose, B.D. St. John's Coll.

Joshua King, Esq. M.A. Fellow and Tutor of Queen's College, has been, by virtue of a royal dispensation, elected President of that society.

Joseph Mann, B.A., Thomas Borrow Burcham, B.A., Thomas Wilkinson, B.A.,

and Douglas Denon Heath, B.A., of Trinity College, have been elected Fellows of that society.

DEGREES CONFERRED.

MASTERS OF ARTS.

Charles Lestourgeon, Trinity Coll.

A. A. Barker, St. Peter's Coll. (Comp.)

BACHELORS OF ARTS.

Richard John St. Aubyn, Trinity Coll.

John George Bellingham, Trinity Coll.

Charles John Stock, Trinity Coll.

Tomas Nattle Grigg, St. Peter's Coll.

Frederick Augustus Glover, St. Peter's Coll.

John Richard Bogue, Christ's Coll.

James Barry, Queen's Coll.

John Hibbert, Fellow of King's Coll.

Robert H. Wilkinson, Fell. of King's Coll.

George William Barron, St. John's Coll.

George Peter Bennet, Catharine Hall.

The Rev. Henry Parsons, M.A. of Balliol Coll. Oxford, has been admitted *ad eundem* of this University.

MARRIED.

At St. Stephen's, Cornwall, by the Rev. J. Dawson, the Rev. Thomas Jarrett, M.A. Rector of Trunch, Norfolk, Fellow of Catharine Hall, and Professor of Arabic, in this University, to Margaret Sarah, only daughter of Mr. John Daw, of Saltash, Cornwall.

NOTICES TO CORRESPONDENTS.

The deficiency of talent in John Coverdale we will endeavour to supply.

That our opinion of the American Bishops is confirmed by "E. B." we are glad; but to publish the comparison, as given by our correspondent, would not perhaps be so judicious.

Under existing circumstances, we very much doubt the expediency of the proceedings of the "Society in the North of England;" and recommend to their perusal the letter of the Bishop of Durham.

"Conservator" has been received.

The "Narrative, &c." shall not be forgotten.

We have pleasure in announcing that a second edition of our tract "On the Evils of Congregational Dissent," is in the press.

THE CHRISTIAN REMEMBRANCE.

DECEMBER, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Ἡ Καινὴ Διαθήκη. The Greek Testament, with English Notes, Critical, Philological, and Exegetical. By the Rev. S. T. BLOOMFIELD, D. D. Cambridge, printed: London; Rivingtons; Longman and Co. &c. 1832. 2 vols. 8vo. Pp. xviii. 1195.*

IN the course of our editorial labours, we have had the gratification of introducing to the notice of our readers various works well calculated to facilitate the study of the Holy Scriptures. Hitherto, however, it has not fallen to our lot to bring before them a *strictly critical edition* of the New Testament; which at a reasonable price offers to the industrious student every facility for correctly understanding that portion of the sacred volume, at the same time that it furnishes him with an accurate digest of the labours of preceding critical editors in determining the readings of the Greek Text.

This desideratum Dr. Bloomfield has supplied in the work of which we are now to give an account; and for which his previous studies have eminently qualified him, as is amply evinced by his "*Recensio Synoptica Annotationis Sacræ, or Digest of the most Important Annotations on the New Testament.*"*

In his preface the editor points out the deficiencies which the present work is intended to supply, and the purposes which it is designed to answer.

With regard to the TEXT, while he candidly admits that, among the various editions of the Greek Testament now extant, sufficient evi-

* Of the *first* part of this extensive and laborious work we gave an analysis at the time of its publication. The *second* part, containing the Acts and Apostolic Epistles, appeared in 1827, in five large volumes 8vo.: and, from the pressure of other matters, it did not receive that attention in our journal to which its merits entitle it. In giving this (unavoidably) tardy notice of the second portion of Dr. Bloomfield's *Recensio Synoptica*, we should be guilty of injustice, were we not to state that we consider it superior to the first part, valuable as that really is; and that those students of the sacred volume, whose means enable them to procure the entire work, will find it a comprehensive digest of the labours of the best commentators, both ancient and modern, the size and cost of whose entire works necessarily place them beyond the reach of the majority of biblical students.

dence is presented, to enable any competent scholar to ascertain the true reading; yet he maintains that, considering the great diversities between the *Standard Texts* and the inability of students and general readers to decide amidst their varieties, it was desirable that an edition should be produced, so constructed that the variations from the vulgate or common Greek text should (as far as possible) be indicated in the text itself, and that the reader should not be left to collect it from the notes. Dr. Bloomfield further observes, that in all important cases the state of the evidence, and in every case the reasons for any change of text, should be distinctly laid before the reader.

“But” (he continues) “if thus great was the want of a text fitted for such uses, how much greater was that of a constant and suitable body of ANNOTATION!” He then proceeds to trace the rise and progress of biblical interpretation, pointing out those imperfections in the earlier commentaries, which were more or less transmitted to all succeeding ones. He shews that even the best of the earlier commentators were accustomed to explain only what it was convenient for them to explain, or what would enable them to make a display of their erudition. They were, moreover, too prolix and excursive on some points, while they were unsatisfactorily brief in others, and did not aim at forming a regular commentary. The first approach towards a regular and connected grammatical commentary, formed to be read through, and not merely to be consulted as a book of reference, was in the edition of the New Testament commenced by Koppe in 1778, and carried on, but with an abandonment of plan, inferiority of execution, and deterioration of principle, by Heinrichs and Pott. Dr. B. then proceeds to discuss the merits and defects of the principal commentaries of the recent foreign school; and from the preceding reasoning evinces, that an edition of the New Testament, formed with a due regard to the present advanced state of biblical science, and in other respects adapted for academical use, was yet a desideratum. The older exegetical works of the English School (he observes) are confessedly insufficient for the purposes which they were originally designed to answer; while the later and elementary works are for the most part so modelled upon the plan of the older publications, as to be little promotive of their professed object.

The plan of his edition and the principles of criticism and interpretation, by which he has been guided, are next detailed. Considering Dr. Bloomfield in the two-fold character of editor and commentator, we have much pleasure in stating that he has throughout evinced equal caution and sound discretion. He avows his dissent, though not from the canons of criticism professedly acted on by Dr. Griesbach, yet from the system of recensions first promulgated by that eminent critic, and founded on a misapplication of these canons, and which led

to so many rash and needless cancellings and alterations of all kinds.

The TEXT has been formed (after long and repeated examinations of the whole of the New Testament for that purpose solely) on the *basis* of the last Edition of R. Stephens, adopted by Mill, which differs very slightly from, but is admitted to be preferable to, the *common* Text, found in the Elzevir Edition of 1624. From this there has been no deviation, except on the most preponderating evidence; critical conjecture being wholly excluded; and such alterations only introduced, as rest on the united authority of MSS., ancient Versions and Fathers, and the early-printed Editions, but especially upon the *invaluable* EDITIO PRINCEPS; and which have been already adopted in one or more of the *Critical* Editions of Bengel, Wetstein, Griesbach, Matthæi, and Scholz. In most respects the Editor coincides with the views of Matthæi (whose Edition of the N. T. is pronounced by Bp. Middleton to be by far the best yet seen), and in a great measure with those of the learned and indefatigable Scholz.

Further, the present Editor has so constructed his Text, that the reader will possess the advantage of having before him both the Stephanic text and also the corrected text formed on the best MS. ancient Versions and early Editions, and thus constituting, as the Editor apprehended, the true *Greek Vulgate*, on which the learned Dr. Nolan has so ably treated. To advert to the various kinds of alterations of the common text, as they arise from the *omission*, or the *insertion* of words, or from a *change of one word into another*,—nothing whatever has been *omitted*, which has a place in the Stephanic Text; such words only as are by the almost universal consent of Editors and Critics, regarded as *interpolations*, being here placed within *brackets*, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been *inserted* but on the same weighty authority; and even *these words* are pointed out as *insertions* by being expressed in a smaller character. All *alter.* readings have asterisks prefixed, the old ones being invariably indicated in the Notes. And such readings as, though left untouched, are by eminent Critics thought to need alteration, have a † prefixed. As to *Various Readings*, the most important are noticed; chiefly those which, though not admitted into the text of the present Edition, have been adopted by one or more of the four Editors above mentioned, or are found in the Editio Princeps; or those wherein the common Text differs from that of Stephens. In such cases, the *reasons* for non-adoption are usually given. And this has always been done in the case of *alterations* of the Text, however minute. The *Critical Notes* are almost entirely original, and chiefly serve to give reasons for the methods pursued in forming the Text.

The division of the Text, not into *verses*, (though these are expressed in the inner margin) but *paragraphs*, is agreeable to the custom of the most eminent Editors, and can need no justification. Certain it is that scarcely any thing could have had a more unfavourable effect on the interpretation of the New Test. than H. Stephens's breaking up the whole into *verses*; thus, occasionally dis severing clauses which are closely connected in sense.

The *Punctuation* has been throughout most carefully corrected and adjusted, from a comparison of all the best Editions, from the Editio Princeps to that of Scholz. To each verse is subjoined, in the outer margin, a select body of the most opposite *Parallel References*, as adopted by Bp. Lloyd from Curcellæus. The citations from the Old Testament are expressed as such by being *spaced out*; and the words of any speaker are indicated by an appropriate mode of punctuation, and by the use of a Capital letter to designate the commencement of those words.—Vol. I. pp. x.—xii.

To pass from the text to the ANNOTATIONS.—The *Critical Notes*, the design of which has already been stated, are original, and in all important cases are so full and instructive as to be adapted to teach

the science of criticism in the most efficacious manner, viz. by example. The *Philological* and *Exegetical Notes* are, for the most part, of the kind found in the best editions of the Greek Classics: they are intended to comprise (what they actually do comprise) whatever respects the interpretation, and tends to establish the grammatical sense: and with this view, the editor has taken great pains in tracing the connexion and scope of the passage under discussion. In ascertaining the sense of very obscure or controverted passages, he has sought their illustration—

1. From parallel passages of the N.T., or passages where the same, or a similar phrase, occurs either in the writer himself, or in the other writers of the N. T.; thus making Scripture its own Interpreter. 2. From passages of the Septuagint (including the Apocrypha), Josephus, and Philo. 3. From the Apostolical Fathers. 4. From Apocryphal writings of undoubted antiquity, and which, whatever may be their claims to inspiration, are, at least of considerable utility, as indicating the Theological opinions of the times when they were written, whatever those might be, whether *earlier* or *later* than the N. T.; in the former case, showing the opinions of the Jews previous to the promulgation of the Gospel; in the latter, contributing in various ways, to the interpretation of the N. T., and often establishing its authenticity and uncorrupted preservation. 5. From Rabbinical writers of unquestionable antiquity. 6. From the Fathers in general, Greek and Latin, of the first four centuries, including the Greek Commentators, Theodoret, Theophylact, Euthymius, and Ecumenius. 7. From the Greek Classical writers, especially those who lived after the formation of the Alexandrian and Hellenistic, common or popular dialect.—Vol. I. p. xiii.

The annotations are in a very considerable degree original, the classical illustrations almost entirely so,—(at least in that modified sense of the term which the nature of works on verbal criticism admits,)—and where they are not original, they are, with due acknowledgment when possible, derived from the best expositors ancient and modern. While, however, Dr. B. has studiously repressed any undue bias in favour either of *antiquity* or of *novelty*, he will be found every where to pay that proper attention which is due to the former, “antiquity being” (as Bishop Middleton observes) “no inconsiderable evidence of truth.” At the same time he has studied “to combine simple and solid old views, with ingenious and learned new ones,” not making his notes “(to use the words of Jeremy Taylor) “curious inquiries after new nothings, but pursuance of old truths.” Dr. B. has rightly aimed at settling the grammatical sense of Scripture: and in accomplishing this object he has employed all the aids of that verbal criticism, of which Bishop Middleton forcibly remarks that, “when we consider how many there are who seek to warp the Scriptures to their own views, it seems the *only* barrier that can be opposed successfully against heresy and schism.”

One of the most useful features of this work is, that a new literal version or close paraphrase is given, of really difficult passages, together with a regular series of glossarial notes on such words and

phrases as required explanation. In these notes the editor has so combined and arranged the matter, which is scattered through various lexicographers and philologists (whose deficiencies he has supplied), that the student may not only in general dispense with their labours, but further possesses advantages which those who confine themselves to their works cannot attain. Much has also been done towards removing the great difficulties connected with the quotations from the Old Testament, either by obviating or by satisfactorily accounting for the discrepancies occurring in words or things.

There is one feature in Dr. Bloomfield's work, which we conceive is quite original, viz. that wherever—especially in the epistles—there is a long enumeration of virtues or vices, dispositions or endowments, &c. &c., he has avoided the too frequent error of commentators, either of passing by the terms without due distinction, or of reducing them to vague generalities, and treating them all as mere synonymes, but associated by the sacred writers in order to strengthen the sense. The terms, to which we refer, are here *specially* considered; their distinction is pointed out; and there is usually traced a sort of plan, or regular order, by which the terms are thrown into *groups*. Instances of this arrangement will be found in the annotations on Mark vii. 21.; Rom. i. 29—31.; 1 Cor. vi. 9, 10.; 2 Cor. vi. 4, *et seq.*; Gal. v. 19—21.; Eph. v. 3—5.

Notice has already been taken of the punctuation, which in many of the reputed best editions had been very vicious: this Dr. B. has adjusted upon a plan which steers a middle way between the old and new systems. To this important feature in his work we have to add another, which our readers will be gratified to have brought before them, viz. its being totally free from intemperate and contumelious language, as well as from too prolix statements of the evidences for—what we must be permitted to call orthodoxy. While the editor uniformly enforces, and on all fit occasions defends, “sound doctrine,” he has accomplished this difficult part of his undertaking in a candid spirit, far removed from that of the pugnacious polemic: at the same time he has held up neologian glosses and heterodox perversions to deserved censure.

We are not aware that any further observations are necessary with regard to the *PLAN* of the present work. With respect to its *EXECUTION* we shall enable our readers to judge for themselves, by presenting as many extracts as the limits of our journal will allow, and by referring to such other notes as are more particularly worthy of attention, but the value of which would be impaired by any partial quotation of them which we might give.

On Matt. xi. 3. there is a satisfactory view of the debated question respecting the real object of John the Baptist's message to Jesus. We

have been much struck with the notes on Matt. xii. 31. ἡ τοῦ πνεύματος βλασφημία, and on xiii. 1., on parables and parabolic instruction. On xvi. 18, 19. there is a very able elucidation, too long to be given entire, of the much controverted promise made to Peter, and the committal to him of the keys of the kingdom of heaven.

On the Gospel of Mark, which has been much neglected, especially in the critical department, we have observed many excellent notes. Particularly, on ix. 49. (πᾶς γὰρ πυρὶ ἀλισθήσεται,) we have the true sense *probably* (for who shall dare to say *certainly*) pointed out. On the Gospel of Luke, numerous valuable notes occur, both critical and philological:—as ii. 7. xi. 2. and xvi. 6. On the Gospel of John (the strongest pillar of the orthodox doctrine concerning the Deity of Christ) great pains have been bestowed; as the notes on the following passages will testify, viz. i. 1—14. the golden proëm, as we have somewhere seen it termed; the conversation with Nicodemus in chap. iii. and with the Samaritan woman, in chap. iv. In his notes on viii. 3—11. Dr. Bloomfield had, in his Recensio Synoptica, given an elaborate dissertation, satisfactorily vindicating the genuineness of the narrative respecting the woman who had been taken in adultery. In his present work he adopts the same view, and adds some further remarks in confirmation of it. On viii. 58. (πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμὶ) he refutes the pretended gloss: and, though he does not adopt the common interpretation, he shews that the real sense is equally favourable to the doctrine of the deity of Christ, which doctrine is also triumphantly defended in his note on x. 8. On xiv. 16. there is the following luminous exposition of the much disputed term Παράκλητος.

Most of the earlier Commentators assign to παράκ. the sense of *comforter*; others, *teacher*; others, again, *helper*; and not a few, *advocate*, or *intercessor*. These interpretations are each of them copiously discussed in Recens. Synop. On examination it will, I apprehend, appear, that those of *comforter*, *teacher*, and some others which have been proposed, are *too limited* to reach the extent of signification evidently meant by the term, or that of the gifts imparted by the Holy Spirit. One of the two senses, *Helper* and *Intercessor*, is, no doubt, the true one; the former of which is adopted by almost all recent Commentators: the latter by Bp. Pearson, Lampe, Ernesti, Pearce, Wets., and others. And this (especially as it is confirmed by most of the antient Fathers and Commentators) seems to be preferable, and it has the peculiar advantage of *including the former*, since, as appears from the passages of the Classical writers adduced by Lampe, Wets., and Tittm., παράκλητος is used, not only of a *person called in to plead one's cause*, but of *one who is a helper in any matter*, or generally a *patron*. And as both these offices are centered in the PARACLETE (and may be said to include that of *Teacher* and *Comforter*) there can be no doubt that both are intended.—Vol. I. pp. 403, 404.

To the Acts of the Apostles much attention has been given; and there is a great body of valuable and mostly original matter. The supernatural character of the events related in ii. 3, &c. is ably defended against the perverse interpretations of the foreign commenta-

tors : and on ii. 30. we have the following desecce of the important passage, τὸ κατὰ σάρκα—Χριστὸν, which has been expunged from the text by most modern critics.

The words τὸ κατὰ σάρκα—Χριστὸν were without reason rejected by Mill and Beng., and cancelled by Griesb. and Knapp. The authority for this omission is exceedingly small; only that of 3 or 4 MSS.; for the reading of the Cod. Cantab. is, as Griesb. has omitted to notice, (from Wets.) *ex emendatione*. And that the words were in the *Archetype* is plain, by their being found in the venerable *Latin Version* which accompanies the MS. Of the three MSS. which are said not to have the words, the Barb. 1. is of no authority. The other two are the Cod. Alex. and Cod. Ephr., two very antient MSS., but which bear perpetual marks of the liberties taken with them by some Biblical Critics of an early period. The words are found in all the other MSS., (not far short of 200) including the most antient of MSS., the *Cod. Vaticanus*, 1209. Thus, the *external* evidence for the omission in question is exceedingly slight. As to the *internal*, it is infinitely more probable that the words should have been omitted in two or three MSS. by accident, or perhaps removed designedly by the Pelagians, than that they should have been foisted into all the other MSS. The evidence, indeed, of the *Versions* may seem more in favour of the omission. But let us examine. Those Versions are the printed Syriac (Peshito) the Vulg., Copt., Æthiop., and Arm. Now though the printed Syriac has them not, yet the MSS., I learn, have. And, at all events, the authority of the Syriac in the *Acts* and *Epistles* is very far inferior to that in the Gospels, it being supposed to be of a much more modern date, and not unfrequently altered from the Vulg. The authority of the *Vulg.* may seem weighty; but it is, in fact, not so in cases where it is unsupported by the antient *Italick*. And that the words were in that Version, is plain from what is brought forward by Sabatier. See Matthæi and Nolan, p. 390. As to the *Fathers*, some of them, indeed, adduce the verse without the words in question. But others, as Theophyl., Theodoret, and especially Chrysost., cite the verse with those words. And in them the evidence for *insertion* is much stronger than for *omission*, since citing, as they perpetually do, from memory, they often omit what is not to their purpose. Heinrichs and Kuin. catch at an argument for their omission, from the words being variously placed in the MSS. But the truth is, that in only some two or three MSS. is there a transposition, evidently from the carelessness of scribes; which, of course, proves nothing. As to the argument with which those two Commentators aim at giving the *coup de grace* to the words, namely, that the omission of the words produces a more difficult reading, and therefore the more likely to be genuine, it is an argument of straw; for even that critical canon, like most others, has its exceptions. Here, surely, it cannot apply; for it would leave a more harsh ellipse of *riba*. As to the *argumentum ad verecundiam*, consisting in the authority of names, we may very well oppose to those of Mill, Beng., Schoettg., Griesb., Knapp, Heinrichs, and Kuin. those of Grot., De Dieu, Wolf, Wets., Matth., Tittm., Nolan, and others.—Vol. I. p. 151.

On the disputed passage at v. 12—14. there is a note, in which, after proving that the passage ought not to be cancelled, Dr. B. shews that alteration by transposition is inadmissible, and indeed unnecessary; being merely an example of the *synchysis* so frequent in Thucydides and the best writers, and of the same nature with the passages at ii. 11 and 44: and that, so far from being inexplicable, it yields an excellent sense, when properly interpreted. Great pains have been bestowed on the apology of Stephen, in chap. vii., which has been much misunderstood, and especially in reconciling the seeming discre-

pancies between the statements there made, and some parts of the Old Testament.

Acts x. 11. τέσσαρσιν ἀρχαῖς δεδεμένον. On these words, which have greatly perplexed commentators, we have the following note.

Ἀρχή signifies the *extremity* of any thing of an oblong form, since each end may be considered as a beginning. See Galen ap. Recens. Synop. And as in things of the form of a parallelogram (as in a web of cloth) each end, having two angles, may be said to have *two* of these ἀρχαί; thus ἀρχαί might here be rendered *extremities* or corners; though 'ends' is the more accurate version. Wakefield, indeed, renders 'by four strings,' referring for an example of that signification, to a passage of Diod. Sic. Bishop Middleton regards this as "a singularly happy criticism, and at probably worth all that remains in his New Testament." I can neither agree with the Prelate in his *commendation*, nor by any means (low as I rate the value of Wakefield's labours on the N. T.) in the *censure* which it implies. After carefully examining all the authorities which have any bearing upon the point in question I cannot discover any *proof* of the signification which Wakefield and Middleton adopt. The passages to which I allude are the following. Galen de Chirurg. ii. Exod. xxviii. 23. (Complut.) Diod. Sic. i. 109. ἀρχή σχοίνου. Lucian iii. 83. δεσμῶν ἀρχάς. Herodot. iv. 60. τὴν ἀρχὴν τοῦ στρόφου. Eurip. Hēr. 772. πλεκτὰς πειρμάτων ἀρχάς. But the first and second passages only prove that either, or both *ends* of any oblong body might be called ἀρχαί. The rest show that it was not unfrequently used of the end of a *rope* or band. On which see Jacobs on Athol. Gr. T. xi. p. 50. So far the proof only amounts to this,—that ἀρχή may denote the end of any thing, and, with the addition of a word signifying *band*, the *end of a rope*; but there is no proof that it ever meant a *rope*. Yet the passage of Diod. Sic. cited by Wakefield, T. i. 104. Edit. Bip., was thought by Middleton to *supply* this proof. It respects the manner of harpooning the Hippopotamus, and the words are these: εἰς ἐνὶ τῶν ἐμπανόντων ἐνάπτοντες ἀρχὰς στυπίας ἀφλασι μέχρις ἀν παραλύθῃ. But a far better Grecian, Wesseling, in his Note, determines it to mean "hempen cable-ends." These were probably stronger than the rest of the cable; and they were, no doubt, fastened together for the purpose of holding fast the Hippopotamus; hence the *plural* is used. Of this sense of ἀρχή to denote *end* Wesscl. adduces two examples from Plutarch and Philo Jud. And finally, he so explains the present passage of Acts. Bochart, indeed, most ingeniously, conjectures on the passage of Diod. σπάρας or ἀράνας, which had also occurred to myself; but they are perhaps unnecessary, if the above mode of explanation be adopted. At all events, there is no proof made out that ἀρχή can of itself denote a *rope*. Indeed such a usage would involve an intolerable *catachresis*. The two learned Critics above mentioned were both deceived by not attending to the nature of the word δεδεμένον, which is often, as here, a *vox pragens*, including the sense ἀπό or ἐκ σχοίνου. So Matt. xxi. 12. εὐρήσατε ὄνον δεδεμένον. Mark xi. 4. τὸν πῶλον δεδεμένον. In this case the ἀπό or ἐκ must be understood according as the sense be *suspension from* (as in the present passage), or *tying to*, as in the foregoing. Thus we may render 'at the four ends;' for the sense cannot be 'by four rope-ends.' Middleton, indeed, objects to the introduction of the *the*, because *there is no article in the Greek*; forgetting that he thus falls into the very error for which he so often censures Wakefield, that of not bearing in mind those many cases where the absence of the Article affords no presumption of the noun's being indefinite. The present falls under the case of nouns used *with* ἑξοχήν, or rather nouns which, though by their very definite sense, they point only to certain individuals of a genus, yet that is so well understood, that the Article may be safely omitted. And this is still more frequently the case when the noun is accompanied with an adjective, and preceded by a preposition.—Vol. I. p. 499.

The notes on Acts xii. 15. ; xiii. 11, 12, 18, 41, 42. : xiv. 23. ; (in which the points at issue between episcopalians and presbyterians are candidly considered); xv. 20. ; xvi. 26. are all well deserving of attentive perusal. St. Paul's eloquent address to the Athenians, in chap. xvii. has received great attention. We are tempted to transcribe the following annotation, on the memorable inscription Ἀγνώστῳ Θεῷ — *To the Unknown God.*

These words have given rise to no little debate. The difficulty hinges on this, that although we find from Pausanias, i. 1. & v. 14. and Philostr. Vit. Ap. vi. 3., that there were at Athens altars inscribed 'to unknown Gods,' yet no passage is adduced which makes mention of any altar 'to an unknown God.' Jerome, Erasmus, and others would remove this difficulty by supposing, that the inscription was: Ἀγνώστοις θεοῖς, or rather θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης τοῖς ἀγνώστοις καὶ ξένοις. But, as Bp. Middleton observes, "that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion." Thus, (Kuinoel observes) the whole force of the Apostle's argument would be taken away, nay, his assertion would not be true. Therefore, "that the altar (as Middleton remarks) was inscribed simply Ἀγνώστῳ Θεῷ, must either be conceded, or all inquiry will be in vain." For, as Baronius and Wonna have seen, "though there might be several altars at Athens and elsewhere inscribed to unknown Gods generally, or to the unknown Gods of any particular part of the world, yet that there might occasionally be one inscribed to one of them, is extremely probable." Bp. Middleton, indeed, (too implicitly following Wonna) thinks that the words of the author of the Philopatris (apud Lucian.) νῆ ὧν Ἀγνώστον τὸν ἐν Ἀθήναις, are decisive, that Ἀγνώστῳ Θεῷ in the singular, was a well known inscription." Which would, indeed, be the case if the Philopatris stood in the same circumstances as almost every other work of the Classical writers preserved to us. But, in fact, that tract (which was written, as Gesner has proved) not by Lucian, but by an imitator of his style and manner, who lived 200 years after him, in the time of the Emperor Julian, and who bore the same name, contains (as I can myself affirm, after having carefully examined the whole for the purpose of knowing) little short of twenty passages written with manifest allusion to various parts of the Scriptures, chiefly of the N. T. There can be no doubt, then, that the writer had the present passage in view, and consequently his testimony will only serve to confirm our belief (which, however, is of some consequence) that the singular number was used by St. Paul. But though no other writer seems to have recorded the existence of an altar, or altars, so inscribed, yet it has probability to support it, and no argument from the silence of authors can be drawn to the discredit of any writer of unimpeached integrity.

The question, however, as Bp. Middleton observes, is, "was this inscription meant to be applied to one of a possible multitude, as if we should impute any kindness or any injury, to an unknown benefactor, or enemy — or was it meant to be significant of the one true God?" He proves that the latter opinion, (though the general one) is ungrounded. It involves, as he observes, a great improbability that an inscription so offensive to a Polytheistical people could have been tolerated. And he proves that it is inconsistent with the propriety of the Article. The omission of the Article, and the position of the words require (as he shows both from the rules of ordinary language, and the custom of inscriptions) that the words should be rendered 'to an unknown God,' or 'to a God unknown.' And he truly observes, that the discourse of the Apostle is, even according to that way of taking the ἀγνώστῳ, very pertinent, and that the mention of any unknown Deity gave him a sufficient handle for the purpose in question. How it happened that there was an altar so inscribed, is a matter on which there has been great variety of opinion. It seems, however, most

probable, that the altar had been erected by the *public* on account of *some* remarkable benefit received, which seemed attributable to *some* God, though it was uncertain to which. There can be little doubt but that benefit was the removal of the *Pestilence* at Athens described by Thucydides, and which threatened at one time to depopulate the city; when, as Thucydides tells us, "all human help was vain, and Divine aid fruitlessly implored." Now when the Athenians, at length, experienced so great and unexpected a deliverance, so religious a people would not fail to ascribe it to *some* God. And then was probably the time when the altar in question (and perhaps others) was erected. This is supported by the opinions of some antients mentioned by Isidore and Theophylact; though some thought that the altar was erected *before* the Pestilence was stayed. But that is contradicted by the testimony of Thucydides ii. 47., who says that ~~they~~ they desisted from all religious deprecations." The above view is also confirmed by Diog. Laert. i. 10. For though that passage has been, for the last century, rejected as inapposite, yet it is perhaps not so. The story he tells is indeed fabulous, and was doubtless invented by the priests in after ages to support a sinking cause; but still his narrative contains, I conceive, a *nucleus of truth*; namely, that, on the cessation of the Pestilence, altars were erected, one at each considerable town, (and others, even what were called *δημοί*, were, as we find from Thucydides, provided with them) and sacrifices offered up "to a God unknown," one who had wrought out their deliverance. These altars would be, at first, all of them (as Diog. Laert. says) *ἀνώνυμοι*, *uninscribed*, and many would afterwards continue so. Some, however, of them, it is probable, and certainly the one at Athens, had inscribed *Ἀγνώστῳ Θεῷ*. This probably led to the custom, in after ages, of erecting altars *Ἀγνώστοις θεοῖς καὶ ξένοις*; of which many vestiges are found in the Classical writers, and to which the inscription seen by Jerome, no doubt, belonged, and which appears to be the only record of such an inscription at full length.—Vol. I. pp. 543, 544.

We can only slightly refer to the notes on xix. 35.; xxi. 2, 3.; and especially on chap. xxvii.; on which last chapter Dr. Bloomfield has been enabled to throw more light than any preceding commentators whom it has fallen in our way to consult. The following note on the much litigated reading in Acts xx. 28. is too valuable to be omitted.

[*τὴν ἐκκλησίαν τοῦ Θεοῦ.*] There is scarcely any passage of the N. T. on which the opinions of Critics have been more divided than on this. For a full statement of the various solutions of the difficulty, see Recens. Synop. In ascertaining the true reading, as preparatory to determining the sense, we find the MSS. fluctuating between no less than six readings: *τοῦ Θεοῦ*; *τοῦ κυρίου*; *τοῦ χριστοῦ*; *τοῦ κυρίου Θεοῦ*; *τοῦ Θεοῦ καὶ κυρίου*; *τοῦ κυρίου καὶ Θεοῦ*. The relative merits of these are discussed by Wets., Griesb., and Kuin., who decide in favour of *τοῦ κυρίου*. Their decision, however, ought not to be received as final, since their statements are occasionally incorrect, and characterized throughout by an air of unfairness. In short, they do not hold the critical scales true, acting more like eager advocates than impartial judges. And, not content with other arguments, (strong or weak) they press even the *argumentum ad verecundiam*, which surely can least of all be here applicable, since so far from "all the most eminent Critics" agreeing in adopting *κυρίου*, it is rejected by Mill, Beng., Wolf, Venema, Michaelis, Ernesti, Valcknaer, Wassenburg, Matthæi, Wakefield, Tittm., Vater, Middleton, Gratz, Rinck, Hales, Pye Smith, and others, almost all of whom retain the common reading *τοῦ Θεοῦ*, though some prefer *τοῦ Κυρίου καὶ Θεοῦ*. There can be no doubt that the truth lies among the three readings, *τοῦ Θεοῦ*; *τοῦ Κυρίου*; and *τοῦ Θεοῦ καὶ Κυρίου*. Of the other three one is in favour of *Κυρίου*, one of *τοῦ Θεοῦ*; and one of *τοῦ Κυρίου καὶ Θεοῦ*. To advert to the external evidence in favour of *τοῦ Κυρίου*, it is supported by 13 MSS., 5 of them very antient, and the rest neither antient nor very valuable; as also by the Coptic, Sahidic, and

Armenian Versions, and some Fathers, chiefly Latin. 2. τοῦ Κυρίου καὶ Θεοῦ is supported by one very antient, and 63 other MSS., none of much antiquity or consequence, but of different families; also by the Slavonic Version, the Ed. Princ., and Plantin. 3. Τοῦ Θεοῦ is supported by the most antient, venerable, and generally correct of MSS., the Cod. Vat., and 17 others, some of the 10th, 11th, or 12th Centuries, but most of them more modern; also by the *Old Syriac* in Professor Lee's MSS. and others in the Vatican; by the *Latin Vulgate* and according to some, the *Æthiopic*. Finally, it is quoted, or referred to, by Ignat., Tertull., Athanasius, Basil, Chrysost., Epiph., Ambrose, Theophyl. Ecumen., and 12 other Fathers of the Greek and Latin Church. Now it is manifest that τοῦ Κυρίου is greatly inferior in external authority to either of the two others. Of these two, the evidence of MSS. is in favour of τοῦ Κυρίου καὶ Θεοῦ; but that of *Versions* and *Fathers* almost entirely in favour of τοῦ Θεοῦ. To the above statement I would add, that Rinck has lately collated some very valuable MSS. at Venice, for which one contains τοῦ Θεοῦ, two τοῦ Κυρίου καὶ Θεοῦ, and one τοῦ Κυρίου Θεοῦ. Thus the external evidence for τοῦ Θεοῦ is perhaps nearly equal to that for τοῦ Κυρίου καὶ Θεοῦ; but, in internal evidence, it is certainly *superior*; and, as to τοῦ Κυρίου, comparison is out of the question. See the strong arguments adduced by the phalanx of Critics above mentioned. Suffice it here to remark, 1. that ἐκκλησία τοῦ Θεοῦ is quite agreeable to the phraseology of St. Paul, (of whose speeches St. Luke seems to have been a most faithful recorder) since it occurs *eleven* times in his Epistles, whereas, ἐκκλησία τοῦ Κυρίου occurs *no where* in the N. T. 2. If St. Luke wrote Θεοῦ, the readings Κυρίου and Χριστοῦ may easily be accounted for as *corrections*; not, however, of the *Orthodox*, but of the *Heterodox*! nay, even of some injudicious or hot-headed persons, (as Origen and Nestorius) who stumbled at the uncommonness of the expression "the blood of God." Whereas if Κυρίου had been written by St. Luke, it is, on various accounts, impossible to conceive how it should have been altered to Θεοῦ. On the other hand, the Arians had every reason to alter Θεοῦ, which they could not retain and continue Arians.

Upon the whole, there can be no doubt but that Θεοῦ was written by St. Luke. But whether τοῦ Κυρίου καὶ did, or did not, precede, I would not be quite positive. Matthæi and Vat. so edit; and Bp. Middleton (as well as Ernesti, Michaelis, and Valckn.) seems inclined to prefer it, and has proved, beyond doubt, that "even thus the Divinity of Christ will be equally expressed, because the Κυρίου and Θεοῦ must be understood of one and the same person, of 'Him who is both Lord and God.'" Yet I am inclined to think that Κυρίου being first substituted by the Arians and others for Θεοῦ, and having, therefore, crept into the text, or occupied the margins of many MSS., was afterwards unwarily adopted into the text, even by *Orthodox librarii*, especially as it seemed to soften an apparent harshness. In the above reading, therefore, I must (with Tittm.) finally acquiesce, and have edited accordingly; though I have inserted the words Κυρίου καὶ in small characters, and within single brackets, as *possibly* from St. Luke.—Vol. I. pp. 558, 559.

We have given so large a space to the consideration of Dr. Bloomfield's labours on the Gospels and Acts, as to leave ourselves but little room for our observations on the Apostolic Epistles. Here however we meet, if possible, with more elaborate notes, especially on the epistles to the Romans, and the two epistles to the Corinthians, and those to the Galatians, Ephesians, and Hebrews. We regret that we cannot extract the disquisition on Rom. ix. 5. and the notes on vi. 13. and ix. 18.; and also those on 1 Cor. ii. 4. a perplexing passage to the critic; on ii. 9. where the seeming discrepancy of the words from the Hebrew and Septuagint is ably reconciled; on x. 1, 2, 4, 9, 28, *et seq.*; and especially xi. 10. On the illustration of chapters

xii. and xiv., which treat of spiritual gifts, the greatest pains have evidently been taken. Dr. Bloomfield has satisfactorily refuted the notion of several foreign neologian commentators, that they were merely natural endowments of mind, differing in degree though improved by art: and he has fully proved that they were wholly supernatural endowments. He acknowledges indeed the difficulty of fixing the exact import and distinct uses of the terms denoting the several *χαρίσματα*: but he shews that this may, in almost every case, be done, and that all of them may be evinced to be more or less supernatural. The sublime fifteenth chapter of the first epistle to the Corinthians, especially that portion which forms the lesson in our burial service, has called forth some of Dr. B.'s most useful illustrations. The *thorn in the flesh*, (in 2 Cor. xii. 7,) which has exercised the ingenuity of all commentators, he takes to be some paralytic and hypochondriac affection, brought on by the excessive mental anxiety attendant on his apostolical labours, which might produce a distortion of countenance and other mortifying infirmities that impeded his usefulness.

On the epistle to the Galatians, we must content ourselves with referring to the notes on i. 17—19.; ii. 4. (where the construction is admirably settled); ii. 17—19.; iii. 20.; iv. 17, 18 and 24. Many valuable and pleasing illustrations occur on the epistles to the Ephesians, Philippians (especially on ii. 2 and 6.), Colossians, and 1 and 2 Thessalonians, especially chapter ii., where the prophecy concerning 'the man of sin' is most copiously and elaborately explained.

On 1 Tim. ii. 15. (the woman shall be saved by child-bearing), Dr. Bloomfield makes well-founded objections to the common interpretation, and lays down the sense of the passage in the following terms.

'The sex, however, which was the means of bringing such ruin on the human race, will not be excluded from salvation, or admitted to it on worse terms; but will be admitted in consideration of their child-bearing. It will, I say, be *saved*, as a *sex*, and all the *individuals* of it, if they embrace and continue in the Christian faith, and practise those duties of loving obedience, holiness, and modesty, which it enjoins.' In fact, the *διὰ τῆς τεκν.* is not to be very closely connected in sense with *σωθ.* (for thus those who die virgins, or bear no children, would seem to be excluded) but it is a sort of parenthetical remark, meaning that by their child-bearing (for that is the force of the Article) the evil done by the sex (for which, too, it is punished by the pains and perils of child-bearing brought on by the curse) is regarded as balanced by a corresponding benefit, and thus it will be admitted to salvation with the other sex, on the conditions of faith, &c. The change from the singular to the plural was adopted to make what is said applicable *individually*.—Vol. II. p. 361.

The genuineness of the common reading, *Θεός*, and the orthodox interpretation of 1 Tim. iii. 15, 16. are elaborately established. On the epistle to Titus, we can only refer to the admirable note on ii. 13. where it is shewn that the sense is, 'the glorious appearing of the Great Being who is our God and Saviour.'

Passing by the catholic Epistles and the Apocalypse (on which book Dr. Bloomfield's labours are principally critical and philological,) we would in conclusion advert to the epistle to the Hebrew Christians, as having called forth all his exertions. In his introduction to the notes, besides discussing several general questions relative to that epistle, we are glad to find that he strenuously vindicates its Pauline origin, in opposition to the hypotheses of many German critics. With respect to the notes, we would indicate, as more particularly deserving of notice, the annotations on chap. i. 6, 7.; ii. 6.; iv. 3.; v. 7—9.; and 14.; vi. 4—6.; vii. 25.; ix. 1, 10, 14, 15—17.; x. 5, 25, 34.; xi. 11, 12, 21, 35, 37.; and xii. 15. We had marked several of these notes for quotation: but the extent to which this article has already reached admonishes us to draw our observations to a close.

The passages already extracted, we trust, will have enabled our readers to form their own judgment respecting the value of Dr. Bloomfield's labours: and that their verdict will coincide with our estimate of its merit we feel assured. The volumes are beautifully and correctly printed at the University Press of Cambridge: the quantity of matter condensed into the notes, which is comprised in two volumes, might indeed have been expanded into three well-filled volumes. Small as the type is, in which the notes are necessarily printed, it is very *clear* and *distinct* to the eye: and when we add to the intrinsic value of this work the fact that it is the cheapest critical and philological edition of the Greek Testament which we have ever seen, we shall be greatly deceived if it does not take its place on the shelves of every biblical student, and become a text book at the Universities.

ART. II.—1. *A Plan of Church Reform. With a Letter to the King.* By LORD HENLEY. 8vo. Pp. xix. 97. London: Roake and Varty. 1832.

2. *Sequel to Remarks upon Church Reform, with Observations upon the Plan proposed by Lord Henley.* By the Rev. EDWARD BURTON, D.D. Regius Professor of Divinity in the University of Oxford, Canon of Christ Church, and Rector of Ewelme. 8vo. Pp. 76. London: Roake and Varty. Oxford: J. Parker. 1832.

3. *A Letter to Lord Henley, respecting his Publication on Church Reform.* By the Hon. and Rev. A. P. PERCEVAL, One of his Majesty's Chaplains. 8vo. Pp. 31. London: Rivingtons. 1832.

4. *Prospectus of the Church Reformation Society.*

THAT the cry for Church Reform has originated with the deadliest enemies of the Church, and is still continued by the same party, it would be absurd to spend time in proving. That Messrs. Hume,

O'Connell, Harvey, &c. should wish to improve the efficiency of the Church, is not only a palpable absurdity, but the very idea would attribute to them the grossest equivocation and inconsistency. They would thus be represented as favourers of opposite religious systems at once; holding one set of opinions, and yet eager to afford facilities for the dissemination of another, which they must consider importantly erroneous. It is strange that this evident fact should be so little regarded by the friends of the Church, that many of them are really persuaded of the necessity of some extensive reform on no better authority than an outcry raised by men who are in conscience bound, not to reform and repair, but to ruin and exterminate the Church. There is, indeed, one simple test of attachment to the Church, by which every project of reform must be tried:—**DOES IT EMBRACE THE REVIVAL OF THE CONVOCATION?** This *really necessary* piece of reform, or rather this return to the ancient and inalienable right of the Church, never appears in any scheme devised by the enemies of our Zion, however ostensibly solicitous for her efficiency. They know too well, that, if the Convocation were restored, their puny malice might wage everlasting warfare in vain; that real abuses would be corrected, real improvements be made; vigilant power would guard the interests of the Establishment, and secure a thorough and efficient system of universal instruction and spiritual edification to every corner of the land; and the enemies of the Church be obliged to skulk into obscurity and shame. They know too, that, as long as the Convocation is withheld, they may work with security and success; and therefore, while they make false blots in the Church for their malicious artillery, they either pass unnoticed that real defect, which not her own culpability incurred, but extraneous tyranny created; or they openly declare their conviction, that nothing could be so injurious to the Church, as the Convocation; which, if such were their opinion, they would in conscience be bound to recommend.

Lord Henley is one of those Churchmen who have been led away by the popular cry. He proves that he is attached to the Church by his strenuous support of the Convocation. So far we go with him entirely; but we can scarcely accompany him further. We have said, on a former occasion, that no project of Church Reform would meet with any notice from us which did not involve the full and entire re-establishment of the Convocation in all its unquestionable rights and privileges;* and on this subject Lord Henley is plainspoken and decisive. In the "Letter to the King," which prefaces the pamphlet, his Lordship writes:—

It has been truly observed of the Church of England, that it differs in a most important particular from the Church of Scotland, and various dissenting

* Christian Remembrancer, April, 1832.

bodies, in possessing little or no ecclesiastical power, and no means by which the wisdom and influence of the body can be concentrated. It is "a mighty but a scattered host;—a powerful body, but its power so dissipated as to be unavailing and ineffective—a body threatened with dangers the most urgent and overwhelming, and lying prostrate, helpless, and trembling, for want of union, counsel, and organization." This evil, it is rightly submitted, may be remedied by the *Revival and Restoration of the Convocation*.

To what extent your majesty's personal and kingly duties, and your Majesty's Christian responsibility are involved in this important matter, is clearly set forth in the following admirable observations of Archbishop Wake. "I shall not doubt to affirm," says that temperate and judicious divine, "that whenever the King is in his own conscience convinced, that for the Convocation to sit, and act, would be for the glory of God, the benefit of the Church, or otherwise for the public good and welfare of his realm, he is obliged, both by the Law of Reason, as a Man,—by his duty to God as a Christian,—and his duty to his People as a Ruler, set over them for their good, to permit, or rather to command his Clergy to meet in Convocation, and transact what is fit, for any or all those ends, to be done by them." . . . "When the exigencies of the Church call for a Convocation—if the Prince be sensible of this, and yet will not suffer the Clergy to come together; in that case I do acknowledge that he would abuse the trust that is lodged in him, and deny the Church a benefit which of right it ought to enjoy."—*Plan of Church Reform*, pp. xvi. xvii.

All this is excellent; and it gives us much pleasure to say so, as there is much in Lord Henley's writings and conduct which we shall be called on to censure most unequivocally. The position of Archbishop Wake should re-echo from the Universities, from every Chapter-house, from every Parsonage, in the land. In the present day, all that has been gained has been gained by energy, firmness, perseverance, decision. And though we would on no account be mistaken to recommend any imitation on the part of the Church of those reckless demagogues who have forced their demands by violence and intimidation, yet there is a constitutional, legal, peaceable, and loyal firmness in defence of demonstrable right, which is nothing less than positive duty, and which *must* be respected and regarded. The King has sworn to maintain the Church in her just titles and privileges; and not to remind his Majesty of this seems to argue a want of *courage* with which Lord Henley (not incorrectly, as we think,) charges our Clergy. Extensive petitions in favour of the Convocation *must* succeed; and this point gained, our Church would occupy a position of greater elevation than history has yet had to record.

Having said thus much in favour of Lord Henley, we can add little more on the same side. And no observation perhaps will sooner occur to the reflecting churchman than the glaring injudiciousness of the course which his Lordship has adopted, in endeavouring to preoccupy the public mind, not only by his pen, but by the formation of an irregular Society for the promotion of his views, and by arraying on his side the powers of oratory and the movements of popular passion, on a subject requiring the coolest and most dispassionate

attention, at a moment when that very subject is exciting feelings the most opposite, and just before a Commission consisting of persons every way competent both to collect and to improve facts has divulged the results of its labours. Lord Henley's book has now reached a sixth edition, and the influence of his Lordship's statements, the interest of the subject, the efforts of others combined with him in a regularly marshalled society, may create in many minds so strong a prejudice, that the grave, authentic, and substantial productions of the Ecclesiastical Commission will scarcely obtain a hearing.

It is in the highest degree honourable to the Church that the evils which Lord Henley proposes to remove are principally such as the Church has not created, such as she deeply deplures, and such as she has set all her energies to remedy. These are the want of church accommodation, the inadequacy of benefices, and the consequent prevalence of pluralities. The first of these evils results from the disproportion between the increase of population and the means of building churches; to reduce which the Church has put forth her most diligent and unwearied efforts, as the reports of the Church-building Society will sufficiently evince. The inadequacy of benefices, and the want of proper residences, is a guilt which belongs not to the Church, but to King Henry VIII. and the nation; to the reckless spoliations of a capricious tyrant, and to the passive indolence of subsequent legislatures. And the Church may be so far grateful to Lord Henley, that he has called the attention of her members to these mighty evils. Few, we are persuaded, are aware of their extent.

The Parliamentary Return of 1815 states the total amount of Livings under the annual value of 150*l.* per annum to be 4361. Of these, some are under 12*l.* per annum, and no less a number than 1350 are below 70*l.* per annum.

Besides the Non-Residence thus unavoidably produced by the extreme poverty of the Benefices, the want of proper Residences operates in an equal degree in causing that evil. There are no less than 4809 Livings upon which a clergyman cannot reside. Of these 2626 have no houses at all. On 2183 there are houses unfit for the residence of a clergyman, let at 2*l.* or 3*l.* per annum, and worth no more.

The consequences of this great and deplorable desecration are obvious. In many parishes Divine Service is only performed once in three weeks or a month. The week-day intercourse and natural influence of the Pastor are never known. From the distance of his residence, and the multiplicity of his avocations, and the necessary infrequency of his visits, he is as effectually a stranger to his Parishioners as if he lived in another hemisphere.

But great as are these evils, which from their nature are confined to less populous and agricultural districts, the want of religious instruction weighs with a tenfold oppression in our crowded cities. A population has risen up in our manufacturing districts which our Churches cannot hold, and neither our own ministers nor the indefatigable exertions of Dissenters can adequately instruct. A mass of ignorance, heathenism, and crime is thus fostered, which threatens the country with the most alarming consequences. Much, indeed, has been done during the last ten years in building new Churches. But the misfortune is, that they are most wanted in those very places where the people are either unable or unwilling to pay for the endowment of them. The fol-

lowing extract from Dr. Yates's valuable work sets this in a striking light:—"In a district containing by one estimation a population of 1,144,779, and by another 1,129,451, the astonishing truth is most incontrovertibly established, that only 81 parish Churches and 81 Ministers are provided by the Church of England for a population of upwards of 1,110,000 souls. The indubitable authority of Parliament hath, indeed, demonstrated that within the comparatively small circle of about ten miles around the metropolis of Britain,—the splendid seat of Science, Literature, Commerce, Legislation, Philosophy, and (as is supposed) Religion,—no less a number than 977,000 souls are shut out from the common Pastoral offices of the National Religion;—are without any beneficial communion with the Established Church,—receive no instruction from a Parish Minister,—and are totally excluded from the inestimable advantages of Parochial Public Worship."—Pp. 12, 13.

In populous cities thousands are growing up from infancy to manhood who never hear the word of God. It was computed a few years ago, that in a circumference of eight miles, in a population of 1,152,000 inhabitants, more than 953,000 never could attend public worship in the Establishment. And though Churches have been built since that time, yet has the Population proportionably increased. In one diocese, out of 110,000 persons, the attendants at Church amounted to 19,069, and the communicants to 4,134, about one in seven only attending Church, about one in thirty-eight only attending the Lord's Table. Thus are we still in effect an unchristianized land:—the deepest ignorance and irreligion prevail:—the Gaols are crowded; and your Majesty's Judges, circuit after circuit, are lamenting over the alarming increase of crime.—Pp. vi. vii.

This is, indeed, a fearful account; and had our Parliament remained in communion with our Church, it could never have been detailed within the walls of a British Senate without some endeavours to meet the crying exigency. To hope for any remedy from the delegates of popish priests, and from men whose religious belief is principally to be tested by negatives, would be sanguine indeed. Those who support Maynooth College with the national purse, and withdraw the grants made to the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, would scarcely countenance any remedial measures in this melancholy position of things. While, however, we have a national Church, something must, for shame's sake, be done by government; and had Lord Henley waited until the Ecclesiastical Commissioners had given a more accurate statement of the present condition of the grievance, and suggested some counteraction, he might perhaps have seen reason to regret the very extraordinary remedy which he has recommended.

The groundwork of Lord Henley's plan is to throw the whole amount of property possessed by Bishops and Chapters (respecting existing rights) into a common fund, to be managed by Commissioners, and to be applied by them to the reduction of inequalities, and the removal of inconveniences in the Church.

In this plan there is a great complication of error. Lord Henley has fallen into a very popular mistake on the subject of Church property; a mistake which it is important to rectify. He speaks of this property as if it were one large common fund, very partially appor-

tioned, and which might, with the greatest facility, be redistributed; instead of being, almost entirely, private bequest and endowment for specific Churches and specific purposes. Thus he speaks of "300,000*l.* per ann." being "paid" to provide service in our cathedrals; as if it literally came out of a fund which belonged to the Church at large, instead of being derived from estates with which those cathedrals have been severally endowed, and which is (according to *old* maxims of property) inalienable from their use without the consent of the parties. And afterwards he talks of "the immense misapplication of these large but still inadequate funds." (p. vii.) What misapplication there can be in appropriating estates to the purposes which the donors intended we cannot see, nor do we believe the thing can be made visible without the aid of reform spectacles. It is never alleged, for instance, that the funds of St. Thomas's Hospital are misapplied, on the ground that they are not divided among all the wounded and diseased in the kingdom, or because a part of them is not transferred to needier institutions of kindred character. Yet, Lord Henley talks of "our doling out the revenues of the church in so unequal a manner, that more than 4,000 of its districts are unable to support a minister in the decent habit and respectability of a gentleman." (p. 15.) The expression is grievously calculated to misguide. There are no such "revenues" to "dole out." Every bishop, dean, prebendary, parochial minister whatsoever, is maintained from a separate donation or bequest, appropriated by such as had an unquestionable right to make the assignment, and to demand the protection of the law for the appropriation. Any legislative act which should interfere with Church property against the consent of the holders must shake the security of all property whatever.

The doctrine of Lord Henley, indeed, on the question of property at large, would have startled our plainer forefathers.

No one *now* (says he) maintains the inviolability of corporate rights, where a clear case of public necessity or expediency demands their sacrifice. And when the first of all duties, and the most urgent of all necessities, call for an alteration in the application of public property, it would be preposterous to contend, that the embryo rights of any number of unappointed or unborn functionaries, can legitimately interpose to prevent a just or necessary measure of Reform. There is, therefore, not only an undoubted right in the Legislature, but it is its duty to vary the application and transmission of the property of the Church, whenever the interests of religion manifestly demand it.—Pp. 17, 18.

Our reformer, if we be not greatly deceived, has vastly miscalculated the numerical strength of his school. Even "now," even in this astounding age of intellectual advancement, there are very many hardy enough to maintain the inviolability of *all* rights, corporate and individual; there are very many antiquated enough to hold that no "public necessity" can be so "clear" as to "demand the sacrifice" of a "*right*," and for the plain reason, that, if it is a *right*, the sacrifice of

it must be a *wrong*; there are very many, even "now," who leave the argument of "expediency" to Caiaphas; there yet linger upon earth some presumptuous inquirers, who meet modern wisdom with the question, 'Who is to decide *when* the "necessity" or "expediency" is "clear"?' there are yet some visionaries who have secret misgivings, that when corporate rights are pronounced violable, the sanctity of individual rights will not long be respected. "Never mind! it's CORPORATE PROPERTY!" was the cry that arose when Bristol Mansion House sunk in the flames. The sequel is known.

The "right" and "duty" in the legislature for which Lord Henley contends, is evidently as applicable to a multitude of other subjects as it is to the Church. The property of public charities, schools, &c. is as much "public property" as that of the Church. Some of the wiser of the city radicals have lately resolved to commemorate "the triumph of Reform," by the endowment of an alms-house. Whatever may be the reason (we would not suspect apathy, want of benevolence, or want of money, in the "friends of Reform"), the matter has made very tardy way. But, blessed be the sagacity of Lord Henley! the scheme is now easily practicable. If Lord Grey sees "a clear case of public necessity and expediency" in the commemoration of his "darling bill," he has only to command his commons and threaten his "order," and then he may stimulate the lazy bloodflow of civic radicalism by a copious injection from the veins of Bromley or Dulwich. Or if a similar idea should occur to our prime minister in regard to Gower Street College, which, if report speak truly, is not *burdened* with funds, nothing could be easier than to alienate for that purpose a few acres, or a few thousands, from Oxford or Cambridge. Mr. Perceval, who writes very ably and eloquently, thus touches on this feature of Lord Henley's plan:

I cannot admit, with your Lordship, any more "undoubted right in the Legislature to vary the application and transmission of the property of the Church," than to make the same variations in the transmission of the property of the *Nobility*. And I would fain ask you this one question, Why is it more "preposterous to contend that the embryo rights of unborn *functionaries* can legitimately interpose to prevent" the State meddling with the first, than it is to contend that the rights of unborn *children* should prevent its doing the same by the latter?—*Letter to Lord Henley*, p. 16.

It must strike every reader of Lord Henley's pamphlet as extremely singular that while he so urgently advocates a return to the just privileges of the Convocation, he leaves that body scarcely any thing to do; and in a case which, above all others, needs their deliberation and concurrence, proceeds to the legislature at once. Surely, where the subject is the redistribution of the whole property of the Church, and the representatives of that Church are to be assembled, it would be strange indeed if their opinion should not be first taken! This is, at least, not the ordinary rule of this conciliatory age in other cases.

And, no doubt, if the Convocation could meet, and the funds of ecclesiastical appointments were found in some cases more than adequate, the Bishop and Chapter of Durham would soon have an abundance of followers.

After objections so grave to the platform, it might not seem necessary to notice the defects of the superstructure. But these are in some instances so considerable that it would be unjust to pass them by. Thus in Lord Henley's new corporation we find included "the first Lord of the Treasury, the Home Secretary, the Speaker of the House of Commons." All these may be dissenters, and even papists. Proper persons to manage the possessions of the Church! Even some "first Lord" might be found, who, professing the creed of the Established Church, would nevertheless give her Bishops notice to "set their houses in order," aye, and follow the notice up, too! But the most important mistake which Lord Henley has incurred is his vast miscalculation of the funds to be applied. Against this, Professor Burton's pamphlet is chiefly directed. We will endeavour to condense the Professor's argument in a brief arithmetical view. The episcopal sees, according to Lord Henley's plan, though changing their individual value, retain their aggregate. Mr. Rose's estimate of the property of ecclesiastical corporations, which is that adopted by Lord Henley, is 300,000*l.* per annum. This sum his Lordship proposes to apply to the augmentation of small livings, and the consequent extinction of pluralities, after retaining 100,000*l.* for stalls, and 52,600*l.* for the deans and their chaplains, and making the deductions necessary for the plan, which are calculated by Dr. Burton as follow:—

Salaries of Commissioners, Accountant General, Clerks,	£.	s.	d.
and Expenses of the Board - - - - -	5,000	0	0
Annual Repair of Cathedrals, calculated from actual averages - - - - -	32,000	0	0
Ditto of such Churches as are vested by the Plan in the Commission - - - - -	2,500	0	0
Expenses of Cathedral Service - - - - -	10,000	0	0
Annual Repair of Bishops' Palaces, houses of Deans, Chaplains, Canons, &c. - - - - -	12,000	0	0
Expenses of Bishops and Archdeacons' visitations - -	13,085	0	0
Retiring Pensions of Bishops and inferior Clergy - -	43,500	0	0
Payment to be made to Professors or heads of houses in lieu of Chapter Preferment when it has been formerly holden - - - - -	3,000	0	0
	121,085	0	0
Add allowance for Deans, Chaplains, and Stalls	152,600	0	0
	£273,685	0	0
Whole value of corporate Church property - - -	300,000	0	0
Deduct Expenses as above - - - - -	273,685	0	0
	£26,315	0	0

This, as we have said, is on Mr. Rose's calculation; but if Dr. Cove's be assumed as the basis, the residue would only amount to 1,315/.! Yet Lord Henley assumes that there would be an available surplus of 150,000*l.* for his reforms. It would far exceed our limits to give more than the above sketch of the Professor's argument; but we have no hesitation in affirming that the calculation of expenses is even under the truth, so that Lord Henley, after as tremendous a concussion of Church property as the Reform Bill has been of vested rights, would only create an expensive, cumbrous, and laborious establishment, from which no possible benefit could accrue to the Church or the nation.

We do not *altogether* agree on the subject of pluralities with our respected correspondent Melancthon, who, in our last number, addressed to us a letter on Lord Henley's plan; there are many cases, as the Church now stands, in which they are not only lawful, but unavoidable; and there may be some advantages attendant on them, as indeed there is scarcely any tolerated practice of unmingled evil; but the principle of them has been condemned on the most solid grounds from the very earliest periods of the Church, and they are undoubtedly repugnant in theory to the character of the pastoral charge. But Lord Henley's plan would not remove them, or it would substitute evils of a far darker hue. The plan of Dr. Burton is far superior; it is a simple taxation of livings. It would scarcely be in our range to give even an outline of the scheme, but it is well worth the consideration of all whose influence may be brought to bear on the amendment of a very serious grievance. The measure is as safe as it is simple; the expense of its machinery is very limited; and it would be an idle waste of words to prove the power of the legislature to impose a tax, without any violation of the right of property. In the present case, however, the tax might be laid on by the Convocation, and sanctioned by Parliament, which would wholly remove any semblance of objection. *

It should always be borne in mind that a very large portion of Church property and patronage has been forcibly transferred to the hands of laymen. Time and usage have consecrated possessions which rapine and sacrilege originated, and it would be most unjust to compel the present lay impropriators, who do not bear the guilt, to bear the penalty. Yet the purchase of lay tithes and lay presentations, and their restitution to the livings and assignment to the Bishops respectively, would be a very proper outlay of the fund to be created by Professor Burton's scheme. Many lay impropriators, when the matter was in discussion before Convocation, would probably themselves come forward, and make some sacrifice in such a cause. As regards tithes vested in *ecclesiastical* corporations Mr. Perceval

observes, that they might without any injustice be restored to the original endowments, as no sums have been paid for them, and no families would suffer. Mr. P. calculates the ecclesiastical impropriation as one fourth of the whole.

Lord Henley proposes to abolish translations and commendams, and his next step is the removal of the Bishops from the House of Lords. In the prospectus of the Church Reformation Society, of which his Lordship is chairman, this appears as one of the Society's avowed objects; though it is added "after an efficient Convocation shall have been established." That the Church derives much strength from the presence of her Prelates in Parliament we would not say: if the necessary price of a Convocation supported and guaranteed in its rights were the abrogation of the parliamentary privilege, no Churchman, we suppose, would hesitate in his choice; though we really do not see why the Church should be the only body placed in that anomalous position that she must not obtain one *right* except by forfeiture of another. Her right to the parliamentary privilege, however, is one which she enjoys by custom of the state; by the same title, indeed, that the families of Grey and Russell hold theirs. Her right to the Convocation is indefeasible—it is hers as a Church—hers in the nature of things—it is that right which belongs to every corporation, of deliberating on its own affairs. But it is impossible not to regard with some suspicion a scheme which, *at the present time especially*, would obliterate the almost single remaining recognition of a national Church, and that too on the very ground, as Lord Henley expresses it, of "severing the kingdom of Christ, and the kingdom of this world"—in plain English, Church and State. No reader of history has forgotten that no measure was more ardently coveted by the Puritans than the expulsion of the Bishops from the Upper House; and that, when they had attained it, their onward course was easy. There is so much misconception on the nature of this privilege, and Lord Henley has so largely given into it, that we shall endeavour to condense the masterly remarks of Dr. Burton and Mr. Perceval on the subject, regretting that we are too much circumscribed to detail them.

Dr. Burton very properly distinguishes between privileges which Bishops possess *as Bishops*, and those which they possess by custom of the State. A Bishop, as such, has clearly no right to political privilege,—and if the Bishop of Sodor and Man, or the Scotch Bishops, should claim to be admitted to the privilege of the peerage on account of their episcopal character, they might fairly be met with the text "My kingdom is not of this world."—But there is no sentence of Scripture whereby they are *forbidden* to give their voice in the affairs of a nation, if that nation chooses to ask it. Mr. Perceval appositely observes, that if there be any sin in a nation availing itself

of the counsels of God's ministers, there must also be a sin in a private family doing the same.

There is, indeed, much in Lord Henley's pamphlet which we cannot peruse without sorrow; as coming from so amiable and pious a churchman. There is, throughout, a leaning to Puritanism, of which the expulsion of the Bishops from their office of state is, comparatively, a trifling instance. Thus we have "that burning and shining light, John Wesley;" and though we would be the last to deny that Wesley's motives were pure, and his efforts, in some cases, highly beneficial; yet when we recollect that he and his contemporary Whitfield were the great phantasiarchs of modern times; that he originated a schism which has penetrated every corner of the land, and the followers of which are, at least, equivocal churchmen, and wholly unsound on the nature of the ministerial commission; we can scarcely understand a churchman applying to Wesley a commendation which the lips of the Saviour reserved for him than whom a greater had not arisen among them that are born of women—"a prophet—and more than a prophet." In another place Lord Henley speaks in the highest terms of a work whose author therein calls 'THE APOSTLES' CREED' "an indefinite, deficient, and ill-assorted compend of the Gospel!!!" On the Cathedral Service he equally evokes the Puritans of elder days. "Nothing," he says "can be less satisfactory to those who desire to worship God in spirit and in truth, than the *coldness and formality* of the Cathedral Service." It is amusing to hear a *churchman* talk of the *coldness* of that which kindled into devotional fervour the frigid *Puritanism* of Milton, and made him forget the schismatic in the poet and the Christian. We cannot resist the pleasure which presents itself of reminding his lordship of those exquisite verses,

let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing ORGAN blow,
To the full voiced CHOIR below,
In SERVICE high, and ANTHEMS clear,
As may with sweetness, thro' mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

Surely if these things are, as Lord Henley calls them, "relics of Popery," this only proves that Popery has left us something worth preserving. But the absurdity of the term is well exposed by Mr. Perceval, in his most eloquent style :

You speak of "the *coldness* and formality of Cathedral service;" and in a note, style "chanting, and all anthems, solos," &c., "reliques of popery." Have a care, my Lord, or you will establish the truth of a claim put forth by

the Church of Rome, which sounds most grating and offensive in the ears of the English Christians, to be considered the mother, and therefore, mistress of all other Churches. For these, modes of singing the praises of our great Creator, which move your pious indignation, are, indeed, reliques, but if I mistake not, reliques of "Jerusalem which is above," and which we have the warrant of the Holy Ghost for styling "the mother of us all."

The Mosaic Church was, as your Lordship knows, founded upon the model of the heavenly one; "for see, said he, that thou make all things according to the pattern shewed thee on the Mount." In this Church we find solos, duets, and chorusses, introduced into the service of the Almighty; of which the solo of Miriam, and the chorus of the women whom she answered, and the duet of Deborah and Barak, are sufficient instances: while the whole frame and composition of the Psalms in their parallelisms, and alternations leaves no doubt of the correctness of the conclusions to which Lowth and Cleaver, and Horsley and Jebb, and others, have been led, that they were composed for alternate recitations, like our Cathedral chanting. But we may go somewhat higher. It has pleased Almighty God occasionally to encourage his servants in this life by partially withdrawing the clouds which conceal the inhabitants of Heaven from our view, and permitting us to catch a glimpse of their employments. We find the holy seraphim engaged in an occupation, the feeble imitation of which by mortal men upon earth, has called forth your severe reprobation. Yes, my Lord, they are actually described as "chanting" the praises of Jehovah by alternate movements. So Isaiah teaches us, "I saw the Lord sitting upon his throne, high and lifted up. Above it stood the seraphim, one cried unto another, and said, Holy, holy, holy is the Lord of Hosts."

But our cathedral service is so cold! Oh, my Lord, if your own heart does not glow at the hearing of those heavenly melodies, do not envy those who are formed of happier temperament the enjoyment and benefit which they draw from them. Many a weary soul, I doubt not, has been refreshed and awakened by them, which else might have remained drowsy and indolent. Many a chord, by means of them, been struck in a sinner's breast, which will vibrate to all eternity with the praises of the Lamb. The great and good departed have recorded their sense of the value of them. It is related of the pious George Herbert, "that he went usually twice every week on certain appointed days to the Cathedral Church in Salisbury; and at his return would say, 'that his time spent in prayer, and cathedral music, elevated his soul, and was his heaven upon earth.'" But alas! all these things which have cheered and solaced God's servants in their weary pilgrimage, are about to be removed. That fatal and deadly storm which sour puritanism and envious schism combined to raise against the fairest portion of God's heritage, is about once more to spread its desolating force on our land; the Church of England once more to be overthrown and trampled upon by those whom she admitted into her fold, and nourished with her fruits; our pleasant places to be laid waste, "the carved work thereof to be broken down with axes and hammers." Already are the traitors within, and the foes without, arranging their watch-words, and the self-same notes resounded which were echoed at the former onslaught. Again is our cathedral service, which we copied from the seraphim, cried down as a relic of popery; and the book of Common Prayer, whose almost every petition has been used by Christian saints for upwards of twelve hundred years, denounced as an abomination. These are signs of the times which there is no mistaking. Thanks be to God! the storm will not find us unprepared! Praised be his name! for having delayed it till we had received, both by word and deed, our warning to "set our houses in order," and have, I trust, profited by the warning.

There is one ground of comfort, my Lord, in all this, which you will rejoice to hear. The desolation cannot last for ever. When the whirlwind has swept by, and they who thought to ride upon it are blown into oblivion, then shall we again lift up our heads. Either we shall witness the restoration, and hear the voice of joy and gladness once more in our dwellings, see the waste places

rebuilt, again hear the pealing organ swell its note of praise, and the merry bells ring out their jocund sound; or our pilgrimage will be over, and we shall have exchanged, through the Redeemer's blood, our earthly choirs for celestial. For your Lordship's sake, I trust that, ere that time arrives, a sounder judgment will possess you in these matters. Lest, haply, when the heavenly portals are flung open to receive you, and the sound of the celestial concert strikes your ear, "the harpers harping with their harps," the clang of the archangel's "trumpet;" some clear voiced angel leading the hymns; the seraphim responding to each other with the trisagion; the four and twenty and the four singing their new song of worthiness; and the full chorus of the one hundred and forty four thousand, pouring forth that song which none but they can learn; your heart be chilled within you, and you show the superior soundness and purity of your piety by turning away in disgust from such, "papal" abominations.—Pp. 26—31.

On the whole, it is impossible to regard the course Lord Henley has taken without deep regret. We respect him sincerely. He, no doubt, wishes well to the Church, but in the unsuspecting ingenuousness and simplicity of his heart, he seems to have fallen among a class who are determined to play him as a good card for their purposes. We would recommend him, at all events, if his steps can be in any degree retraced, to avow his intention of withdrawing from the arena he has chosen until the Report of the Ecclesiastical Commission shall appear. For ourselves, when the Convocation is granted, we shall very readily state whatever we may deem improvements in ecclesiastical affairs; but, until that happy day shall come, suggestions of this kind can only create needless irritation, as there will be no authority competent to carry them into effect. We do not believe our Church immaculate, because we are not Romanists; but we adore the Gracious Providence, whose hand is conspicuous in keeping her so pure, when deprived of what every Church in the world, except herself, enjoys. Give us the Convocation, and the rust which its absence has contracted shall speedily vanish; give us the Convocation, and we will give the Romanists their O'Connell, the infidels their Hume; Jerusalem shall shake herself from the dust, the captive daughter of Zion shall loose herself from the bands of her neck; and superstition and unbelief shall be fain to shelter themselves in mute retirement from the blaze of the sanctuary.

Since sending the above to press, we have been favoured with another pamphlet by Lord Henley, intituled, "Union of Dr. Burton's and Lord Henley's Plans for the Augmentation of Small Livings." Of the merits of the new plan it will be wholly impossible to treat in the present number; but there is one passage which so strikingly confirms the observations we have already made, and which bears so importantly on the former pamphlet, that we cannot pass it without some animadversion.

Lord Henley is in his own person an example of what may be expected from the prevalence of the opinion that *any* property may be the subject of arbitrary legislative confiscation. His Lordship, when he first entered on his measures of reform, distinguished minutely between corporate and individual property: he now finds he has "taken too narrow and technical a view of the question," and that Parliament may deal with advowsons *pro arbitrio*. It is only in the course of nature that his views on the subject should become more enlarged and liberal; and if he does not enlarge them, there are others who will; and, though their premises are unsound, their conclusion is most just.

As far as regards Livings in the gift of the Crown, or of Corporate bodies, my objection to tax them was one only of *Expediency*, founded upon the consideration of the limited incomes of the parochial clergy, and the various claims which they have upon them. It was not an objection of *Principle*; for where property is, like this, of a public nature, I never can entertain a doubt but that Parliament has the right (after the interests of present incumbents are determined) to deal with it in *any manner which the spiritual wants of the state may require*. My great difficulty consisted in a repugnance to impose the tax upon Livings in the gift of *private patrons*. This, I thought, had the appearance of a violation of *private property*. I am since, however, induced to believe that I have here taken *too narrow and technical a view of the question*; and that an advowson is *by no means so precisely analogous to an inheritance in land, or to a common rent charge*, as I was inclined to think; but that a purchaser obtains it with notice that some reasonable modification of it may take place for the purpose of effecting the great trust with which, as Ecclesiastical property, it is necessarily clothed.—*Dr. Burton's and Lord Henley's Plans*, pp. 4, 5.

This dangerous doctrine is only a foster child of Lord Henley; the real father is an Edinburgh Reviewer, and so his Lordship admits, and even quotes his words, in which he affirms that the Legislature has already dealt with advowsons, in compelling the incumbent to reside, or to pay a certain stipend to his curate, whereby the value of the advowson is diminished. This is very transparent sophistry. A man's life is equally lost whether the state takes it by the hand of the hangman after trial, or by the rack of the inquisitor without any trial at all; but there is every difference in the personal security of the citizen. It is thus with property—a property, or a species of property, may be reduced in value by some act which does not compromise the security of property in general. The value of land is reduced by taxation; yet none doubts the power of the state to *tax* this or any other property, for state purposes. But it would surely be extraordinary to deduce hence that the state may seize, modify, and transfer to any extent that a temporary legislature pleases.

LITERARY REPORT.

Remarks on the Principles adopted by BISHOP LOWTH in Correcting the Text of the Hebrew Bible. By J. ROGERS, M.A., Canon Residentiary of Exeter, and Rector of Mawnan. Oxford: J. H. Parker. London: Rivingtons. Cambridge: Deightons. 1832. 12mo. Pp. 38.

THE most important sentence of this Tract is an Advertisement, which appears on its cover, informing us that the author is preparing for the press a Critical Edition of the Hebrew Psalter; and the present publication is, we suppose, intended as a statement of the principles which he has adopted in his forthcoming work. The object of Mr. Rogers is, to refute the positions laid down by Bishop Lowth, with regard to the correction of the Hebrew Text, on the authority of the Septuagint and other ancient versions. In common with most of the modern continental critics, he conceives that the Bishop attached far too great importance to these venerable relics; and, accordingly, of thirty-eight emendations proposed by him, (eleven on the first ten Psalms, and twenty-seven on the first three chapters of Isaiah,) Mr. Rogers pronounces all but one, to be "not required by the context." On several of these passages we come to a different conclusion. For in some of them the ancient versions exhibit variations from the present Hebrew, such as no sober-minded man can attribute either to the ignorance or to the carelessness of the translators; and in which, though the MSS. hitherto collated do not afford us the means of restoring the text to its original purity, it is, nevertheless, morally certain that the Hebrew words now before us are not those which the inspired authors wrote, and do not express the meaning which the Holy Spirit intended to convey. Judging, therefore, from the present specimen of Mr. Rogers's critical powers, we do not expect that his promised edition of the Psalter will do much towards clearing up the mystery which hangs over this and other portions of the Old Testament;

though we shall be ready to offer him our most cordial thanks for collecting and condensing the stores, which are scattered over many ponderous and expensive volumes, and presenting in a commodious form to the rising generation of biblical students, a body of invaluable information, which they now scarcely have it in their power to obtain.

The Ordinances of Religion practically illustrated and applied. By JOHN DAVIES, B.D. Rector of St. Pancras, Chichester. London: Hatchard. 1832. 8vo. Pp. xvi. 308.

TO divest religion of the mere formality of outward observances, and at the same time to render its ordinances effective, by exhibiting them in their due subservience to spiritual edification and vital devotion, is the object of this treatise. The work is truly valuable and important; and though somewhat involved and metaphysically distinguished, it will repay the attention which is requisite for a just apprehension of the argument. Divine Worship, the Sabbath, Baptism, and the Lord's Supper, are considered in their design, their obligations, and the benefits and privileges resulting from them; from whence it is inferred that a neglect of these ordinances is a neglect of religion itself. Although, indeed, the heart must be warmed with religious sentiment, yet these acts of ritual observance form so essential a constituent of the sense of the sanctuary, that it is imperfect without them.

A Manual for the Afflicted; comprising a Practical Essay on Affliction, and a Series of Meditations and Prayers, selected and arranged for the use of those who are in Sorrow, &c. By T. H. HORNE, B.D. London: Cadell. 12mo. Pp. 275. 1832.

OUR old friend is again in the field—for so we may take leave to call him—as who has not experienced him a friend? The biblical student—aye, and the practised divine too—have found him a friend in need; and now

he appears in the character of a friend in the greatest of needs, in sorrow and affliction; with weapons drawn from the same holy armoury which supplied his warfare against scepticism and ignorance, he now combats tribulation and calamity.

This little work is comprised in two great divisions, which are very extensively subdivided. In the first of these, Mr. Horne details the doctrine of Scripture relative to affliction, in a very valuable digest of what occurs in the word of God on the subject. The source and design of afflictions, and the duties of the afflicted, are pursued in the language of Scripture; preparations for affliction, and the advantages of prayer, are detailed in Scripture language. In Part II. we have consolations and devotions of every description from Scripture; from the Liturgy, and from approved authorities.

It is impossible to commend the idea of the work too highly; and we do not apprehend our readers will find the execution defective; and when we say that nearly *one-half* is in the words of Scripture or the Liturgy, ("pronounced," says Mr. Horne, "by a late learned and candid dissenting minister, to be *the first of uninspired compositions*,") and the rest in those of our most eminent ancient divines, selected and arranged by not the least distinguished of moderns, we feel that we should vainly attempt a more elaborate recommendation.

On the Duties of Christian Electors.
By the Rev. S. C. WILKS, M. A.
London: J. Hatchard & Son. Pp.
30. 1832.

MR. WILKS in some measure apologizes for his subject, but no apology is necessary. Our theological readers will be doubtless reminded of a passage in Tillotson's Sermon on Tit. iii. 2, and will be surprised that so minute a coincidence should be found in a writer of so different a school. We thank Mr. Wilks for the acknowledgment, which is, indeed, what the Clergy of his views have been combating, in union with the Dissenters, from before Tillotson's time. Mr. Wilks's subject was so far from uncalled for, that it

might rather seem the duty of a faithful pastor, so circumstanced, to treat it. The Sermon, on the whole, is good—the object of it, to show what men the *Christian Elector* should return. Mr. Wilks tries them by their general Christian principles; their love of order; their resolution to uphold the established Church; and their hostility to the West-India Planters; on this latter subject he falls in with all the vulgar misrepresentations of the Aldermanbury Society, and is decidedly for immediate emancipation. He might have added, repeal of the beer bill; state of factory children; and the desecration of the Sabbath. All these might have been profitably treated at length. The principle, however, of the Sermon is excellent; and, if treated with equally spiritual and Christian feeling, the subject may be profitably discussed in the pulpit of any district similarly circumstanced with Mary-le-bone.

The noble Office of the Sunday-School Teacher. By the Rev. G. W. DOANE, A.M. Rector of Trinity Church, Boston, United States. London: R. Davis. 1832. Pp. 31.

A REPRINT from the *Sunday-School Teacher's Magazine*, already praised by us. We can only say, that it is a most useful publication; and we recommend it to all our brethren as fit to be put into the hands of their assistants in the great work of parochial instruction. We wish it was on the list of the Society for Promoting Christian Knowledge.

An Address, delivered at an Examination of the St. John's Church Sunday Schools, June 15, 1832. By EDWARD WIX, M.A. Archdeacon of Newfoundland. 12mo. Pp. 12. 1832.

Our clerical readers, and indeed our readers generally, would do well to refer to this address, in proof of what is doing, for the diffusion of the Gospel, in our transatlantic colonies. It was delivered preparatory to the approaching visit of the diocesan, for the purpose of administering the solemn rite of confirmation in Newfoundland.

With reference to the hymn at the title-page, which we take to be original, it should seem that the venerable Archdeacon is no poet; but the substance of his address will exhibit him in the more honourable and enviable light of a sound theologian, and a zealous and affectionate pastor of the flock of Christ.

A Charge to the Clergy of the Archdeaconry of Durham, and of the Officialty of the Dean and Chapter. By C. THORPE, B.D. Archdeacon of Durham. London: Rivingtons. 1832. 8vo. Pp. 31.

WE have read this Charge with much satisfaction. In it are briefly but ably discussed the advantages of religious establishments; and replies are given to the popular objections of the day against ours, as drawn from her revenues. The whole is written in an elegant and convincing manner, and well deserves the perusal of every Clergyman in the kingdom.

Twenty Parochial Sermons, adapted to the Use of Families, with an Appendix, containing Hints for Family Devotion. By the Rev. C. GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Second Series. Oxford: Parker. London: Rivingtons. 1832. 12mo. Pp. xiv. 346.

By including the present series of sermons in the commendation, which we felt it our duty, no less than our inclination, to bestow upon their predecessors, we should scarcely do justice to the estimation in which we regard the pastoral exertions of Mr. Girdlestone. Not only is this new volume an additional proof of his persevering usefulness, but we think every sermon we read in it improves upon the last. Many of the present selection have been digested from the publications of others; and we agree with the writer that beginners in the ministry more especially would find it profitable, both to themselves and their congregations, "to take often some of the sermons of our many excellent

divines for the foundation of their own compositions." Not that we mean to affix any superior merit to the compiled discourses in Mr. Girdlestone's volume; for we are equally pleased with those which are purely original. We merely advocate the principle, upon which he has so ably acted. In conclusion we must not omit to notice another recent publication of our author, for the purpose of urging its universal adoption. "The Church Catechism, broken into more Questions and Answers," is the best Village School Manual with which we are acquainted.

The Church its own Reformer. By MR. SANDFORD.

A PEECE of gratuitous impudence, in which the speech of Mr. Stanley, noticed by our correspondent, "A Churchman," in our number for September last, is introduced with approbation. To that letter we refer our readers. The Church is handsomely abused for not reforming itself, when no Convocation has been called to reform it. Not one word does Mr. Sandford say on the unconstitutional suspension of the Convocation. It would only be dealing him his own justice to tie his hands behind him, and whip him for not washing them. But, perhaps, the poor fellow means well, though he knows no better. At all events, he has made a good cast for the patronage of a government which calls Stanley brother; though we fear there are so many family demands, and claims of old standing, that he will not have a very good immediate chance.

A Harmony and Exposition of our blessed Lord's Last Prophecy, in which the Difficulties that have hitherto perplexed Commentators, are satisfactorily explained. By JOHN FANNIN, A.B. Dublin: Fannin and Co. 1832. 8vo. Pp. 67.

LET the author of this little pamphlet state his object in his own words:—
"So lately as 1830, Professor Lee, of Cambridge, published an exposition

of the Apocalypse, which professes to prove, 'that the whole of that remarkable prophecy has long ago been fulfilled;' and the exposition commences with a recital of the very prophecy of our Saviour's which we are about to examine. It has been hitherto considered, that those parts contained in Matt. xxiv. 15—22, Mark xiii. 14—20, and Luke xxi. 20—24, had reference to the destruction of Jerusalem by the Romans, and were fulfilled in that event. In this light they have generally been quoted and applied by commentators; and in this sense they are used by Professor Lee, to support his views with respect to the Revelation of St. John.

"The principal design of the present essay, is to prove that the details, which are given in the passages above alluded to, refer to *two* events,—different, distinct, and distant from each other:—the one the destruction of Jerusalem by the Romans, an event long since past,—the other, still future, and likely to occur about the time of the restoration of the Jews."

Mr. Fannin has manifested considerable ingenuity in the arrangement of his Harmony, and the argument which he has built upon it is worth an attentive perusal; but whether conviction will follow, is another question, the discussion of which is too important to be dismissed in the brief space which we can allot to it.

SECOND EDITION. *The System and Practice of Congregational Dissent unfavourable to Religion. By a Layman. Extracted from the June No. of the Christian Remembrancer, Vol. XIV. No. 6. London: Rivingtons. 12mo pp. 24. 1832.*

WE have the greatest pleasure in announcing the Second Edition of this admirable little pamphlet. The irrefragable arguments which produced so decisive an impression on the mind of the reflecting writer have already operated powerfully on other candid and ingenuous minds, and they cannot be too extensively dissemi-

nated. They are now given to the public in so cheap a form (one penny each, or 8s. per 100) that no person who can read and reflect ought to be without a copy. We particularly recommend the work to the Clergy for distribution. It is so short that all may afford time to read it; and none, except the most inveterately prejudiced, can fail to experience some portion of its force. Our habitual readers, who doubtless remember the essay, need not be told that the author was bred a dissenter, and has embraced, from conscientious conviction, the faith of the Church. We quote the following from the advertisement:

"The Author of the following pages may conscientiously declare, that, in seceding from the Communion of the Dissenters, and joining the Church of England, he was influenced by no secular motive, it was sure to injure him professionally, at least for a time; for he first avowed the change when he removed to a town where all his connexions were Dissenters. It is no easy task to eradicate opinions and feelings implanted in the nursery, and confirmed by education and long habit. It is no light cost to disclaim what has been publicly professed; to abandon the faith of nearest relatives; to risk the estrangement of earliest and dearest friends; and to incur the certain hostility of a party which never quite forgives a deserter. But when, through the observation of years, the surprise and regret, with which he first discovered serious evils in the practice of Dissent, led him to doubt the soundness of its principles; and at length gave place to a conviction that its religion is the politics of sectarianism; its life, the zeal of a party; its energy, the parent of contention; its peace, a frozen torpor; its wealth, the forerunner of Socinian infidelity; while its triumph would be the destruction of all that, as *Englishmen*, we hold valuable; he dared not remain longer in a tabernacle upon which no glory rested."

The principal improvements in the present edition are, that the passages of most peculiar force are printed in italics, and some additional notes are given.

A SERMON FOR THE SECOND SUNDAY IN ADVENT.*

ON THE
DIVINE AUTHORITY AND PROFITABLENESS OF THE HOLY SCRIPTURES.
2 TIM. iii. 14—17. (*Concluded from p. 686.*)

Now, my brethren, if we believe these things to be indeed true,—if we feel assured that the Scriptures are not merely the word of men, but in very truth the word of God; that they are a revelation from the God of heaven to fallen, sinful, and miserable man; that they are thus profitable to him in so high and eminent a degree; that they make known to him such important and awful doctrines, and, in fact, are able to secure for him happiness both here and hereafter,—what ought to be our feelings towards those Holy Scriptures? how ought we to regard them? how should we act with respect to them? A modern and living writer has placed this question in so striking a point of view, that I think I cannot do better than quote her words: “Suppose,” says she, “we had now no revelation, and it was given out, on authority which we believed, that upon a certain day a book would be seen descending from the skies, bearing to us the written will of God, and filled with intelligence upon all points connected with men’s eternal welfare, from God himself,—would not the whole kingdom be in an agitation? would not every one rush to the appointed spot? would not each try to get a copy of it? and when procured, would not every sentence and line and word be searched and explained and applied?” It is remarkable that the very case which the writer has only supposed, has actually occurred almost to the letter in this land. There was, we well know, a time when the inhabitants of this Christian country were virtually without a revelation. There was a dark and gloomy period when persons calling themselves Christian ministers had the will and the power to deny the Holy Scriptures to the people,—when the Gospel was therefore, to all but themselves, a sealed book. At length, however, when the light of the glorious Reformation shone forth, this crying evil was removed. What then took place is positive matter of history. “At length,” we are told, “the royal license (for reading the Bible) was procured; and the incumbent, or chief minister of every parish, was desired to provide himself with a copy, that he might instruct both himself and his parishioners from the written word of God. And a copy was placed in some of the churches that the people might have an opportunity of reading it, or hearing it read; and, what is worth remarking, is, that it was actually chained to the desk on which it stood to prevent its being stolen away. And such was the eagerness of the people in general for the word of God, that all ranks partook of the sensation, and actually flocked to receive the glad tidings of salvation delivered to them in their own language. The rich eagerly bought the sacred volume, while the poor and unlearned assembled to hear it, read to them. Groups of persons of all ages were seen surrounding the desk from whence it was read. Age forgot its debility, manhood its labour, and childhood its sports, in order that they might enjoy the privilege of ‘being made wise unto salvation, through faith, which is in Christ Jesus.’”

* Sargant’s Life of Crapmar.

And may we not take a lesson from this history? May we not derive most useful instruction from the example here afforded us? we must of course make some allowance for the effect of novelty, and for the influence of natural curiosity: but still, I do think, that if we really remembered that the Scriptures are the word of the Most High himself, written and delivered to us for our great and endless comfort, we should all display more of that spirit and conduct which is there described. If we constantly regarded them as conveying to us a message of the most vital importance from our divine Creator, we should surely be more eager to read, more earnest to study, and more anxious to understand the Holy Scriptures than is, alas! too commonly the case.

Let it not, however, be supposed, that even this of itself is sufficient. There is a peculiar frame of mind and disposition of heart in which the Scriptures must be read and examined. If we indeed consider them as a revelation from Him who made and preserves us; from Him who knows whereof we are made, and therefore what is best for us; and view them as pointing out to us the course by which we may be made wise and happy, both here and hereafter, surely we ought not *only* to study them, but to study them with a most solemn desire and resolution to be guided by them in all things, with an humble and submissive readiness of mind, to believe every doctrine which they reveal, to practise every precept which they enjoin. But I cannot, I believe, enforce the absolute importance of this requisite upon you more effectually, than by relating to you the substance of a speech made but a few minutes before his execution, by Sir John Yates, who was put to death in the reign of Queen Mary. "I have lived," said he, in words of warning to those around him, "as viciously and as wickedly all my life as any in the world; and yet I was a great reader of the Scriptures: a worse follower (of them) there was not in the world; for I had read them not to edify, but to dispute, and to make interpretation after my own fancy. Take heed, therefore," he adds, "how you read God's Word, and play and game with his holy mysteries: for except you humbly submit yourselves to God, and read his word charitably, and to the intent to be edified thereby, it will be but poison to you and worse."*

This naturally leads me to insist on one other important requisite, as absolutely necessary to the study of the sacred volume;—I mean prayer. The Scriptures constantly represent the disposition of mind and heart required in those who would read them profitably, not as the work of men, but as the work of God himself; and nothing is more positive than their assurance that we cannot effectually and habitually observe a single precept of the word of God, unless the power of divine grace precede, accompany, and perfect all our weak and unworthy endeavours. And how are these things to be acquired? The answer is ready: By accompanying our constant and sincere study of the Scriptures, with earnest, heartfelt, and persevering prayer to God through Christ, for the blessing of his Holy Spirit. Daily should we read,—daily should we pray, that whilst we read, God will open our eyes more and more, that we may see the wondrous

* Sargant's Life of Cranmer, p. 122.

things of his Law, that He will open our hearts that we may understand the Scriptures, and that he will, above all, grant us both to perceive and know what things we ought to do, and also give us grace and power faithfully to fulfil the same, through Jesus Christ our Lord.

My christian brethren, we all profess to be assured that the Scriptures are all holy, and all given by inspiration of God; that they are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, so that the man of God and every individual Christian may be perfect, being thoroughly furnished unto all good works; that in fact they are able to make us all wise unto salvation: but do we act towards them, as if we really regarded them in this their high and distinguished character? Do we read them with that attention, that earnestness, and that constancy which they deserve, as coming from God himself? Do we daily study them, endeavouring to understand their true meaning? Do we read and hear them with an humble, teachable disposition of mind, with a desire and resolution to believe and do whatever we find they require of us? Do we read them with serious prayer, that they may be profitable to us? "Never, perhaps," says the present learned and pious bishop of Limerick, "were the sacred Scriptures more largely circulated than at the present day. But the question may be asked more readily, than it can be answered satisfactorily, whether the study of the divine volume keeps pace with its diffusion, whether any considerable number of its professors, so apprehend, so feel, so apply, and so reduce to practice its most holy principles, that this age is materially better than the last, and the present generation an improvement upon the generations that are past and gone?"* Let us, my brethren, examine ourselves upon this point, as one upon which we must give account. Let us judge ourselves, brethren, that we be not judged of the Lord.

1. Let us inquire how the Scriptures are regarded amongst us, with reference to the *young*: the words of my text particularly mark the importance of the young being early instructed in the word of God. St. Paul pointedly reminds Timothy of his having known the Holy Scriptures from a child as a point worthy of being deeply impressed on his memory. A child, then, may be instructed in the sacred truths of Scripture, according, of course, as they are suited to his age and talents; so far as to be said, not only to be acquainted with them, but also to *know* them. Now how are we influenced in our conduct by the knowledge of this fact? Do we ministers of the Gospel sometimes adapt our addresses from the pulpit to the understandings of the young? Are you who are parents encouraged by it, through the help of the Bible, to bring up your children in the nurture and admonition of the Lord? Do you read to them such parts of the holy volume as are easily understood? Do you teach them to read them, to reverence them, and to obey them? Ye godfathers and godmothers, do you in consequence, see that your godchildren are taught, so soon as they are able to learn, all those things which a Christian ought to know and believe to his soul's health? And lastly,

ye who are in any way entrusted with the instruction of youth, in whatever line of life you may be, are you careful that the knowledge of the word of God shall form a principal part of their education? Do you do every thing that in you lies, to impress their minds and hearts whilst tender, with the doctrines, principles, and commands of Scripture?

On the other hand, I would also address a word to those young persons who are under religious instruction. When, young people, you read the Bible, whether it be the Old or New Testament, remember that you are reading the word of God, who lives above in heaven, yet sees every thing we do, or say, or even think: attend therefore to what you read in that holy Book, and try to understand what you read; listen when you have it explained to you, and often pray to God to make you obey what you read or hear.

2. I would next turn to those who are already some way advanced in the knowledge of the Scriptures. I trust there are many such amongst us. Some perhaps, like Timothy, from childhood have known something of their real value, and from their earliest years have been guided by them in their faith and practice; whilst others, after having presumed for a time to treat the word of God with indifference, or even contempt, have, in the mercy of God, been awakened to see the folly and danger of their course, and thence have been led, under divine grace, to yield their hearts and lives to the teaching of the Holy Scriptures. To each of these classes, I would say—Be thankful for the blessing which has been vouchsafed you; but rest not content, either with what has been done for you, nor with what you have hitherto been enabled to do. Let not either the early faithfulness in the one case, or even the truest repentance in the other, tempt any one to imagine that they have already attained, or are already perfect. No; trials will come, trials of the severest character will present themselves, when your faith and religious principles will be endangered. Evil men and seducers will endeavour to deceive you into sin and ruin. You must therefore be exhorted, like Timothy, to continue firm, stedfast, immoveable, in those divine things in which you have been instructed and been assured of. But especially should we remember that in the approaching danger, St. Paul directs his beloved disciple to the Holy Scripture as his guide and instructor. Let us then take this advice to ourselves. Let us at all seasons make the Scripture our daily study, being assured that the more fully we are acquainted with its contents, the more able shall we be to turn to it for advice and support in all our difficulties and temptations. Let us bear in mind its sufficiency—it is able to make us wise unto salvation: let us not forget its universal profitableness. Are we in doubt about any point of faith, the Scripture is profitable for doctrine. Do we hesitate about any particular line of conduct, it is profitable for instruction in righteousness. Have we fallen into any error in faith or practice, it is profitable for its reproof and conviction, as well as for its correction. And let us ever be impressed with a remembrance of the authority on which it all rests. It comes from God himself. It is given by the inspiration of his Holy Spirit. Oh, let then the Scripture be our

constant guide and counsellor. But let us not forget that it is *all* Scripture that is declared to be thus inspired and profitable. Every part has its appointed use. Let, then, all Scripture have its proportion of attention. Let us not be content, like some readers of the Bible, to dwell entirely on some favourite texts, or chapters, or even books, whilst all the rest is passed over with neglect. But let us read it regularly through, devoting more time and more frequent attention to the New Testament, because it contains the history and doctrines of the Son of God, the Saviour of the world; but at the same time, not omitting to study with serious attention the books of the Old Testament, in which we find his coming so often foretold, and such valuable truths and instructions enforced. Let us make it a rule to read some part of the Bible, if it be only one verse, every day. Many may read much more, a chapter or two perhaps. Let us read, if possible, at fixed and appointed times in the day; and let us read through one book before we begin another, until we have read the Bible through. Let us, moreover, always read it with a wish to be improved by it, with a desire to be guided by it, and with earnest prayer that we may be enabled to do so; and thus may we hope to be made wise unto salvation.

3. But if the knowledge of Scripture be thus profitable to salvation to those who study it, what may we conclude will be the consequence to those who neglect it? This is an awful question, awful indeed to all those who feel that their conduct in this respect has placed them in danger. Am I addressing any whose consciences tell them that this is their case? I will not suppose that you can have treated the Scripture with ridicule or contempt, but perhaps with indifference or carelessness. Is there one who stands in this fearful situation? If there be, let me entreat you to consider *whose* word it is you have been trifling with, *whose* wrath you have been arousing, and therefore *whose* vengeance you have reason to dread. It is the word of that God who is a consuming fire. Now what excuse can you give for having done this? Can you plead ignorance? Oh no! Ignorance of the Scriptures—that is, entire ignorance—no one in this Christian Protestant country, no one can plead. The Bible is in almost every hand. Most persons can now read; and if this were not the case, our churches are so constantly open, and the quantity of Scripture read in her services so great, greater, I believe, by far than is read in any other assembly of Christians, that if you had attended them at all regularly, with a desire to be improved, ignorant you could not be. In the lessons every Sunday we have four whole chapters read; in the Psalms, often four or five more; two considerable portions from the Epistle and Gospel; the preacher's text must be from Scripture; and besides all this, the Church service so beautifully displays the great doctrines of the Bible, that whoever is not acquainted with them is entirely without excuse. To this may be added that there is scarcely a sermon ever delivered from our pulpits, from which we may not derive some useful lesson. Plead not ignorance then for your excuse: for this will not support you in the great day of account. Remember that that day is coming, is close at hand. Then the word of God will be no longer of any use to you. For it will be opened not to lead

you in the way of salvation, for to you that blessed portion of it will then be closed for ever, but to convict, and judge, and to condemn you to eternal ruin. Its promises will be at an end, its judgments beginning to exist for ever. Be wise then in time, Begin to-day. To-morrow may be too late. Fall down on your knees and confess that you have sinned, and pray to God for pardon for Christ's sake. Pray that God will open your hearts to understand, to believe, and to obey the Scriptures, until you also become wise unto salvation.

Lastly, let us all join in praying in the words of the beautiful collect for the day—"Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us through our Saviour Jesus Christ." Amen. D. J. E.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXVII.

HERACLITUS, MAXIMUS, AND OTHERS.

Ὁρθόδοξοι μὲν καὶ ἐκκλησιαστικοί, ὥς γε δὴ ἡ ἐκάστου παραδείκνυσαι τῆς θείας γραφῆς ἐρμηνεία — Euseb. Hist. Eccl. V. 27.

IN addition to the writers which formed the subject of our last article, another series are classed together by Eusebius in a subsequent passage, as orthodox interpreters of the divine Scriptures. It should seem, however, that their works were not solely exegetical, but directed occasionally against the prevailing errors of the times. Independently of a general reference to several others, whose labours* had perished, six cotemporary writers are expressly recorded, "of whose laudable industry divers monuments were then extant," though a solitary fragment of one of them is all that now remains. Of these ancient champions of the primitive faith, who flourished during the reigns of Commodus and Severus, the first in order, and probably in eminence, was HERACLITUS. "*Commentaries on the Apostle*" are attributed to him, to Eusebius, and Jerome; † and it is conjectured that an Exposition of the Epistles of St. Paul was published by him under this title. In this supposition, however, there is no certainty; nor does it appear whether the whole, or only a part, of the Apostle's writings were explained by him. Indeed, it cannot even be proved that St. Paul is the apostle more particularly intended; at the same time, it must be allowed that he is more likely to have been called *the Apostle* κατ' ἐξοχήν, than any other. Not a syllable of these commentaries have escaped the wreck of time; and it would, therefore, be of little moment to ascertain the nature and object of a work, to which there

* Fabricius (Bibl. Græc. V. p. 184.) has given a catalogue of thirty-two writers of the second century, whose works have not come down to modern times.

† Euseb. Hist. Eccl. V. 27. τὰ Ἑρακλείτου εἰς τὸν Ἀπόστολον. — Jerome de Vir. Ill. § 46. *Heraclytus sub Commodi Severique imperio in Apostolum Commentarios composuit.*

is no access. In the chronicle of his authorship, however, is registered the entire memorial of the life and death of *Heraclitus*.

Next on this list of "orthodox and ecclesiastical men," stands MAXIMUS, who flourished, according to Cave, about the year 196. He wrote a volume on *The Creation of Matter and the Origin of Evil*. Eusebius, in his *Præparatio Evangelica*, has given a long extract from a treatise on this subject; and in assigning it expressly to Maximus, describes him as οὗτος ἄσσημος ἀπὸ τῆς Χριστοῦ διατριβῆς (VII. 22.) Towards the close of the second century, the philosophers generally maintained the *self-existence* of matter, and lodged in the Deity the source of evil. Hence arose the treatise of Irenæus, περὶ τοῦ μὴ εἶναι ἀγέννητον τὴν ὕλην, of which* a fragment still remains, as well as several Tracts of Tertullian, directed against this doctrine; and hence also the work of Maximus, to which allusion has been made. The extract preserved by Eusebius is also to be found, with some variations, in an imperfect work of Methodius on *Free Will*, in Origen's *Philocalia*, in the Dialogue *Contra Marcionistas*, falsely ascribed to the same author. From its appearance in this last, it has been inferred,* that Maximus was the real author of the Dialogue which he published under the name of Origen, and that from thence the extract was made by Eusebius. In order to support this hypothesis, it is necessary to bring down Maximus to the time of Constantine; whereas Eusebius not only quotes expressly from a volume bearing the name of Maximus himself, but synchronizing with the reign of Severus. Besides, the treatise of Methodius, in which it also appears, must have been written considerably before that period, inasmuch as the author suffered martyrdom in the beginning of the fourth century; and he, too, ascribes the citation to Maximus. Basil also, and Gregory Nazianzan (*ap. Origen Philocal.* § 24.) ascribe it to the same source.

In the *Chronicle* of Eusebius, an individual named *Maximus* was bishop of Jerusalem in the year 185; and a conjecture may fairly be hazarded of his identity with the patristical author mentioned in the *Ecclesiastical History*. True it is, that the historian gives no intimation that the bishop and the writer were one and the same; but a similar omission occurs in the *Præparatio*, where a work of Dionysius of Alexandria is cited without any allusion to his office, or the place of his birth. The coincidence of name and date, the probability that a man of eminence in the Church would be an active defender of the purity of Christian doctrine, afford a reasonable ground for assuming the identity. At the same time, it is far from being a matter of historical certainty.

Of three out of the four remaining writers, mentioned together with Heraclitus and Maximus, nothing whatever is known but their names, and the subjects of their respective Treatises. Jerome also (*de Vir. Ill.* §§ 46—51.) has followed the account of Eusebius; from which it appears, that CANDIDUS and APPION had written Treatises on the *Hexameron*; and that SEXTUS was the author of a work on the *Resurrection*. The other writer is known by name alone: he was called ARABIANUS.

* Vide Heretic. ap. Origenian, III. 9, p. 276, and Wetsten. Præf. ad Dial. Origenis.

HYMNS.

CHRISTMAS DAY.

MORNING.—SECOND LESSON.

HARK ! hark ! the music of the sky,
 Where shining hosts of angels fly,
 And swell the joyful strain.
 Hark, how they hail the Saviour's birth :
 "Glory to God, and peace on earth,
 ' Good will to sinful men."

Our hearts confess the sacred theme ;
 Our tongues adore the Saviour's name,
 ' Who bought us with His blood.
 Our songs shall rise, our love shall glow,
 ' To Him, who sav'd from endless woe,
 And reconcil'd to God.

His name shall every power employ,
 Till, welcomed to eternal joy,
 We join the choir above.
 Then to His feet our crowns we'll bring,
 And hymns, which angels cannot sing,
 Shall praise redeeming love.

EVENING.—FIRST LESSON.

Immanuel.

PRAISE to the Lord, who left the sky,
 Where thrones and powers His word obey,
 And laid His awful glory by,
 To dwell with us in mortal clay.

With us He bore the tempter's strife,
 And all the woes that sin has wrought ;
 Yet, brightly through His spotless life,
 Displayed the sacred truths He taught.

A friend and brother's name he gave
 To those He suffered to redeem ;
 He rose to glory from the grave,
 As we shall rise to reign with Him.

His Holy Spirit leads us on,
 Where He, our great example trod ;
 And through His righteousness alone
 ' We come with humble faith to God.

EVENING.—SECOND LESSON.

SAVIOUR, whose love could stoop to death,
 To raise us to the sky,
 With holy joy, and steadfast faith,
 We on Thy truth rely.

No works or merits of our own
Had claimed Thy gracious care;
'Twas mercy drew Thee from Thy throne,
Our guilt and woes to bear.

Now, by the Holy Ghost renewed,
And sprinkled with Thy blood;
We feel the power of sin subdued,
And own our Father God.

Angels around the heavenly plains
Thy glorious triumph swell;
But Thy redeem'd, in nobler strains,
Their Saviour's love may tell.

Falmouth.

E. O.

THE MURDERER COOK, AND THE FEMALE FANATICS
OF LEICESTER AND LONDON.

THE death of the unfortunate Mr. Paps, and the horrible atrocity of the circumstances under which it occurred, must be fresh in the minds of our readers. They may, perhaps, also remember, that several females exhibited a peculiar interest in the wretched monster who perpetrated the horrid crime. To the disgustingly immodest conduct of these women our respect for the sex would have restrained even an allusion, were it not connected with circumstances which will scarcely permit us to be silent. There are indeed two points which especially challenge animadversion: one, that, although an aggravated, and, so far as we know, an unparalleled case, it is, in truth, only part of a system which has of late years been carried on, to the infinite danger of the souls of criminals, to the great injury of society, and in utter contradiction to all serious and sober views of Christianity: the second point is, that, not content with indulging the world with such a mass of combined blasphemy, impudence, and ribaldry, as it has rarely been our misfortune to meet with, and never before from a female pen, these Leicester ladies, with the assistance of a female friend, a Mrs. Lachlan of Euston Square, have just put forth a most malignant and indecent libel on Dr. Fancourt, the learned and pious chaplain of Leicester gaol, whose only crime is that he was displeased at being interrupted and impeded in the exercise of his most awful function by satirical claimants of a divine commission, "silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."* The vehicle of the poison has been varied to suit the distinctions of the spiritual palate; for the "Bible conversazione" gentleman or lady, it is served *à la sauce piquante* in a dear little drawing-room table duodecimo; for the regenerate coalheaver, or elect chimney-sweep, it assumes the onion-and-salt exterior of the penny pamphlet. But the *object* is one: — to hold up to odium and obloquy, if the thing be practicable, the mild, amiable, christian Dr. Fancourt, well known already to most of our metropolitan readers as for many years the erudite, diligent,

* 2 Tim. iii. 6, 7.

conscientious head-master of St. Saviour's Grammar-school, South-wark, and who, late in life, has retired into the comparative repose of a small country benefice—the Rectory of St. Mary's, Leicester. To defend Dr. Fancourt, on his own account, from the aspersions of Miss Payne, Miss Jenkins, Miss Owston, and Mrs. Lachlan, would be, on our part, an attempt equally supererogatory and impertinent. From such people the character of Dr. Fancourt can suffer nothing with those whose good opinion is worth possessing; nor is it likely that any observations of ours would effect much in his favour on the minds of such as are wicked enough to be his wilful traducers, or weak enough to yield credit to any statement which appears in such writings as those of the ladies just mentioned. But the system should be exposed. It is right that an organized warfare on the Church, on all its consistent and sober-minded ministers, on all that is venerable and respectable in society, should be stamped with the broad seal of public reprobation. It is right that, when falsehood and indecency assume the form of woman, when Duessa lurks in the externals of Florimel, the clumsy cheat should be exposed, and the foul proceeding stigmatized.

We will pledge ourselves to the truth of the following particulars, except when they are derived from Mrs. Lachlan's libel.

Cook was, it appears, a man of weak intellect, who had been "tossed to and fro, and carried about with every wind of doctrine, through the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" the ranters, the Romanists, the Socinians, the infidels, had all taken their turn with him. The two first of these religionists appeared most interested in his fate. The ranters sung hymns opposite the prison, to which Cook's family, who were in confinement on suspicion, responded from the prison yard; and a popish priest, on one occasion, attended him. The exceeding weakness of Cook's mind may be inferred from the fact, that while he positively denied that he was a Romanist, he wished that he was "a good Catholic," using that sadly perverted word in its popular, but most incorrect, acceptation.

Such a mind, so unfortunately unsettled, so destitute of the general principle of religion as to profess one form of belief, and avow a preference of another,—such a soul, stained with the guilt of one of the most horrible crimes ever perpetrated by aught in human shape,—presented, certainly, even to the experienced, accomplished, and sober-minded spiritual physician, a case of awful difficulty. No man could have been more competent to the treatment of it than was the calumniated chaplain of Leicester gaol. He purchased books and tracts for the prisoner's use. He read to him and prayed with him every day, writing a prayer, suited to his case. These visits were repeated nearly forty times. The consequence was that Cook expressed himself a penitent believer of the Protestant Church. We say not that Cook's conviction was better grounded than his former impressions; perhaps not; still, however, nothing had been left undone on the part of Dr. Fancourt, and the criminal manifested his sense of his pastor's diligence and affection, by repeatedly saying, "He feels a deep interest in my fate, and I LOVE HIM."

But matters now were to take a different turn. From the first moment of his confinement, great interest was taken in the person and destiny of Cook by certain females. Miss Ann Owston, daughter of the jailer, was the first to manifest her feelings on the occasion. "The first evening he was taken to the gaol, when Miss Ann Owston saw him, she exclaimed, 'Poor fellow! God help you!' and afterwards, upon seeing him in his cell the same evening, observed to some one near her, 'I do feel so sorry for him.'"^{*} In this spirit she acted throughout. She sat with him almost continually during the whole of his confinement, and, in a letter recounting the particulars of Cook's execution, she apostrophizes him, "Dear creature!" Every delicacy, even grapes and wine, was afforded him, and for this was managed, the jailer, of course, can best tell. Miss Owston indeed, in several letters which appear in Mrs. Lachlan's book, seems to take a pride in affirming that the wretched assassin used to style her "*His dear Miss Ann!*"

But "dear Miss Ann" was not destined to enjoy a monopoly of the murderer's society and favour. Two other young ladies appeared in the field as competitors, and in order effectually to bar all remonstrance on the part of their rival, they announced themselves visitors to Cook by DIVINE COMMISSION EXTRAORDINARY! And now let the reader prepare for such a disgusting display of spiritualized sensuality and fanatical presumption as should, on no consideration defile our pages, did we not feel it a paramount duty to let our readers see the case, as our word would scarcely obtain credit for conduct so revolting on the part of females. One of the young ladies gives the following account of the proceeding to Mrs. Lachlan, which the last mentioned lady publishes.

"MY BELOVED FRIEND,

"Aug. 3, 1832.

"You may prepare your mind for one of the greatest wonders in the world. Can you believe that GOD HAS CHOSEN ——— and ME as the spiritual instruments, to draw Cook the m——— that was, for I cannot now bear to hear the word applied to him, unto himself! You must have seen all the horrid and dreadful particulars in the newspapers of Mr. Paas's death, of which I can hardly bear the thought; I will therefore proceed to inform you how this MIRACLE of grace has been effected.

"You know how little I care for newspapers, yet, from the first account given of Cook, I felt a sort of indescribable interest, I knew not wherefore; and whenever I saw dear ——— with a newspaper, I exclaimed, 'Well, what of Cook?' This interest surprised myself, yet so it was. One day conversing on the subject, we thought of a letter, and said, 'Suppose we write to him, and try what we may be permitted to do for his soul?' This plan we mutually agreed upon, and a parcel was despatched to him, containing a letter, tracts, texts, &c. desiring him, if he felt spiritually benefited thereby, to address a few lines to us. A letter came, expressing an earnest desire to see us, saying the letter gave him larger hopes, &c. &c. We trembled,

^{*} Mrs. Lachlan's account, in the little book to which we shall have frequent occasion to refer.

my beloved friend, at the thought of approaching one whose very name made us shrink with horror, when reflecting on the dreadful deed committed by his hands; yet we DARED not refuse to go, but prayed to be directed. Arrangements were accordingly made; the carriage was ordered, and being escorted by a gentleman, her relation, we proceeded from the hotel at Leicester to the borough gaol. There, behind the door, sat a most interesting looking youth in chains. Our friend said he had brought the ladies who had sent him the letter, and on our taking a seat opposite, and saying, 'What comfort has it afforded you?' he replied, 'It gives me larger hopes.' We then, in that strength which is made perfect in weakness, informed him that the mercy of God, through the merits of his Son, was boundless as eternity itself. For two hours and a half we sat opposite to him, exploring him to confess. He seemed to be struggling within himself, and has since declared, that he felt THE POWER OF GOD so strongly, that he dared not tell a lie. He seldom looked up, and when he did, it seemed as if it would be quite impossible for him to raise his eyes beyond earth to heaven; for he could hardly glance on even us for a moment, when his eyes again sunk. We told him ALL THE LORD PUT INTO OUR MINDS; and for myself, I never felt HIS POWER so strongly in my life. I KNEW THAT EVERY WORD I UTTERED WAS CHRIST; and on saying THE LORD HAD SENT US TO HIM, he seemed to feel it REALLY WAS THE CASE. This interview took place on the Friday. On the Sunday the person in the prison told us, that for the first time he knelt on two knees, and put up both hands, and cast his eyes to heaven in fervent prayer. Before this, he only at prayers in the chapel knelt on one knee, with his head down. We wrote afterwards to say we were ready to go and see him at any time. This affected him very much; and he immediately took up his pen to write his confession, but could not, so great was his distress and wretchedness of mind. He begged the jailer's daughter, a very nice, superior girl, to listen to what he had to communicate, saying he should go mad if he did not unload his mind; she then fetched Mr. Burbidge the town-clerk, who during two hours and a half heard what he had to communicate. This kind girl then wrote to us, saying that Cook was suffering very much in his mind, and was most anxious for another interview. We accordingly ordered the carriage, and proceeded again to Leicester. And now, what will you say, when I tell you, that no sooner did we enter the cell than we beheld a new creature! O what a change was there! His countenance shone with a sweet expression, and he really seemed as much changed in body as mind. He held out his hands to us with a look beaming with heavenly gratitude, and wept the bitterest tears I ever saw drop from human eye. In fact he did nothing but weep at every word he uttered, with his head buried in his handkerchief, himself rocking to and fro in his chair, as if in indescribable agony of contrition and sorrow. He wept till his eyes were sore and swollen with weeping; and he occasionally leaned his head over his Bible quite absorbed in grief. O could you but behold this most interesting child of God! Grace! Grace! O the wonders of Grace! of redeeming love! When I entered the prison I fell on a text which gave me a POWERFUL ASSURANCE THAT COOK WOULD

BE SAVED; and though I saw in him much to discourage us, yet I never doubted. *The assurance followed me that he would be saved, and I knew there was nothing too hard for the Lord. O what an instance of the stony heart becoming a heart of flesh! He is ripening so fast for heaven, that such a sight I never could have imagined I should behold on earth.* Could you but see him! He takes the Bible and astonishes us with his beautiful child-like remarks. He does indeed answer the description of receiving the kingdom of God as a little child. In fact, words can never give you an idea of the amazing wonderful change in this being. *Christ shines in every look and every word. He seems to feel that God sent us to him, and says he longed to make a full confession to us the first day we saw him, but that the devil prevented him, and that what we had said had such an effect on him, that he never rested till he had confessed. His ripening for heaven is the most rapid and wonderful thing I ever beheld.* HE IS THE BRIGHTEST CHILD OF GOD I EVER SAW. He looks on death with a smile. *His exceeding holiness in word, look, and manner, exceed any thing I ever beheld in man.* O God, thou alone couldst effect such a glorious change, therefore to thee be all the glory, and all the praise. *It excites me too much to tell you a hundredth part of what we hear and see.* WE ARE THE INSTRUMENTS INTENDED TO STRENGTHEN HIM FOR DEATH. What an undertaking! BUT SO IT IS; and I think he will glorify God to such a degree, that such a death has hardly, if ever, been on record. He has particularly desired to have all the particulars printed, and we intend to have this done. Pray that I may be supported under the trial, for my health is still delicate. *I think Christ's coming is close at hand; pray that we may be found among the wise virgins watching for our Lord, loving his appearance. Blissful exchange of earth for heaven! The nearness of the comet, too, which is expected next October, calls for our serious attention. This world is to be burnt up, and I think it will be at that time.* What bliss, to be changed in the twinkling of an eye, and be for ever with the Lord!

"Believe me ever, my beloved friend,

"Yours, &c.

"——"

After this account of "Cook the m——," that "most interesting looking youth," "most interesting, brightest child of ——" (we dare not repeat the blasphemy) "shining with sweet expression,"* with "exceeding holiness in word, look, and manner;" after this declaration that the death of Cook was to be such as had hardly, if ever, been on record; in short, after making this wretched creature equal to the brightest, and superior to the ordinary, array of "the noble army of martyrs;" equal to Stephen, to Polycarp, to Ridley and Latimer; after this direct and express assumption of inspiration, this declaration that every word they uttered was Christ, that they were the appointed instruments, that God had sent them,—after this claim of "miracle," and (most unfortunate, now that October is gone;) of prophecy also,—our readers will be quite prepared to learn that Miss Payne and Miss Jenkins were not at all ceremonious in superseding Dr. Foxcourt,

* In another place, one of the ladies says "His countenance wore an almost angelic expression!" (Mrs. Lachlan, p. 189.)

and thought it quite unfitting, that, when angels descended to instruct, mortal man should presume to undertake their office.

Accordingly the following gross, libellous, and profanely indecent letter is addressed by one of the ladies to Mrs. Lachlan.

“MY DEAREST FRIEND,

“Among other occurrences in which you feel interested, I now call your attention to the following. On our first arrival at Leicester, we were not aware that it was customary to inform the chaplain of any intentions of visiting the jail, in order to speak the truth as it is in Jesus, to such poor famishing souls therein, as might feel desirous of the same; otherwise it is *probable*, all due attention to such *form*, would have been paid; as, I hope I am ever willing where religion is concerned, that such passages as the following should obtain the consideration they deserve. ‘Let all things be done in order; render therefore to all their dues: honour to whom honour.’

“When we next visited Leicester, the above information was given by a gentleman, for our consideration, to whom we mutually replied, that as we meant to act *with decision*, and EITHER WITH OR WITHOUT OPPOSITION, should continue to visit the poor prisoner as long as by so doing we could afford him benefit, it would be *hypocritical* in us to call on Dr. Fancourt, merely to ask his permission; whilst, at the same time, we agreed to conform to the *established rules* by making him acquainted with our intentions, more especially as we had a favour to ask in behalf of the prisoner. We accordingly went; but, alas! instead of beholding the calm and unruffled meekness which shone forth so brilliantly in the character of our great pattern of all excellence, we were ushered into the presence of one whose age might have commanded respect, but whose irritability of temper was strikingly perceptible, even after a few words only had escaped our lips. I began thus, ‘Understanding, Dr. Fancourt, that it is a *ceremony* due to your situation as chaplain of the gaol, to inform you of our intentions of visiting the prison, I have called to tell you that it is our wish to do so.’ This seemed quite sufficient to produce displeasure, although uttered with mildness and every necessary respect. You know well, that whilst I would not bow with fawning submission to any individual in existence, I am willing, from the peasant to the prince, practically to obey this most important law, ‘Do unto others as you would that others should do unto you,’ and as I before said, ‘to render honour to whom honour is due.’ Dr. Fancourt, in reply, begged to know, in rather a peremptory tone of voice, the names of the ladies he was addressing, which were given; and on seating himself at a little distance, he said, it was not his intention to have the prisoner interfered with by any one; that his mind would only be in a labyrinth, if it were allowed. One of us answered, ‘Surely, Dr. Fancourt, that cannot be the case, if we advance no doctrines contrary to the Gospel of Christ; and as we are interested in the soul of this poor sinner, we are anxious to benefit him in every way in our power.’ He then sarcastically said, ‘I suppose, Madam, you are not more interested in him, than in other sinners?’ I replied, ‘Yes, I am, inasmuch as his days may be said to be numbered; consequently more immediate and strenuous efforts appear necessary, that his repentance and conversion

may previously take place.' He then told us that he considered his soul committed to his charge, which occasioned the following observation on my part,—‘Are you quite sure, Dr. Fancourt, that his soul is committed to your care?’ He answered, ‘Yes.’ To which I added, ‘*I am not quite so sure of that, for I believe we are the instruments chosen by God for his conversion!*’ This enraged him, and he at once peremptorily prohibited any farther ingress into that prison, at which I rose, saying, ‘*The prohibition of man was nothing in my estimation, when my duty to God taught me to act contrary to the same,*’ observing, ‘That as we could not obtain his consent, it would be hypocritical in us not to assure him, that we should act in opposition to his wishes. He seemed to insinuate that we were dissenters. I replied, ‘We belong to the Church, which we love, as we do also every Minister of the Gospel, when we see them influenced by the Spirit of God.’ By this time we had arrived at the garden gate. Before parting I said, ‘We candidly assure you that it is our intention to use every effort to gain admission into that jail; should we not succeed the sin will lie at your door.’ Having said which, we wished him good morning, and hastened off. *Would that I could say Dr. Fancourt’s countenance, at this moment, was expressive of either ‘love, joy, peace, long-suffering,’ or gentleness; but enough: may God, in his infinite mercy, bestow on him that ‘NEW BIRTH UNTO RIGHTEOUSNESS,’ without which ‘no man can see the Lord,’ AND WHICH IT IS EVIDENT HAS NOT TAKEN PLACE IN HIS SOUL; but since, even at the eleventh hour, there is hope, and we are scripturally assured ‘that the first* shall be last, and the last† first;’ it is possible we may even yet obtain a brighter crown in heaven than myself!!! Oh! that the Lord would graciously make us, in like manner, instruments for HIS salvation! Grieved indeed should we be, had we any feelings towards him which Christianity did not justify!*

“Yours, &c. &c.”

To vindicate Dr. Fancourt from representations like these would be to offer him an insult scarcely less revolting than that which they record. His adversaries are judged out of their own mouth. We shall shortly perceive, from the style of letter which Dr. Fancourt on a subsequent occasion addressed to them, how far the charge of uncourteous behaviour can be substantiated. But certainly the worthy Doctor’s courtesy was tested in a manner that would have put to trial the temper of the gentle Sir Calidore himself. It is rarely that a poacher, has the impudence to take credit for courtesy in addressing a gentleman (though uttering it “with mildness and every necessary respect,”) “Understanding, Sir, that it is a ceremony due to you, to inform you of my intention of sporting over your manor, I have called to tell you that it is my wish to do so. But as I mean to act with decision, and, either with or without opposition, to shoot there, it would be hypocritical in me to call on you merely to ask your permission: whilst, at the same time, I conform to the established rules by making you acquainted with my intentions.” We apprehend the chaplain of a jail has at least as much right to determine who shall give spiritual instruction to those committed to his

* Miss ———.

† Dr. Fancourt.

‡ How charitable!

charge as any gentleman has to the arrangement of his estate. And when a clergyman, deeply cognisant of his infinite responsibilities, is addressed in this style by persons who actually take credit for courtesy in the very perpetration of the affront,—who tell him they are “not quite sure” that he has any such responsibilities,—that *they* are divinely chosen to supersede him,—that they are determined to act in opposition to his wishes, and that he is *evidently* unregenerate, we confess we do not think a slight expression of indignation would have proved any thing worse than that a clergyman is not a stone.

The ladies succeeded in effecting an entrance to the prison. After what had occurred, indeed, much opposition was not to be expected from the jailer.*

The effect of this extraordinary proceeding on a mind like that of Cook may be readily anticipated. “He takes the Bible,” says the visitor, “and astonishes us with his beautiful *childlike* remarks.” These “remarks” have been recorded, and will, we doubt not, “astonish” most of those who read them, but not so much with the folly of the silly creature who uttered them, as with the blasphemy of the fanatics who applauded them. Had Paine and Carlile taxed their ingenuity to its utmost to produce a disgusting and insolent ridicule of the Holy Scriptures, they could not have succeeded more effectually than Payne and Jenkins. We will not offend our readers with more of this trash than will enable them to judge for themselves of the quality of Mrs. Lachlan’s book and the pretensions of our heroines. One text shall suffice:

The majestic declaration of incarnate God:—

“I came not to call the righteous, but sinners to repentance.”

The “beautifully childish,” or “childishly beautiful” comment hereon of Cook the murderer:—

“Eh, dear! that’s capital!! that’s grand!!!”

Some of the most awful, sublime, and impressive texts of holy writ are actually transcribed at length, and then immediately followed by such observations as these, “Eh, dear! there’s pleasant words!! that’s beautiful!!!” “Eh, that’s pretty!” “that’s beautiful—very pretty!” “Eh, that’s true!” “Eh, dear! that’s very beautiful!” We shudder in reading the words of divine truth in combination with such remarks, and we spare ourselves and our readers the pain of the transcription.

From this time Cook conceived a disgust for Dr. Fancourt, whom he had formerly declared he “loved.” According to the account of the ladies, he said, “he takes me to hell, and there he leaves me; I wish, after he has taken me to hell, he would take me to heaven before he leaves me.” The ladies, indeed, never led the “interesting

* It would be curious and not unimportant inquiry, had we leisure to prosecute it, “Whether there be no appeal from the manifest injustice of a jailer in admitting persons to spiritual conversation with prisoners against the Chaplain’s consent?” It is evident, as the case now stands, that the most ignorant and abandoned may set up as spiritual teachers. Against the Leicester ladies we know nothing worse than folly, conceit, presumption and fanaticism, of all which they stand self-convicted. But we are credibly informed that adultery, fraud, deliberate acts of resentful malignity, and conduct which absolves children from filial obligations, are not held, under the present system, disqualifications for spiritual intrusion into prisons.

looking youth' so disagreeable a journey, but carried him to Paradise, at once by the shortest cut, which Dr. Fancourt, perhaps, thought it not wise or safe to do.* And truly the pupil disliked neither the journey nor the fellow-travellers. When they were going, he would say, "Don't go,—do stop with me, pray do,—don't go." Miss Owston was no longer exclusively saluted with the endearing epithet, *my*. "Cook used to say," says one of the ladies, "I wonder when MY LADIES (Miss ——'s own capitals) will come!" To borrow the language of "his ladies" once more,

"He often assured us how much *he loved us*, saying, '*I love you dearly, for Christ's sake.—I wish you could be ALWAYS with me!*'"

Cook's ladies improved their advantage. And as though their taste of the "m.——"'s society, the limited time which was allowed them to improve it, and the successful issue of their former exertions emboldened and excited them to still more monstrous violations of modesty and decorum, they now discovered that they had a divine appointment, not only to visit Cook, but to receive with him the holy sacrament of the Lord's Supper. Accordingly the following dialogue is recorded by Mrs. Lachlan:—

"Lady.—Should you like us to receive the Sacrament with you?"

"Prisoner.—O, I should LOVE to receive it with you!!!"

"Lady.—We will try to obtain the chaplain, Dr. Fancourt's permission."

"Prisoner.—*I feel very much hurt by the Doctor's displeasure, when any persons desire to come and give me religious instruction and comfort. But it is not a right spirit in Doctor I.*"

The pretence, however, of deference to the chaplain's permission was a mere hypocrisy, as might be anticipated, and as will be seen by the following account, which we transcribe from Mrs. Lachlan's book.

"One of the ladies addressed the following letter to the chaplain—the reply is annexed.

"LETTER.—(As nearly as can be recollected.)

"TO THE REV. DR. FANCOURT.

"SIR—Hearing that it is your intention to administer the Holy Sacrament to poor Cook, on Thursday next, I cannot resist the inclination I feel to *beg as a great favour*, that you will *indulgently* allow my friend and myself to partake of the same. May that God, whose name is love, graciously incline your heart to grant this request for his dear Son's sake.

"I am Sir, yours, &c."

"REPLY.

"MADAM—I REGRET that I cannot comply with your request. My DUTY, as chaplain, allows me to admit no one, save the inmates of the jail.

"Your obedient humble servant,

"W. L. FANCOURT.

"The Newark, July 31, 1832."

Here, it might be thought, was an answer at once courteous and decisive—courteous, for the worthy chaplain expresses his REGRET at

* The following are some of the expressions of this enormous criminal as given by Mrs. Lachlan; "O, I am so happy! I cannot express how happy I am!" "I am SURE I shall go to heaven: I am quite SURE of it!" "I COULDN'T despair, bless you! I COULDN'T!" There is much more to the same effect which we forbear to quote.

the necessity of refusing the applicant's request; decisive, inasmuch as the refusal was grounded on duty.

But the ladies were not to be so lightly-daunted. It will easily be conceived that "the great favour" and "indulgence" (as they hypocritically called it) was only requested in conformity to those "established rules" with which these ladies seem so conversant, and the spirit of which is to entreat as a boon what the suppliant intends to take by force: rules established no where, so far as we know, except on "*the road*." That, under Mr. Owston, the ladies found small impediments in contravening the chaplain's wishes, wishes grounded upon duty, our readers will readily credit. They appeared at the chapel; and in the midst of the sermon shouted aloud, "He is certain, certain to be saved!" Whether they received the sacrament from Dr. Fancourt's hands we have not learned. We should, however, conjecture that the Doctor would not so far have sanctioned this indecent intrusion; and that, in consequence, he still further excited the wrath of his malicious persecutors. Be this as it may, he is never mentioned without a considerable proportion of rancour, and even accused of having violated his promise to Cook to deliver him some tracts: an accusation which every reader of Mrs. Lachlan's chronicle will know how to estimate. Miss Owston was favoured to the utmost ambition of her rivals. She received the sacrament with Cook, and even prevailed on him to record the circumstance with his own hand in her album, or some other book. To the latter privilege one of the other ladies was, however, afterwards happily admitted. Still, however, Miss Owston, apparently, alone had the honour of sharing "the happiest morning of his life." "You must not leave me *to-day*," (!!!) he said, "we have been so blessed to-day!"*

When Cook was ordered by Mr. Justice Park to be removed to the county jail, the ladies were, of course, desirous of pursuing him thither. But the law is not to be treated so unceremoniously as the church, in these liberal days; the Judge refused the permission, and the refusal was peremptory, and could not be eluded or resisted. That the acrimony of the ladies was personal towards Dr. Fancourt is placed beyond a doubt by the excessive contrast between their language regarding him and what they say of Mr. Justice Park, who, as they state, "received them very civilly," although he did but the same with Dr. Fancourt, and did not experience at their hands the choice treatment they reserved for the worthy chaplain.

The scene of the change of prison, &c. must be given in the words of one of the ladies.

"When about to have his chains taken off, he said, 'I wish I was now going to suffer before you all; to which my friend replied, '*That's not a very kind wish as far as we are concerned.*' He, looking at her, smiled, and said, '*Bless you.*'"

"To describe the scene that followed, would be quite impossible; it must have been beheld to be believed. Every one at parting with him seemed deeply affected; he *clung about Mrs. Owston's neck*,† with indescribable agony, calling her his dear mother, sobbing and praying

* Mrs. Lachlan's Narrative, p. 498.

† Mr. Owston, if not present, must feel gratified by this intelligence.

that he might meet her in heaven. *We shook hands with him, saying, 'Good-night, Cook, we shall hope to see you to-morrow in court.'*—He looked earnestly at us, and said, *'Be sure you come; mind you do.'*"

"Speaking of how he should feel during his trial, he said to us, 'If I could only look up and see you, I should be so happy,' which immediately inclined us to use every effort to gratify his wish."

"The next morning at half-past eight, the under-sheriff kindly called, accompanied by a javelin man, who conducted us to the court, where our seats had been previously taken. We waited with extreme interest the moment for the prisoner's appearance, and were thankful to perceive the composure he evinced throughout the kind address of the judge, during which he was either engaged in prayer, or meditating on some portion of a book given him for the occasion, called, 'Baxter's Dying Thoughts.' He was observed, upon entering the court, to look around as if in search of some one, when *his eyes rested on us*, and seemed to express these words, *'I am satisfied.'* Before leaving the court, having heard the awful sentence with his usual composure and resignation, he turned round, bowed, and *waving his hand to us,* left the court. This was the last time we were permitted to behold him."

Our limits will not allow us to pursue the subject further, nor would our readers wish it. The task is, indeed, not the most agreeable. Suffice it to say that many familiarities of the Leicestershire women with this brutal murderer remain unrecorded. He who would read of presents of handkerchiefs, of wine, of books—of gentle glances and soft speeches lavished by persons claiming the style of modest ladies on a ferocious and brutal ruffian, must consult Mrs. Lachlan. For ourselves, we wish to extract no more than is sufficient for our purpose; and we fear we have already trespassed too far. Yet the completeness of the proof was essential, and we trust our friends will forgive. We have made out a demonstration that an insane and fanatical system is in full operation, whereby Heaven is offered as a premium for crime, and the most atrocious criminals are directed to use a confidence of tone from which a saint would abstain, except in a dying hour. How long this shall be permitted to exist may depend, under an offended Providence, on modern liberalism; still, its existence should be known. We have vindicated the female sex, in which Christianity is wont to wear her purest loveliness, from an example calculated to stain its modest beauty: we have unmasked a plan of operations which forms a guerilla auxiliary to the great scheme of calumny now in full action against the Church, and if we have done so with no sparing hand, we have only to add, in the words of Mrs. Lachlan,

"Come forth, ye BUSY WOMEN, running from house to house, to DEFAME YOUR NEIGHBOUR and to slander the absent, TO RAISE THE FALSE REPORT, to crush by your venomous words, and to kill by the poison of asps under your tongue, the hapless being WHO DOES NOT HAPPEN TO SUIT YOUR FANCY OR TO AGREE WITH YOUR OPINIONS; come forth, ye race of COWARDS, and say, whether YOU, only, are worthy of mercy!"

* After having kissed it, the accounts say. Miss Owston's letter admits that one of the ladies kissed her hand to him!

THE CLOSING YEAR.

WHEN, thoughtful at the closing year,
We cast a solemn glance behind;
And mark the terrors that appear
To shake the self-accusing mind;
How should we shrink, if God were bent
Strictly to mark our every fault!
The frail resolve; the time mispent;
The secret sin; the idle thought!

Yet joy is ours; we hail the day
On which the Lord of life was given
To bear our guilt, to mark our way,
And spread for us the gates of Heaven.
Filled with His glory, nature's gloom
Is with celestial splendour bright:
E'en the dark portals of the tomb
Are radiant with immortal light.

Thus, when we reach the fated goal,
And every earthly hope must die --
When Conscience spreads her awful scroll
Before the sinner's glazing eye --
In that dread hour of mortal fear,
When time is fading from our view,
His love, that crowns the dying year,
Will bless the parting spirit too.

Fulmouth.

E. O.

TIME.

TIME when Death can kill no more
Shall have sandy hours in store,
From my sythe when none are free,
Eternity cannot cutt off mee.

Time runs on without returning,
Life is nothing but Death's morning.

The rose is fading when 'tis growing,
Life is ebing when 'tis flowing.

DEATH.

TIME hath a sythe and Death a dart,
Both the world between them part.
Time treads upon all mortall things,
But Death upon the harts of kings.

O Life deceitful, and soon dying,
Like a bubble, light and flying.

Every Lilly thus doth crye,
As I wither, you must dye.

THESE messengers obscure our lives success,
Whether truth light our harts or error blind us;
First Time well spent, brings endles happiness,
Next as Death leaves us, so shal Judgment find us.
Time takes our Life, and post to Death doth run,
Death meets with Time, and so our Lives are done.

How heedful then ought wee respect our wayes,
Since two such watchmen doe on us attend;
The one to number all our nights and days,
The other waiting hourley for our end.

Times ill employment Death rewards with paine,
But use Time well, and Death returnes thee gaine.

Harleian MSS. 1349—on the end cover.

MURAL MONUMENT IN ST. BOTOLPH'S ALDGATE.

Under this PAVEMENT lieth
Interr'd the Body of

BENJAMIN PRATT, A.M.

For above XXI years Late Curate

of this CHURCH. He affected to End His days

In Celebacy, and departed this Life y^e 3rd day of May, A. D. 1715.

RESURGAM.

These few Humble Pious words Above, were all He desired should
be here Inscribed. Yet it ought not to be conceal'd that he bequeath'd
to the R^t Rev^d Father in God the L^d B^p of LONDON for y^e Time being (only,

In Trust,) The perpetual Advowson of y^e Rectory of y^e Parish, and
Parish CHURCH of GREENSTEED, juxta CHIPPIN-ONGAR in y^e County
of ESSEX, the First Presentation to an Intimate FRIEND, and after HIM
to y^e Immediate READER or most Inferiour Minister of this His
NATIVE PARISH CHURCH for ever, and other CHURCHES Alternately
which may hereafter be BUILT in this Parish; as May be Seen

More at Large in His WILL.

His soul was Adorn'd with Great Steadfastness to y^e most
Orthodox Principles. He was a Person of great PIETY,
LENITY & CHARITY. And in all His ACTIONS constantly
Signalized Himself, a Zealous, Indefatigable, and most
Industrious Labourer, in y^e Several Offices of His SACRED
MINISTRY. He continually endeavour'd to Illustrate his
Veneration & Esteem for the Most Glorious & Adorable
TRINITY, & His high Calling of GOD IN CHRIST JESUS.

And so He proceeded till He was Just Arriv'd

At the Prime^o of His Age, & then was taken from

His Labours to Receive an Exceeding Great REWARD.

Thus He still Speak, & yet propose an EMINENT
& Illustrious Example to all His Succeeding BRETHREN.

NUNQUAMQ. OBLIVIONI TRADERENTUR.

NEW JERUSALEM LOGICIANS.

THE Swedenborgians, or luminaries of "the New Church," seem especially desirous of shining in our pages. We can, however, only afford them a glimmer. To oblige a correspondent, we admitted, a short time since, a series of objections into our miscellany, to which we gave a detailed refutation. To those whom that answer did not satisfy we despair of saying anything satisfactory. It is not therefore for the purpose of rejoinder that we notice an acrimonious critique on our observations in the journal of the New Jerusalem community, which the editor of that publication has done us the honour to send us. Our object is simply to show the kind of argumentation in vogue among the disciples of the New Jerusalem, and thence to leave our readers to infer how unlikely it is that conversions should ever be made from their ranks by the only legitimate instruments—reason and Scripture.

We had said,

“If any true Church can be a new one, Christ must have founded a false Church.”

Our adversary parallels this with the following proposition :

“If any true testament can be a new testament, Moses and the prophets must have written a false testament.”

That is,

If a predicate be true when applied to one subject, it must also be true when applied to every other.

Or thus :

Because,

If one side of a *triangle* be produced, the exterior angle is greater than the interior and opposite :

Therefore,

If one side of a *parallelogram* be produced, the exterior angle is greater than the interior and opposite.

To *convince* such a reasoner we cannot hope ; let us see whether we can *explain* our meaning to him.

Our proposition was an *enthymeme* ; that is, an argument in which some propositions are suppressed, as too evident to require specification. The New Testament was given by Christ, and the Apostles acting by his authority. Of its truth therefore there could be no doubt. As little doubt could there be of the credentials of Moses and the prophets. But who was the founder of “the New Church ?” Emmanuel Swedenborg, we believe ; but our opponent seems to disrelish even him. However, it was certainly some person of no *higher* pretensions. What now becomes of the parallel ? Where is the evidence that will place Swedenborg or any similar enthusiast in the authority of founder of a new Church, the superseder of Christ and his apostles ?

Or, if our opponent will let us put it thus :

Moses and the prophets repeatedly declared that a New Testament would come. (Deut. xviii. 18. The prophets, *passim*, as the Swedenborgians will acknowledge.)

Therefore, if there had been *no* new testament, Moses and the prophets would have written a false testament.

Christ and his apostles repeatedly declared that there should be one Church only. (John x. 16. Gal. i. 8, 9.)

Therefore, if any new Church could be true, Christ and his apostles must have founded a false Church.

One more Swedenborgian argument shall be exhibited, and we have done.

The disciples of this school explain *blood* in the Scriptures to mean *divine doctrine*. Our present opponent *proves* this proposition by the following parallels :

Ye are *clean* through the *word* which I have spoken unto you.
The *blood* of Jesus Christ *cleanseth* us from all sin.

Again :

Is not the *blood* the *life* ?

The *words* that I speak unto you they are spirit and they are *life*.

Therefore, *blood* means *words*.

The light which the New Jerusalem lantern throws upon Biblical criticism and physical truth is perfectly dazzling. Manifold and wondrous are the facts, hitherto wrapt in profoundest obscurity, which start into visibility before its penetrating and disclosing blaze : as for instance :

The *seven good kine* are *seven years*. (Gen. xli. 26.)

The *seven thin and ill favoured kine* that came up after them are *seven years*. (Ibid. 27.)

Therefore, seven good kine are seven thin and ill favoured kine.

I am *the door*. (John x. 9.)

I am *the good shepherd*. (Ibid. 14.)

Therefore, a door is a good shepherd.

The *sacrifice* of the wicked is *an abomination to the Lord*. (Prov. xv. 8.)

The *way* of the wicked is *an abomination unto the Lord*. (Ib. 9.)

Therefore, a sacrifice is a way.

Our opponent could not see that, because there might be a sense in which *blood* could cleanse, and another in which *doctrine* could cleanse ; because there might be a sense in which *blood* might be called life, and another in which *doctrine* might be called life ; it did not therefore follow that *blood* and *doctrine* meant the same thing.

Were our readers desirous, as we are certain they are not, that we should enter into an elaborate refutation of all that is written against us and against Scripture in a superficial, conceited, and pragmatical age, we think these specimens of "intellectual" achievement would absolve us from any further gratification of their wishes.

LAST WORDS OF THE DYING.

GEORGE VILLIERS the younger, Duke of Buckingham, was the richest man, and one of the greatest wits in the court of Charles II. ; and yet such were his vices and extravagances, that, before he died, he was reduced to poverty and general contempt. In this situation, however, he seems to have been brought to a sense of his folly, and the danger of his condition, from the letter which he wrote to Dr. Barlow, of whom he had a high opinion, on his death-bed ; and which is well worth the attention of every man of pleasure and dissipation.

"Dear Doctor-- I always looked upon you as a man of true virtue ; I know you to be a person of sound judgment. For, however I may act in opposition to the principles of religion, or the dictates of reason, I can honestly assure you I had always the highest veneration for both. The world and I may shake hands, for I dare affirm we are heartily weary of each other. O, Doctor, what a prodigal have I been of the most valuable of all possessions—Time !, I have squandered it away

with a persuasion it was lasting; and now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half a dozen hours.

"How despicable is that man who never prays to his God, but in the time of his distress! In what manner can he supplicate that Omnipotent Being in his affliction with reverence, whom, in the tide of his prosperity, he never remembered with dread! Do not brand me with infidelity, when I tell you I am almost ashamed to offer up my petitions to the throne of grace; or of imploring that divine mercy in the next world, which I have so scandalously abused in this. Shall ingratitude to man be looked on as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked on in the most offensive light; and yet no notice taken when the King of kings is treated with indignity and disrespect?

"The companions of my former libertinism would scarcely believe their eyes, were you to shew them this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timorous wretch, who was shocked at the appearance of futurity. They are more entitled to my pity than my resentment. A future state may very well strike terror into any man who has not acted well in this life; and he must have an uncommon share of courage indeed, who does not shrink at the presence of God.

"You see, my dear Doctor, the apprehensions of death will soon bring the most profligate to a proper use of their understanding. I am haunted by remorse, despised by my acquaintance, and, I fear, forsaken by my God. There is nothing so dangerous, my dear Doctor, as extraordinary abilities. I cannot be accused of vanity now, by being sensible that I was once possessed of uncommon qualifications; as I sincerely regret that I was ever blest with any at all. My rank in life still made these accomplishments more conspicuous; and, fascinated with the general applause which they procured, I never considered about the proper means by which they should be displayed. Hence, to purchase a smile from a blockhead, whom I despised, I have frequently treated the virtuous with disrespect; and sported with the holy name of heaven, to obtain a laugh from a parcel of fools, who were entitled to nothing but my contempt.

"Your men of wit, my dear Doctor, look on themselves as discharged from the duties of religion; and confine the doctrines of the Gospel to people of meaner understandings; and look on that man to be of a narrow genius who studies to be good. What a pity that the holy writings are not made the criterion of true judgment! Favour me, my dear doctor, with a visit as soon as possible. Writing to you gives me some ease. I am of opinion, this is the last visit I shall ever solicit from you. My distemper is powerful. Come and pray for the departing spirit of the unhappy—BUCKINGHAM."

COLLECTANEA.

THE SC. SIMONIANS.—Some interest has been excited in France, by a Government prosecution of this Society. At the assizes of the Seine on Monday, the 27th of August, Propser Enfantin, a very fine look-

ing man, the father of the Society, and four others, named Chevalier, Rodrigues, Barrault, and Duveyrier, were charged with having formed an association of more than twenty persons for religious and political objects; and for having published doctrines respecting women of a highly immoral tendency. The four last prisoners defended the principles of the society. Father Enfantin said, that, as he was charged with broaching doctrines of an immoral tendency, he should wish for two women chosen from the family to defend him. They could best speak to the nature of his doctrines. This request was refused by the Court. The father then defended his doctrines relative to woman, who, he said, ought to be free and unbound by any such ties as marriage. He said the enfranchisement of woman occupied all his thoughts. The Saviour had come into the world to save all mankind, but woman was still excluded from the temple, and the St. Simonians would cause them to be admitted, for the moral and intellectual powers of the woman were equal to those of the man. He appealed to the Female Messiah who would come to release woman from slavery and prostitution, and declared that he believed himself to be the precursor of that Messiah as St. John was of Christ. The Jury found the defendants guilty. The Court condemned Enfantin, Duveyrier, and Chevalier to one year's imprisonment, and a fine of 1000 frs.; but sentenced Rodrigues and Barrault only to pay a fine of 50frs. each. The Court also decreed the dissolution of the St. Simonian association. Father Enfantin heard the sentence with great calmness, and entreated "his sons," or disciples, to support with silent resignation and courage this new persecution.

STATES OF THE CHURCH²-ITALY.—The territories which are at this day immediately subject to the temporal dominion of the Roman Pontiff, have grown into shape, chiefly out of the pious fears or gratitude of his predecessors' princely servitors. Pepin, King of France, having found a ready tool in Pope Stephen the Second, as a reward for his subserviency recognized the prerogative of the Bishop of Rome to expound the Divine will in the distribution of temporal crowns. This was the germ of that temporal authority, to which subsequent Popes laid such lofty claims. After Astolphus' overthrow, in 754, the same monarch bestowed the *Exarchate of Ravenna* upon his spiritual ally; and his successor, Charlemagne, followed the example by adding *Liguria* and *Spoletto* to this donative. Three centuries afterwards, the dukedom of *Benevento*, was presented to the See of Rome by Henry the Third, Emperor of Germany; and its acquisitions were again enriched in the twelfth century, by Matilda, Countess of Tuscany, who made a free-will offering to the celebrated Hildebrand of that portion of the States of the Church, which is denominated the "*Patrimony of St. Peter*." In 1532, Lewis of Gonzaga acquired by conquest, as leader of Clement the Seventh's forces, the *Mark of Ancona*: and shortly after this, the election of Julius the Second added the dukedom of *Urbino* to the papal dominions; that dukedom having fallen to him as a family inheritance. The victorious arms of subsequent pontiffs incorporated *Orvieto*, the dukedom of *Castro*, and the earldom of *Romiglione* with the territories of the See of Rome. As a member of the confederacy against revolutionary France, the vengeance of her government fell heavily on Pius' head,

in 1796, when his States were converted into a republic. The new order of things did not, however, survive the evacuation of his dominions by the invader; upon whose departure, he was reinstated: and he preserved his temporalities until the year 1808, when Napoleon incorporated them with the kingdom of Italy. Two years afterwards, the conqueror's senate declared them an integral part of the French Empire, but scarcely had another four years revolved, before that empire itself had ceased to exist, and the Pope stood re-possest of his inheritance. The administrative organization of the States of the Church, under the decree of October 24, 1824, divided them into fourteen provinces, the present population of which may be estimated at 2,700,000 souls, of whom 320,000 belong to the Legation of Bologna which takes precedence of every other province, in number of inhabitants, and 161,500 to the Delegation of Ancona. We possess no classification of that population of a later date than the year 1827; at which time we find the *religious* portion of the community to have amounted to 53,484 individuals of both sexes; namely, *monks and friars*, 10,598; *ecclesiastics*, 34,602; and *nuns*, 8,284. So far back as 1810, there were 119 monasteries in Rome, in which 1465 members of religious communities were resident, one third of whom belonged to the order of mendicants; at that period likewise there were no less than fifteen cathedral chapters within the walls of the Roman capital: and, beyond them, there were 240 monasteries, with 1755 resident members. In the same year, and it was at a time when the states of the Church formed one of the departments of the French Empire, their ecclesiastical establishment consisted of

22	Bishops and Abbots, with episcopal rights.
1800	Members of Chapters, and other capitulars.
665	Parochial Ministers.
1575	Vicars and Assistant Priests.
3196	Members of Religious Orders, resident in Convents.
2657	Nuns.

9915

On a comparison of the gross numbers at the two periods, 1810 and 1827, the increase will indeed appear to have been most extraordinary.

BENEVOLENCE.—What indeed can be more worthy the Prince of Peace and merciful Saviour, than the injunction of that virtue which promotes the welfare of the universe? Benevolence increases good, and lessens evil: with the fortunate it exults, with the afflicted it mourns; it gives food to the hungry, and raiment to the naked; it affords protection to the weak, and counsel to the ignorant; it binds up the wounds of the stranger, and breaks the chain of the captive. Benevolence is a father to the orphan, a husband to the widow, a champion to the oppressed, and a friend to all: it checks the quick reply, and arrests the uplifted arm; its lips distil gentleness, and its hand disseminates joy. Unawed by superstition and untainted by prejudice, it casts an eye of benignity upon every party; disregarding the rules of a narrow policy, it scorns to be confined within the boundaries of a nation; to every kindred and language and people it bears the olive; and wherever it beholds a man, it welcomes a brother.

SAMUEL JOHNSON.

LAW REPORT.

No. VIII.—ON THE BURIAL OF A DISSENTER BY A CLERGYMAN,
AND ON LAY BAPTISM.

ARCHES COURT OF CANTERBURY, MICHAELMAS TERM, 1809.

KEMP v. WICKES.—(*Concluded from p. 644.*)

It seems by no means proper, however, wholly to pass over the view which may be taken of this subject as affected by the Toleration Act. By that act, an important change was worked in the situation of his Majesty's Protestant Dissenting subjects; and the baptisms now administered by Dissenting Ministers stand upon very different grounds from those by mere laymen. There were many laws, both of Church and State, requiring conformity to the Church, creating disabilities, imposing penalties, and denouncing excommunications upon all non-conformity. Now, supposing that during the existence of these disabilities it could be maintained, that in point of law no act of non-conformists could be recognized in a court of justice, and therefore that a baptism administered by such persons could not be noticed at all, either by the Church or by the courts administering the law of the Church, yet could it be maintained now that such a baptism was to be considered as a mere nullity? If such could have been considered as the view of the law before the Toleration Act, yet that act would change the whole shape of the thing: that act removed the disabilities; it allowed Protestant Dissenters publicly to exercise their worship in their own way under certain regulations; it legalized their ministers, it protected them against prosecutions for non-conformity.

Now, their ministers and preachers being allowed by law (and so far as that goes they are lawful ministers for the purposes of their own worship),—their worship being permitted by law—their non-conformity being tolerated,—could it any longer be said, that rites and ceremonies performed by them are not such as the law can recognize in any of his Majesty's Courts of Justice, provided they

are not contrary to, nor defective in, that which the Christian Church universally holds to be essential, that is, provided they are Christians? This appears to be a necessary consequence of the Toleration Act. The manner in which that act has been considered by other Courts is not altogether foreign to the consideration. Its general principle was much canvassed in the famous case of *Evans v. The Chamberlain of London*. The particular circumstances of that case are foreign to the consideration of this. The case began in a jurisdiction in the city. It was afterwards appealed to a commission of the Judges, and then to the House of Lords; and, in the first of the stages of the appeal, a very eminent judge, Mr. Justice Foster, thus expressed himself in his judgment: "The defendant does not plead the Toleration Act to excuse one offence by another; but to shew that, although the Rubric did require conformity in all things, yet by the Toleration Act the Rubric is taken out of the way, and does not extend to his case. The Act of Toleration is not to be considered merely as an act of connivance; it was made that the public worship of Protestant Dissenters might be legal, and they might be entitled to the public protection." So again Lord Mansfield, in the House of Lords, said, "Conscience is not controllable by human laws, nor amenable to human tribunals; and attempts to force conscience will never produce conviction. Non-conformity is no offence by the common law, and the pains and penalties for non-conformity to the established rites of the Church are repealed by the Act of Toleration." This shews something of the general view taken of that statute by the judges of the common law. Acts of Non-conformists are now legalized;

and they are to be recognized, and were upon that occasion recognized, in Courts of law. Indeed, the Legislature itself (as has been pointed out) has recognized the baptism of Dissenters; for stat. 23 Geo. III. c. 67. which laid a duty upon registers of baptisms by the Church, was extended by stat. 25 Geo. III. c. 75. to the registers of baptism of Protestant Dissenters. Both are now repealed: but the passing of that second statute is a recognition of baptism by Protestant Dissenters.

Protestant Dissenters then, being allowed the exercise of their religion, being no longer liable to pains and penalties, — their Ministers lawfully exercising their functions, — the rites of that body being allowed by the law, — it can no longer be considered that any acts and rites performed by them are such as the law cannot in the due administration of it take any notice whatever of, or that a baptism performed by them, when attended with what our own Church admits to be the essentials of baptism, is still to be looked upon as a mere nullity, or that infants so baptized are to be rejected from burial as persons unbaptized at all, or in other words (though that has been disavowed by the counsel in the argument) as not being Christians — for the Court finds it difficult not to concur with the learned counsel who spoke last, that *unbaptized* and *not being Christians* amount to pretty much the same thing.

Having thus examined the law itself, it may seem superfluous to consider what may be the opinions of ecclesiastical writers upon the subject: but they lead to the same conclusion. The opinion of the learned Hooker has been stated: his eminence has been referred to and admitted on all sides, and it cannot be placed in a higher point of view by any observation that would fall from the Court. The very accurate and careful examination of this question by Bishop Fleetwood has been stated. They are both of them decidedly of opinion that lay baptism is legal and valid, according to the law of the Church. Watson's *Clergyman's Law*, and Bishop Burnet, have also been referred to; and if what has been related of a very

eminent and learned prelate of the Church, the late Bishop Warburton, be true, he is another practical authority. The circumstance I allude to was this. A person who had applied for holy orders, but was rejected, went into the country pretending that he was ordained; and he performed various sacred functions, and among others he administered baptism in very many instances. When it was at length discovered that he had not been ordained at all, the parents of the children, who had been baptized by him, felt considerable uneasiness, and wished the Minister of their parish to re-baptize their children. The clergyman of the parish very properly consulted his diocesan, Bishop Warburton: but the Bishop charged him on no account to re-baptize the children; for that the baptism already administered, though performed by a mere layman, was a valid baptism, and that the church did not allow a re-baptization. This fact, if it be true, (and the Court has no reason to doubt it) at the same time that it does honour to this distinguished prelate by shewing how accurately he had studied the law and the constitution of the Church of which he was a ruler, is another authority in opposition to the almost only authority which has been relied upon on the other side, and that is Mr. Wheatley.

Now, if the character and the reputation of the different writers were to be matter of consideration, there could not be any great doubt whether the weight lay with Hooker and Fleetwood and the other persons who have been referred to, or with Mr. Wheatley: but if the writings themselves be examined, the difference may perhaps be still more striking. In the former writers, particularly in Hooker and Fleetwood, there are not only great powers of reasoning, but accurate references to legal authority. In the latter, there is a great deal to be found that rests upon assertion, and assertion only. This writer, among other things, maintains that no person is to be buried but those who are baptized by the Established Church: nay, he seems to go further, that no persons are to be buried but those whose baptisms have

been registered; for his words are these, "all persons are supposed to die unbaptized but those whose baptism the registers own; and therefore, the registers not owning dissenting baptisms, those who die with such baptisms must be supposed to die unbaptized." Now this is assertion, but nothing more; for there is no authority whatever referred to in support of it,—there is no law to be found which so declares,—there is no practice which justifies this as being the rule. And to what extent—to what monstrous length, would this go? No foreigners who are in this country,—not only no Catholics, but no persons born in any Protestant country in Europe, coming into this country and dying here, could be buried according to the forms of the Church of England, because they are persons clearly not registered in this country, clearly not baptized by a lawful Minister of this country, or according to our Book of Common Prayer. Not only these, but none of his Majesty's Scotch Presbyterian subjects could be buried here, no member of the Church of England whose baptism has been by omission neglected to be registered in his parish; nay, a person born in one part of the kingdom, if he happened to die in another, and a distant part of the kingdom, could not receive Christian burial, from the want of facility to procure the register of his baptism.

It has been asked, if you do not require proof from the register, what other proof can you have? how are the clergy otherwise to find out who are baptized, and who are not? To that it may be properly answered, they must be satisfied with *reasonable* evidence,—with what a person acting fairly, and not captiously, would require; for if a clergyman meant to act vexatiously, and, under the pretext of not being satisfied of the fact, when taking all the circumstances of the case together no doubt could reasonably be entertained upon the subject, refused burial, he would not only be liable to the punishment of the law, but exposed to that punishment in its utmost extent. In the present case, there appears however no difficulty of the sort: for the articles

assert that the child was baptized according to the form generally observed among that class of Dissenters;—that Mr. Wickes stood upon the fact as the ground of his refusal. This was acting certainly much more properly, than pretending to doubt a fact of which he had no conscientious doubt; and though he has, perhaps, unfortunately mistaken the law, it was much more honourable not to state a doubt of the fact, but to act upon the existence of his doubt of the law.

It has been said, that the present case is important, both to the interest of the Dissenters and of the Church. It may be important to the Dissenters, that their right of church burial should be established, and that their baptisms should be recognized, and should not be considered as mere nullities; for that goes far to the denial of their being Christians at all; and every thing which savours of disability and exclusion is of importance to any subjects of his Majesty; and, if the law does not exclude them from church burial, no blame whatever can be imputed either to the individual, or to the body, if the body countenance the individual, in the attempt now made to assert the right of burial by the institution of the present suit. But how the object of the suit can be that, which has been suggested by the counsel, namely, for the purpose of establishing their Ministers as "lawful Ministers," is difficult to be imagined. As lawful dissenting Ministers, they are already established; for the law allows them and recognizes them as such; and the event of this suit cannot by possibility make them lawful Ministers of the Church of England episcopally ordained, nor can it in any manner alter their station and character in the political society of the country,

The importance of the suit to the interests and dignity of the Church is not less difficult to be apprehended. If the *legal* rights of the Church were affected, it would not be more the duty than the inclination of the Court to uphold them. The suit may be interesting to individuals who have been embarked in controversy and contest; it may be interesting to the clergy in general, who are doubtful

what the law is, that the law should be ascertained by a judicial decision: but why the rights and interests of the Church are to be affected by considering dissenting baptisms as Christian baptisms, — by allowing persons so baptized the common right of being buried according to the ordinary forms of the Church, and by a minister of the Church to whose support they are bound to contribute, has not been explained. If the law has not excluded them from this ordinary right of Christianity and humanity, the ministers of the Church will not surely be degraded by performing the office. On the contrary, the generality of the Clergy, it may be presumed, will rejoice that in this last office of Christian charity there is no separation between the Church and their Protestant Dissenting brethren. It is by a lenient and a liberal interpretation of the laws of disability and exclusion, and not by a capacious and vexatious construction and application of them, that the true interests and the true dignity of the Church establishment, are best supported.

Upon the whole of the case, and for the reasons assigned, the Court is of opinion that the minister, in refusing to bury this child in the manner pleaded in the articles, has acted illegally. The suit is probably brought for the sake of deciding the question,

rather than of punishing the individual. The minister may have acted, and it is presumed has acted, from a sense of his public duty: for, upon his understanding of the law, it was his duty, and he was bound, not to perform the service, which he might most willingly have performed if he had more correctly understood the law. The Court has therefore thought it proper to state its opinion, and the grounds of that opinion, the more fully, in the hope of setting the question at rest, and of putting an end to the suit. If the facts are truly stated, and the decision now given upon the law should be acquiesced in, it may reasonably be expected, from the spirit of candour which has been avowed on the part of the promoter, that he would be satisfied in correcting the error, and in establishing the right; and that the suit might end here, and harmony be restored between these parties, each of them recollecting that, however they may differ upon certain points, either of doctrine or of ceremony, still they are both equally bound by Christian charity to dismiss as quickly as possible from their minds all feelings of animosity, and to return to the exercise of mutual kindness. The Court, upon the grounds already stated, has no doubt at all in admitting these articles, and does admit them accordingly.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report for 1832.

THE Society's Report is just published, and a most important, satisfactory, and cheering report it is. Great and various have been the operations of the Society within the last year. The income has been 66,269*l.* 11*s.*; the expenditure, 65,233*l.* 17*s.* 9*d.* The total number of books issued to members on the terms of the Society, granted gratuitously in special cases, delivered to members for gratuitous distribution, and supplied at prime cost, is as follows:

Bibles	63,203
Testaments	66,553
Common Prayers	150,348
Psalms	15,470
Other bound books	102,169
Tracts, &c.	1,317,580

It is interesting to compare this statement with the condition of the Society in 1732. Then, its revenue was about 6,000*l.*; and the whole issue of its publications was about 16,000. Then, its members amounted to 460; now they amount to 15,000. Thus,

in the course of a century, the operations of the Society have increased more than a hundredfold.

For upwards of a century, the Society for Promoting Christian Knowledge was the only body of importance which supported the cause of general education. And it appears that the number of children educated exclusively from the books of the Society, amounts to about 900,000.

The Society has been largely and successfully occupied, during the last year, in turning into the channel of Christian instruction, the mighty streams of popular and periodical literature, and counteracting the sceptical use which has been made of those influential instruments. In May last, the number of weekly cheap periodicals published in London alone was 300,000, of which not one was professedly engaged in defence of religion, and the greater part were openly hostile to Christianity. To counteract this immense evil, the Society for Promoting Christian Knowledge sanctioned the formation of a Committee of General Literature and Education, and placed at its disposal 2000*l*. It appears that the Saturday Magazine, established by this Committee, has already extinguished some of the worst low periodicals, and subdued the tone of others.

An important feature of the last year's operations has been the establishment of *School Lending Libraries*; to encourage which the following resolution has been adopted by the board: "That a grant of books from the Society's permanent catalogue, to an amount not exceeding five pounds at the cost price, be made to any such schools in union with the National Society as shall apply for the same, provided that books to an equal or greater amount be added to them, at their own expense, from the Society's Catalogue." The advantages which may arise from this liberal resolution are almost incalculable.

Forty-three new works are admitted on the Society's Permanent Catalogue, and fifteen on the Supplemental.

An edition of the Common Prayer in French has been published for the use of the island of Jersey, to which the Society has contributed 50*l*. And

at the General Fast, the Society contracted with the King's Printer to supply 200,000 copies of the Form of Prayer at a very low price.

The Society concludes the domestic portion of its report with a commendatory notice of the system adopted by the Bath and Bedminster District Committee, which we have before recommended to local associations. The advantages of that system, proved by actual results, cannot be too extensively known.

In India, the Society has been endeavouring to procure the grant of three Bishops for that enormous diocese; and with well grounded expectations of success. They have also exerted themselves to obtain the removal of the abominable encouragement of idolatry by the British Government, and East India Company; and have reason to hope that their representations will be successful. A new church has been built at Mysore, with the authority of the Rajah. The Liturgy of our Church is in course of translation into the Persian, Arabic, Teluroo, Guzeratee, and Bengalee languages. The Native School system has been productive of the expected fruits. Native children have been baptized, together with their parents. An annual grant of 150*l*. is made to the Mission Seminary at Vepery. 50*l*. has been granted to the Colombo Committee for school books.

To the Cape of Good Hope 2000*l*. has been granted for general purposes. An English church at Cape Town is in a very forward state. Towards this object, towards the erection of churches at Port Elizabeth, Bathurst, Wynberg, and Simon's Town, and towards the establishment of infant and other schools, this money has been distributed. The Local Society are beginning to print portions of the Scripture in the Caffre tongue.

To the district of St. John's, Newfoundland, 40*l*. has been granted in books; and tracts on Confirmation have been also issued.

The only part of the Report which bears a tinge of melancholy is the West Indian. But nothing can here be assigned in the way of negligence on the part of the Society. In

Jamaica, the horrors of the last year, and the progress of fanaticism and jacobinism have had a fearful effect on Christian instruction. By the Providence of God, however, it may be expected that the planters, having witnessed the comparative effects of ecclesiastical and schismatical teaching, may take those decided courses, which may lead to the more efficient establishment of sound Christianity. In Barbados, the hurricane of the last year rendered unfit for divine service every church, chapel, and school-house. To the repairs of these places the Society granted 2000*l*.

The Society has been engaged in

diffusing Christianity in the Scilly Islands. Besides the regular expenses of the Missionaries, the Society has granted 30*l*. towards the repair of Boyhar Church. It has further memorialized the crown on the spiritual wants of these islands; and as they form part of the Duchy of Cornwall, and thus yield a revenue to the crown, it is hoped the application will be attended to.

The Report concludes with an energetic appeal to the Christian public to concentrate its energies in the bosom of a Society which may become the most effectual bulwark of the truth in an apparently impending struggle.

SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE, AND PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Anniversary of the Exeter Diocesan Society.

THE anniversary of these institutions was held on Thursday, Oct. 25, when the Civic Authorities, together with the Schools connected with the Societies, attended the Cathedral. The performance of the service, which was that composed by Bridgwater, of York, was very grand, and the 100th Psalm, by the children, had a most pleasing effect. The anthem appropriately chosen for the occasion was Dr. Clarke's, of Cambridge, "Wherewithal shall a young man cleanse his way," &c. It was admirably sung, particularly the part by the two trebles, whose chasteness of execution afforded a rich treat to the admirers of sacred music. The Right Rev. Dr. Philpotts preached a forcible sermon from Matt. xxiv. 14. The collection at the doors—74*l*. 7*s*. 10½*d*.

At the conclusion of the service at the Cathedral, the usual meeting took place at the Guildhall, where the Lord Bishop presided, and having offered up an appropriate and impressive prayer, announced that during the last year, (exclusive of nearly 25,000 religious papers and cards for the use of schools) there had been an increase in the number of books and tracts, which have been sold at the Exeter Depository alone, of nearly 16,700. The total number sold,

amounting to—Bibles, 1,522; Testaments and Psalters, 3,980; Common Prayer Books, 3,890; other books and tracts 39,762.

A portion of the above list was issued gratuitously: viz:—Bibles, 87; Testaments and Psalters, 270; Common Prayer Books, 162; other books, 6,631.

And another portion was granted for the purpose of being re-sold considerably under the regulated price: viz:—Bibles, 133; Testaments, 99; Common Prayer Books, 338.

The average sale at the Depository of the Saturday Magazine alone, has exceeded 800 numbers weekly.

Such is a brief statement of the endeavours which have been made, during the last year, to promote Christian knowledge and education within this diocese. But a most gratifying circumstance still remains to be noticed. This Committee have been enabled to place at the disposal of the Chaplain of the county gaol and bridewell, Bibles, Common Prayer Books, and other religious publications; to be by him re-sold to such of the prisoners as (through his exertions, prospered by the blessing of Him who willet not the death of a sinner) have been brought to feel, that the fear of the Lord is wisdom,

and to depart from evil, understanding. The books which have been thus disposed of, from the appointment of the present Chaplain in October 1831 to 29th September 1832, amount to—Bibles, 38; Common Prayer Books, 110; other books and tracts, 204.

In the Report of the Treasurer is noticed a donation of 20*l*. from "An

Anonymous Friend," by the hand of Miss Wyatt.

S. P. G.—The claims of this Society we stated in the Report, and some powerful appeals were made in its behalf; but we have been unable to learn what sum of money the Committee have transmitted to the Parent Society.

POLITICAL RETROSPECT.

DOMESTIC. — No political circumstance of purely domestic relation, and of sufficient importance to merit particular notice, has occurred during the last month.

So many difficulties have arisen to hinder the registration of votes for members of Parliament in Ireland, that it is calculated this cannot be completed before the end of January next; and, consequently, that Parliament cannot be dissolved before that time.

But if domestic political measures have been so unimportant, those connected with our foreign relations have been of the greatest consequence. The administration of this country have laid an embargo on all Dutch vessels in the ports of this kingdom, and issued orders to the commanders of his Majesty's cruisers, to detain and send in all vessels bearing the Dutch flag, or conveying Dutch property. They have commissioned a fleet of ships of war to go, in company with a fleet of French ships, to the mouth of the Scheldt, whether merely to blockade the entrance of that river, or to attempt to sail up it, does not yet appear. The king of Holland speaks in the same undiminished tone as before; and whilst he omits no means of prudence to maintain his rights, has not suffered himself to be betrayed in any measure derogatory to that high ground which he has all along occupied. He has laid no counter embargo, he has shewn no hostile feeling towards the subjects of those states which thus indicate their warlike intentions towards him. He continues to send towards the Scheldt, such "materiel" of war as may be necessary to protect his people and maintain his rights. He has caused the citadel of Antwerp to be furnished with provisions and ammunition for a long siege; and has instructed the commander, General Chassé to fire upon

the town immediately after he is advised of the entrance of a French army into Belgium. In all these measures he is most enthusiastically supported by his people, both the government and the governed acting most vigorously in the same spirit.

The effects of these measures upon our domestic policy have been seriously felt, and powerfully expressed by a large portion of our fellow-subjects. A numerous meeting of the bankers, merchants, and traders of London was held on the 12th ultimo, and their voice was most loudly and unanimously raised against them, as injurious to the country, and tending strongly to increase the distresses under which the country has groaned so long and so heavily. The same feeling is expressed by all ranks, in all our commercial and manufacturing towns; whilst our seamen feel so repugnant to fight against the Dutch, and for the French, that though thousands of them are out of employ, and literally starving for want, this small fleet could not be manned without having recourse to the odious measure of issuing press-warrants.

The indications of the intentions of the powers whose interests are involved in this question, continue to be warlike. The Prussian armies are approaching Venloo in great force—the French papers say, to occupy it, and maintain its neutrality, as a measure favourable to Belgium—other accounts state as one to facilitate operations in favour of Holland, should hostilities be commenced. From Vienna, it is said, contracts have been made to furnish clothing for five hundred thousand troops, with a contingent contract for that of two hundred thousand more, if required. Marshal Mortier, who has been sent to St. Petersburg on a special mission, has returned to Paris, it is reported, having failed in the object of it.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

CLAPTON CHURCH.—Two handsome windows of the perpendicular style of architecture, in the very interesting church of this retired parish, which had been for many years blocked up and in a ruinous state, have lately been re-opened, and their dilapidated mullions restored by the kind liberality of J. A. Gordon, Esq. M. P. of Naish House, the lord of the manor. We understand it to be the intention of the same gentleman shortly to repair the manorial chapel adjoining the nave of the church, and in some measure to restore it to the original state of beauty which it exhibited under the *Arthurs* and their descendants in the female line, the *Winters*, who for so many generations, from the reign of King Stephen, in 1140, to that of James II. in 1685, had their manorial pew therein.

Sir T. D. and Lady Acland have subscribed 200*l.* towards re-seating Broadclist church. The inhabitants of Heatree have resolved on rebuilding the parish church, in a manner capable of accommodating 2000 persons.

REV. WILLIAM FOWLEY.—The Rev. William Fowley lately took leave of his congregation at St. Mary's Chapel, Spencehamland, on his removal from Speen to the perpetual curacy of Starcross, near Dawlish, Devonshire. The worth of this respected individual may be estimated by the fact, that between 70*l.* and 80*l.* were subscribed for the purpose of presenting him with a testimonial of their affection. This testimonial was accompanied by an appropriate address.

REV. ALFRED LAWRENCE.—At the tithe audit of the Rev. Alfred Lawrence, of Sandhurst, held at the Swan Inn on the 6th of November, the sum of 50*l.* was unanimously voted and presented to the Rev. Gentleman over and above the composition for the tithes of that place, in consideration of the very propitious season in the growth of hops, and the very high estimation in which he is held by his parishioners.

ELIGIBILITY OF DISSENTING MINISTERS TO VOTE UNDER THE REFORM ACT.—The following is the decision of the Revising Barristers for the Southern Division of Derby: "Looking to the decisions of the Committees of the House of Commons, the tribunal before which alone these claims can ultimately come for final judgment,—decisions pronounced in cases, one of which was as strong as, if not stronger than, the strongest of those before the Court, and pronounced moreover after a most elaborate review, by able counsel, of all the cases on the subject, we feel ourselves compelled to declare, that with the strongest desire to see these gentlemen in the full enjoyment of the franchise to which they are so well entitled in every other respect, we cannot bring our minds to doubt that, as between them and their congregation, (and the question necessarily involves that point,) they only hold appointments during pleasure; and consequently, as between them and the public, they are not entitled to have their names retained on the lists of voters, in respect of the interest they possess in virtue of their respective offices."

BISHOP OF GLOUCESTER.—The Bishop of Gloucester is attempting, with every prospect of success, to establish a society in that city, for finding employment for the poor, and thereby enabling them to keep themselves from the necessity of applying for parochial relief.

EARL ELDON.—The church at Kingston, in the Isle of Purbeck, requiring extensive repairs, has, with its tower, been entirely pulled down, and is now being rebuilt in a most substantial manner, and in a beautiful style of gothic architecture, at the sole expense of the venerable Earl of Eldon.

CHRISTMAS.—The practice of embellishing and ornamenting churches at this great festival is explained by Dr. Stukely. He observes, that the ancients expected our Saviour was to be born at the winter solstice, and that the great Advent was to happen when evergreens flourish. "The glory of Lebanon, (the cedar) shall come unto thee, the fir-tree, the pine-tree, and the box-tree together, to beautify the place of my sanctuary." Isaiah lx. 13. Many passages to the same purport occur in the Old Testament.

ORDINATIONS.—1832.

Exeter Oct. 23. | *Llandaff* Oct. 14. | *Rochester* Nov. 4.
Lich. and Cov. Nov. 11. | *Peterborough* Oct. 28. | *Salisbury* Oct. 21.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Bagnall, Edward	B.A.	Magdalen Hall	Oxf.	Lich. & Cov.
Barton, George	M.A.	Brasenose	Oxf.	Lich. & Cov.
Bathurst, Walter Apsley	B.A.	Wadham	Oxf.	Salisbury
Brent, Daniel	B.A.	University	Oxf.	Peterborough
Broad, John Samuel	B.A.	St. Edmund Hall	Oxf.	Lich. & Cov.
Broadbent, Cornelius Farnworth	B.A.	Brasenose	Oxf.	Lich. & Cov.
Buller, Antony	B.A.	Oriel	Oxf.	Exeter
Carter, Thomas Thelluson	B.A.	Christ Church	Oxf.	Salisbury
Clyde, James Burdon	B.A.	St. John's	Camb.	Exeter
Darvell, James Sydway	Lit.			Llandaff
Edwards, Thomas Bennett				Exeter
Ellis, William Webb	M.A.	Brasenose	Oxf.	Rochester
Evans, Richard	B.A.	Jesus	Oxf.	Llandaff
Everett, Charles William	B.A.	St. John's	Camb.	Salisbury
Gabb, James Frederic Secretan	B.A.	Jesus	Oxf.	Llandaff
Hogarth, Henry	B.A.	Magdalen Hall	Oxf.	Lich. & Cov.
Hole, Nathaniel John Brassey	B.A.	Pemb.	Camb.	Exeter
Knight, David Thomas	B.A.	Lincoln	Oxf.	Peterborough
Knight, Edward Dodderidge	B.A.	Exeter	Oxf.	Llandaff
Leigh, Richard	B.A.	Brasenose	Oxf.	Salisbury
Little, John	B.A.	Magdalen Hall	Oxf.	Lich. & Cov.
Llewellyn, John	B.A.	Jesus	Oxf.	Llandaff
Lowthrop, Samuel	B.A.	Queen's	Camb.	Exeter
Marriott, John	B.A.	Oriel	Oxf.	Salisbury
Marsh, William	B.A.	Pembroke	Camb.	Rochester
Morgan, William Leigh	Lit.			Llandaff
Nattle, William	B.A.	St. Peter's	Camb.	Exeter
Ralph, James	B.A.	St. Edmund Hall	Oxf.	Lich. & Cov.
Rolles, Edward	B.A.	Pembroke	Oxf.	Peterborough
Smythies, Thomas Gosselyn	Lit.			Llandaff
Somerville, Philip				Exeter
Stracy, William Mountford	B.A.	Exeter	Oxf.	Exeter
Toye, Joseph Theophilus	B.A.	Queen's	Oxf.	Salisbury
Wells, John Tighe	B.A.	University	Oxf.	Llandaff
Wetherell, Thomas May	B.A.	Trinity	Dublin	Peterborough
Whiddon, Samuel	B.A.	Lincoln	Oxf.	Exeter
Witty, John F.	Lit.			Salisbury

PRIESTS.

Barker, William				Exeter
Barrow, George Neale (<i>let. dim.</i>)	B.A.	University	Oxf.	Llandaff
Bayly, Francis Turner James	B.A.	Pembroke	Oxf.	Salisbury
Bird, George	B.A.	St. Edmund H.	Oxf.	Lich. & Cov.
Bosanquet, Edward Stanley	B.A.	Trinity	Camb.	Llandaff
Carlyon, Edward				Exeter
Clark, Charles	B.A.	Queen's	Camb.	Peterborough
Davy, William	B.A.	Exeter	Oxf.	Exeter
Drake, John Rudman	B.A.	Christ Church	Oxf.	Lich. & Cov.
Dyer, William	B.A.	Jesus	Oxf.	Salisbury
Fosbery, T. V.	B.A.	Trinity	Dublin	Salisbury
Gould, Charles Baring	B.A.	Magdalen	Camb.	Exeter
Greville, Eden Septimus	B.A.	Clare Hall	Camb.	Peterborough
Harvey, Lord Arthur Charles (<i>let. dim.</i>)	M.A.	Trinity	Camb.	Peterborough
Hasted, Henry John (<i>let. dim.</i>)	B.A.	Magdalen	Camb.	Peterborough
Hotham, Edwin	B.A.	New	Oxf.	Rochester
Houblon, Thomas Archer	B.A.	Oriel	Oxf.	Salisbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hughes, Henry William	B.A.	Lincoln	Oxf.	Peterborough
James, David	Lit.			Llandaff
Johns, John White				Exeter
Karslake, William Heberden				Exeter
Landon, Whittington Henry	M.A.	Worcester	Oxf.	Exeter
Layng, Thomas Francis	B.A.	Sidney	Camb.	Peterborough
Lugard, Frederick Grueber	B.A.	St. John's	Camb.	Exeter
Martyn, Thomas Wadham	M.A.	Exeter	Oxf.	Exeter
Maskelyne, William	B.A.	Pembroke	Oxf.	Salisbury
Maurice, Thomas	B.A.	Merton	Oxf.	Salisbury
Meller, Thomas William (<i>et. dim.</i>) ..	B.A.	Trinity	Camb.	Rochester
Newall, Frederick James	B.A.	Trinity	Camb.	Exeter
Price, Edward	Lit.			Llandaff
Pye, Francis Woolcock	B.A.	Queen's	Camb.	Exeter
Snooke, Hargood Bettesworth	B.A.	Pembroke	Oxf.	Exeter
Spicer, Stephen Ralph	B.A.	Worcester	Oxf.	Salisbury
Swann, Charles Henry	B.A.	Emmanuel	Camb.	Peterborough
Tatham, Arthur	B.A.	Magdalen	Camb.	Exeter
Vidal, Francis	B.A.	Caius	Camb.	Exeter
Williams, Arthur	Lit.			Llandaff
Williams, D. H. T. G.	B.A.	St. John's	Camb.	Salisbury
Williams, William	B.A.	Worcester	Oxf.	Llandaff

Deacons 37.—Priests 39.—Total 76.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Adlington, J.	Chapl. to the Infirmary, Worcester
Browne, George Augustus, ..	Chapl. to the Gaol, Oxford.
Dobson, William Stephen, ..	Head Mast. of Free Grammar School, Kirkby Lonsdale
Hood, Samuel	Domestic Chapl. to Lord Panmure
Jennings, T. F.	Chapl. to the Gaol, Bristol

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartlett, T.	Preach. in Cath. Ch. of	Canterbury		Abp. of Canterbury
Bassett, Richard ...	Eglwysbrewis, R.	Glamorg.	Llandaff	J. D. Llewelyn, Esq.
Beatty, E.	Bellingham, R.	Northum.	Durham	Govs. Greenw. Hosp.
Biging, John Keal ..	Penselwood, R.	Somerset	B. & W.	{ Bp. of B. & W. nom. & Sir R.C. Hoare, Bt. pres.
Brice, Edward	Humshaugh, P.C.	Northum.	Durham	V. of Simonbourn
Browne, Joseph	Highwood Hill, C.	Middlesex	London	W. Wilberforce, Esq.
Bull, Israel	Fleet Marston, R.	Bucks	Lincoln	Lord Viscount Dillon
Cooper, Chas. Beau- champ	{ Morley, St. Botolph, R. with — St. Peter, C. }	Norfolk	Norwich	{ Robert Bransby Cooper, Esq.
Currie, Thomas	Mel on Parva, V.	Norfolk	Norwich	Emman. Coll. Camb.
Fulford, Francis	Trowbridge, R.	Wilts	Salisbury	Duke of Rutland
Hughes, Edward ..	Nutfield, R.	Surrey	Winchest.	Jesus Coll. Oxf.
Karslake, W. Heber- den	{ Creacombe, R. and Meshaw, R. }	Devon	Exeter	Rev. W. Karslake
Kaye, Arthur Lister Lister	{ Thornton, in Craven, R.	W. York	York	Sir J. L. L. Kaye, Bt.
Matthew, Charles ..	Langford, R.	Essex	London	Mrs. Westcombe.
Molesworth, J. E. N. ..	Preach. in Cath Ch. of	Canterbury		Abp. of Canterbury
Morgan, J.	Corston, V.	Somerset	B. & W.	Bp. of B. & W.
Napleton, W. Timothy	Stoke Canon, D.	Devon	Exeter	D. & C. of Exeter
Newby, G.	Stockton, V.	Durham	Durham	Bp. of Durham
Perkins, John	Lower Swell, V.	Gloster	Gloster	Ch. Ch. Oxford
Powell, W. P.	Great Hampton, P.C.	Worcester	Worcester	Ch. Ch. Oxford
Powley, William ..	Starcross, C.	Devon	Exeter	D. & C. of Salisbury

<i>Name.</i>	<i>Preferment.</i>	<i>County</i>	<i>Diocese.</i>	<i>Patron.</i>
Ridout, George	Newland, V.	Gloster	Gloster	Bp. of Llandaff
Smith, Charles	Newton, R.	Suffolk	Norwich	St. Peter's Coll. Cam.
Stubbin, Newnan J. jun. . . .	{ Offton, R. with Bricet, C. . . .	{ Suffolk	Norw.	{ J. Goodeve Sparrow, Esq.
Tatham, Arthur . .	{ Boconnoc, R. with Broad oak, R.	{ Cornwall	Exeter	Lord Grenville
Todd, Henry John . .	Archdn. of Cleveland			Abp. of York
Tonkin, Uriah	Leland Ury, V.	Cornwall	Exeter	Bp. of Exeter
Turner, William	Preb. in Cath. Ch. of Chichester			Bp. of Chichester
Vaughan Henry	Crickhowel, V.	Brecon	St. David's R.	of Crickhowel
Warner, Richard . .	Chelwood, R.	Somerset	B. & W.	Bp. of Bath & Wells

CLERGYMEN DECEASED.

On Thursday, Nov. 15, died suddenly, his Lordship having been, down to a few hours before his decease, in the enjoyment of excellent health, the Hon. and Right Rev. Richard Boucke, Lord Bishop of Waterford and Lismore, D.D. of Christ Church. His Lordship was the second son of the late Earl of Mayo, and brother of the present Earl. He was born April 22d, 1767, and on the 29th of March, 1795, married Frances, the second daughter of Dr. Fowler, the late Archbishop of Dublin, and has left one son and three daughters. His son was born in January, 1797, and in 1820 married Ann Charlotte, only daughter of the Hon. John Joscelyn. The Bishop took his degree of M.A. July 10th, 1790, and D.D. by diploma, Nov. 10th, 1813.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bridgeman, Hon. Geo.	Wigan, R.	Lancas.	Chester	Earl of Bradford
Hind, John, D. D. . .	Finden, V.	Sussex	Chichester	Magd. Coll. Oxf.
Lettice, John, D. D.	Peasemars, V.	Sussex	Chichester	Sidney Coll. Camb.
Linton, Robert . . .	Fotheringhay, V.	Northam.	Peterboro	Thomas Belscy, Esq.
Lund, Thomas . . .	Barton in the Street, R.	N. York	York	
Morgan, Edward . .	Eglwysbrewis, R.	Glamorg.	Llandaff	J. D. Llewelyn, Esq.
Quicke, Wm. Henry	{ Chelwood, R. and Corston, V.	{ Somerset	B. & W.	Bp. of Bath & Wells

<i>Name.</i>	<i>Appointment.</i>
Howels, William	Min. of Episcopal Chapel, Long Acre, London
Percival, John	{ Fell. of Wadham, Coll. Oxf. { and Min. of St. Peter's Chapel, Marylebone

OXFORD.

ELECTIONS.

The names of the following gentlemen were proposed in Convocation, as Select Preachers, to commence at Michaelmas next, and unanimously approved:—Rev. Charles William Stocker, D.D. Vice-Principal of St. Alban Hall; Rev. William Parker, M.A. Fellow of New College; Rev. Charles Moore Ogilvie, M.A. Fellow of Balliol College; Rev. Henry Jenkins, M.A. Fellow of Oriel College; Rev. William Palmer, M.A. Worcester College.

The name of the Rev. Henry Reynolds, M.A. of Jesus College, recently nominated a Public Examiner in *Disciplina Mathematica et Physica*, was submitted to the house, and unanimously approved.

The Rev. Edward Cumming Quicke, B.C.L. Founder's Kin Fellow of New College, has been elected Fellow of Winchester College, in the room of Dr. Berkeley, deceased.

The following gentlemen have been elected Fellows of All Souls' College:—Frederick Anson (Student), and Arthur Isham, B.A. Christ Church; and Polliott Baugh, B.A. of Exeter College.

The Rev. John Allen Giles, M.A. Scholar of Corpus Christi College, has been admitted Fellow of that Society.

Mr. James Hill has been admitted Scholar of New College.

Mr. Henry Jones and Mr. Joseph Martin, of Jesus College, have been elected Scholars of that Society.

In pursuance of the will of the late Keane Fitzgerald, Esq., an Exhibition of 60*l.* a year, open to natives of Middlesex, and tenable under certain conditions for seven years, has been recently founded in Queen's College, Oxford.

Lord Viscount Maidstone, Lord Viscount Loftus, and the Hon. Cranville George

Robert Birkett, M.A. of Emmanuel College, has been elected a Foundation Fellow of that society.

The following gentlemen have been elected Scholars of St. John's College:—

T. Radcliffe.	Saunders.
Crewze.	Quirk.
Langdon.	Hullock.
J. Taylor.	Graps.
E. Huxtable.	Bryer.
Pound.	G. W. Marsh.
Andras.	Cooke.
J. Thompson.	W. Jeudwine.
Chambers.	G. Jeudwine.
Masscy.	Walmesley.

The Marquis of Granby; the Viscount Melgand; the Hon. Geo. Murray, eldest son of Lord Glenlyon; the Hon. Charles Maynard, eldest son of Lord Maynard; Lord Claud Hamilton; Lord John Beresford; the Hon. Orlando Forrester; and Sir John Nelthorpe, have been admitted, during the present term, members of Trinity College.

PRIZES.

The Seatonian Prize (for the best poem on *The Plague Stayed*) has been awarded to the Rev. T. E. Hankinson, M.A. of Corpus Christi College.

The subject of the Norrisian prize essay for the ensuing year is, "*The conduct and preaching of the Apostles an evidence of the Truth of Christianity.*"

GRACES.

Graces to the following effect have passed the senate:—

To appoint Mr. Gibson, of Jesus College, and Mr. Jackson, of St. John's College, Classical Examiners of the Questionists who are not Candidates for Honors.

To appoint Mr. Gibson, of Sidney, Mr. Martin, of St. John's, Mr. Soames, of Trinity, and Mr. Field, of Trinity, Examiners for the Classical Tripos in 1833.

To appoint Mr. Fendall, of Jesus, Mr. Keeling, of St. John's, Mr. Joseph Watkins Barnes, of Trinity, and Mr. Currie, of Pembroke, Examiners of the Previous Examination in Lent Term, 1833.

To appoint Mr. Martin, of Trinity, Mr. Murphy, of Caius, Mr. Garnons, of Sidney, Mr. Tinkler, of Corpus Christi, Professor Henslow, of St. John's, and Mr. Yate, of St. John's, Examiners of the Questionists in January, 1833.

At a meeting of the Observatory Syndicate it was stated, that at a sale of certain property at Balsham, a short time previous, a lot, consisting of two inclosures of arable land, was purchased by Mr. E. M. Smith, who found it to be situate very near the Plumian Homestall, and nearly surrounded

by the land belonging to that estate. Mr. Smith, therefore, purchased the lot, under an impression that the university might deem it a desirable addition to the Plumian estate. The Syndicate agreed that it was highly desirable that the lot should be purchased as a permanent addition to the Plumian estate, and a grace has passed the Senate, agreeing to grant the necessary sum to the Plumian Trustees from the common chest.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

The Rev. Thomas Webster, of Queen's College, vicar of Oakington, in this county. Rev. Charles Davies, St. John's Coll.

HONORARY MASTERS OF ARTS.

Thomas Spring Rice, Trinity Coll. Hon. Robert Devereux, Downing Coll.

MASTERS OF ARTS.

Rev. Rich. Bond, Corpus Christi Coll. Rev. Weedon Butler, Trinity Coll. Robert Buckley, St. Peter's Coll. Rev. W. Sidgwick, Trinity Coll. Rev. James Wollen, St. John's Coll. Rev. Wm. Jas. Dampier, St. John's Coll.

BACHELOR IN CIVIL LAW.

Rev. H. J. Williams, St. John's Coll.

BACHELOR IN PHYSIC.

George Shann, Trinity Coll.

BACHELORS OF ARTS.

William Hodgson, Queen's Coll. John Crosby Umpleby, Queen's Coll. Arthur Brooking, Trinity Coll. Gregory Bateman, Trinity Coll. William Purdon, St. John's Coll. Robert Thorley Bolton, Clare Hall. Donatus L. Hotchkin, St. John's Coll. Edward Nettleship, Corpus Christi Coll. Thomas Allbut, Catharine Hall. William Rogers, Catharine Hall.

The Rev. Henry Parsons, M.A. of Balliol College, Oxford, has been incorporated a member of this University.

Thomas Penruddocke Michell, of Mercton College, Oxford, has been incorporated Master of Arts of Downing College in this University.

A meeting of the Philosophical Society was held on Monday evening, Nov. 12, Professor Sedgwick, the president, being in the chair. A number of presents made to the society were noticed; among which were stuffed specimens of the Guillemot, Puffin, and Razor-bill, presented by R. W. Rothman, Esq., Fellow of Trinity College; Celtic weapons found in Ireland, presented by the Rev. R. Murphy, Fellow of Caius College; recent parts of the transactions of the Royal Societies of London and Edinburgh, the Royal Asiatic

Society, the American Philosophical Society, the Societies of Brussels, and of Geneva; also several works presented by individuals. A communication by Mr. Green was laid before the Society, on the laws of the equilibrium of fluids analogous to the electric fluid; and a memoir by Augustus de Morgan, Esq., of Trinity College, on the general equation of surfaces of the second order. After the meeting, Professor Henslow gave an account of various observations of Geology and Natural History made in the course of his residence at Weymouth during the past summer; noticing especially the burning cliff, the "dirt-bed" among the strata, the remains of fossil trees in a vertical position, and the various "faults," dislocations, and contortions, in the position of the strata. This account was illustrated by numerous diagrams and coloured drawings.

The following is an abstract of the laws and regulations of the Cambridge Philosophical Society, prescribed by the new charter:—

1. That the Society consist of such Graduates of the University as are now Fellows, or shall at any time hereafter become Fellows thereof, agreeably to the bye-laws of the Society.

2. That his Royal Highness, William Frederick, Duke of Gloucester, Chancellor of the University, be Patron of the Society.

3. That his Royal Highness, Augustus Frederick, Duke of Sussex, the Right Hon. Philip, Earl of Hardwicke, High Steward of the University, and the Vice-chancellor of the said University, be Vice-Patrons.

4. That there always be a Council to manage the concerns of the body corporate, and that the said Council consist of a president, three vice-presidents, one treasurer, not more than three secretaries, and not more than twelve, and less than seven other Fellows, to be elected out of the Fellows of the said body corporate.

5. That general meetings of the body corporate be held once in the year, or

oftener, for the purpose of electing the officers and Council of the Society, and determining the period of their continuance in office, of enacting such bye-laws as seem useful and necessary for the regulation of the said body corporate—of fixing the days on which the ordinary meetings of the Society shall be held—of determining the mode in which Fellows and Honorary Members shall be elected, admitted, or expelled—and of managing the affairs of the said body corporate.

6. That the Fellow who has filled the office of President for two successive years, shall not be again eligible to the same situation until the expiration of one year from the termination of his office.

7. That it be lawful at the General Meetings of the body corporate to alter or revoke former bye-laws, and to make such new bye-laws as they shall think good and expedient.

8. That no such General Meeting shall (without the consent of the Council) have the power of altering or repealing any bye-laws, or making any new one, unless the Fellow or Fellows of the Society, desirous of altering or repealing any bye law, or of making any new one, shall have given to the Council one month's previous notice of such his or their intention.

9. That no bye law shall on any pretence whatsoever be made in opposition to the true intent of the charter, the laws of the realm, or the statutes of the university of Cambridge.

10. That the Council (in conformity with the charter and bye laws of the Society) have the sole management of the funds and affairs of the Society, and do all such acts as shall appear to them necessary to carry into effect the objects and views of the body corporate.

11. That the whole property of the body corporate be vested in the Fellows thereof: but that no disposition of any lands, tenements, or hereditaments belonging to the said body corporate, be made, except with the approbation and concurrence of a general meeting.

NOTICES TO CORRESPONDENTS.

ERRATA.—P. 677, note, line 5, for transcribed, read translated. P. 692, line 29, for grain, read grave. Line 30, for Though—fall, read The—fall.

We beg to thank our friends at Exeter.—The Congregational Magazine in our next.

The impiety of "Morganite" shall be exposed.

We should recommend "An Old Subscriber" to adopt his first plan, which appears to us to be confirmed by the whole bearing of Section VI.

As to the difficulties of Lord Harrowby's Act, if our Correspondent will state them we may be induced to illuminate it.

The parcel from E. E. has been received, for which we beg him to accept our thanks. Its contents shall be noticed. We have not seen the Microscopic Cabinet.

Our Clerical readers, we trust, will observe that we have added indexes of the Law Cases and of the Sermons contained in our previous Volumes.

